

SYNOPSIS PROPHETICA;
OR,
THE SECOND PART
OF
THE ENQUIRY INTO
The Mystery of Iniquity :

CONTAINING
A Compendious Prospect into those
PROPHECIES of the Holy Scripture,
wherein *The Reign of Antichrist, or The noto-
rious Lapse or Degeneracy of the Church*
in all those Points comprised in *The Idea of
Antichristianism*, is prefigured or foretold.

Theognis.

Ἀνθρώποι τὰ μέγιστα νομίζομεν, εἰδότες ἑδὲν·
Θεοὶ δ' ἔτι σφίτερον πάντα τελευτοῦσι νόον.

DANIEL 4.

*This matter is by the decree of the Watchers, and the demand by the
word of the Holy ones.*

L O N D O N,
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The PREFACE to the Reader.

READER,



I Am not ignorant under what manifold Prejudice this Performance I present thee with may lie; it being a Treatise wholly spent upon the Interpretation of Prophecies, and chiefly of Daniel and the Apocalyps. For it is over-true that some men look upon such Attempts as very vain and frivolous, having concluded with themselves aforehand that all Prophecies are inextricable Ænigms and Riddles, utterly incapable of any certain Solution. Others, whose Exception were more material if it were true, have a conceit, that the searching into Prophecies, especially those of the Apocalyps and of Daniel, tends to nothing else but Faction and Confusion, to the trouble and dissettlement of the affairs of Christendome, and to the hazard of the subversion of States and Kingdoms, and the ruine and destruction of the Church of Christ. And haply there may be others, who, though they neither deem the obscurity of these Prophecies invincible, nor the search into them dangerous, nay rather of good use and great consequence, yet are so well satisfied already concerning these things by those worthily-magnified Elucubrations of Mr Joseph Mede, that they may in all likelihood judge any new Essays herein needless and superfluous. With these three grand Prejudices I phantasy my self incumbred in regard of the Nature of the Subject I write of: besides what particular Exceptions men may be prone to make against any parts of the Performance it self. But I do not despair of more then fully quitting my self of them all.

2. For as touching the first; I think there is no man that has the fear of God before his eyes but he would be ashamed to stand to any such Assertion, it verging so near upon Prophaneness and Impiety, nay upon open Blasphemie against the Spirit of God, as if he dictated such things to the holy Prophets as are not sense, nor ever to be understood by any reader of them. Can there be any thing more Scoptical against Divine Inspiration then this, or more undermining the very foundations of Christian Religion? But we need not labour very solicitously in confuting an Errour so universally condemned by all parties that are any thing serious in their Religion. For the obscurest Books of Prophecy, I mean those of the Apocalyps and Daniel, are commented

The main Prejudices against this present Discourse.

That the Divine Prophecies are not invincibly obscure, and that it smells of Blasphemie and Prophaneness to pronounce them so.

upon by Papists, Protestants and Neuters, whereby they have all to their hands that the Visions are intelligible. But whatsoever Obscurity there may be in them, I think my present pains ought to be more acceptable, in that I have contributed so much to a clear and certain way of interpreting them, laying down such assured Grounds and Rudiments, as if a man carefully observe, and find History applicable within the compass of these Laws, he can no more fail of the right meaning of a Prophecy, then he will of the rendering the true sense of a Latine or Greek Author, keeping to the Rules of Grammar and known Interpretations of Dictionaries.

Which Laws I having kept to my self so strictly and carefully dare appeal to all the world, if I have not demonstratively made out the sense of such Visions as I have undertaken to expound. And for my own part I must freely profess, that I found it no such hard thing to understand those Prophecies I have interpreted; and am certainly persuaded that neither any such greatness of Parts nor Exuberancy of Learning, Integrity of heart and Unprejudicedness of mind, is requisite to the understanding of these things. For if that Spirit of life be once revived in a man, he will, by virtue of his Regeneration or new Birth, not only see with his eyes, but feel with his hands the truth of these Prophecies. None of the wicked shall understand, but the wise shall understand; namely, as many as apply themselves to the search of such things, who will also in the mean time be so prudent as to prejudge what they never had yet opportunity carefully to examine.

That the greater danger there is from false & unskilful Interpretations of them, the greater value there ought to be upon their labour that search out such as are exact and true.

3. Now touching the second Surmise, That the search into these Prophecies of Daniel and the Apocalyps tends to nothing but tumult and sedition in Christendom; it is very rashly and unskilfully spoken. I do not deny but that, as it is said of Philosophers, that a more superficial smattering therein may hazard a mans plunge into Atheism before he be aware; so a slighter inspection into these Prophecies may incline some to a Fanatical unsettledness and a dream of a Fifth Monarchy suitable to the carnal Conceitedness of their own temerarious phancy: But as a more full draught of Philosophical knowledge will again wash away that Atheistical foulness out of the Soul; so I doubt not but a more thorough search into the meaning of these Divine Predictions will make a man of a more sober mind, and root out of his spirit all those vain pretences to Innovation and Schism.

And therefore the pains that I have spent in a more full and through scrutiny into the meaning of these Prophetick Visions may, I hope, at least deserve mens Pardon, if not challenge their Approbation as their due Reward; sith what tends so much to peace and soberness can not unrightfully seem to challenge the reward of a due Approbation from men.

I say then, if by a more careless search there has been framed such meanings of those Prophecies as bear any danger or inconvenience with them, there was the greater necessity that some or other upon a more diligent perusal should dive into the true and genuine sense of them; that that Divine truth which was revealed for the good of the Church, might not by any mistake tend to her detriment and ruine. As certainly such a conceit of the manner of introducing a Fifth Monarchy as some have imagined and entertain'd, might cause much trouble and mischief in the affairs of Christendome. The Foundation of which Errour with the evil Sequels thereof the Seventh Consecratory of my Joint-Exposition does quite take away; to say nothing of other Passages. We know likewise by wofull experience what wild Applications Enthusiasts make of the Ten-horned Beast and the Whore of Babylon, phansying in their mad mistaken zeal every legitimate Magistrate that Beast, and every well-ordered Church that Whore; as that famous Romantick Knight in his inflamed courage and distempered phancy encountred the next Wind-mill he met for a Giant, and innocent Flocks of sheep for so many Armies of men.

Book 2. Ch.
5. Sect. 5.

4. But he that will but take notice of what I have so plainly proved, That the middle Synchronalls must needs cease together, as also that our Reformation in England was an eminent Speciminal Completion of the Resurrection of the Witnesses, he cannot fail of being rid of this phrensy for ever, and of finding himself sufficiently fortified against all those extravagant Sects that bear themselves so stiff in these times, and more particularly against the high flown conceitedness of Quakers and Familists, who can so easily part with all our Religion that referres to the Personal Offices of Christ under the pretence of knowing no man after the Flesh. For if the Protestant Reformation, as in other parts so here in England especially, be the Resurrection of the Witnesses, as most certainly it is; it is as certain and assured that Familism and Quakerism are mere Enthusiastick Freaks, in that they reject or despise all those things that are so fully,

An Instance of such an Interpretation in the Vision of the Resurrection of the two Witnesses, with the use thereof against the Quakers & Familists.

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declaredly,

declaredly and universally attested by this cloud of Witnesses, or rather by these Witnesses ascending up into Heaven in a cloud. The Completion of which Prophecy I conceive fell out most fully and orderly in our English Reformation, where the Ecclesiastick Witness mounted the highest among the Reformed Churches into this Prophetick Heaven. Which may serve for a just Reproof also to those of the Presbyterian Party that either have or do envy him that Residence.

And again for the Quakers and Familists, that are such Giggantick self-sufficient Religionists, and scorn and condemn that part of the Testimony of these Witnesses, which is Remission of sins in the Blood of Christ, and the being justified and acquitted by the merits of his Passion; how silly and ignorantly proud they are in this point, appears in that the Witnesses deliverance from the bondage of that Roman Pharaoh is plainly attributed to their passage through this Red Sea. And we know that the first Protestant Reformers began with the point of Justification in this very sense: wherein the Mystical Egyptians were overthrown horse and man. Which I doubt not but that Epinikion, Revel. 15. alludes to, as * I have proved more particularly in its proper place.

* See Book 1.
Ch. 4. Sect. 5.
Book 2. Ch.
11. Sect. 2.

And for the settling this Church and Nation in peace, as also for the establishment of other Protestant States and Kingdoms.

5. Wherefore it is apparent of what great force this ought to be to reconcile the minds of all the Sectaries to the Church; the Confession of her Faith, as also her Institutes, being the same with those of these Witnesses who were by special Providence called up to Heaven, and by the fulfilling of that Divine Prediction approved for the Witnesses of God and of the Truth: And likewise of what great usefulness it is for the peace and settlement of all Protestant States and Kingdoms, they being so well assured from hence, that it were to strive against the stream, nay to fight against God and the determinations of Providence, to superinduce upon a People such Antichristian Opinions or Practices as have been witnessed against by these approved Witnesses of God. For there is neither wisdom nor understanding nor counsel against the Lord.

Pro. 21. 30.

For in such cases as this, God, who can seize the hearts of men at his own pleasure and illuminate their eyes, may so enlighten the people as to make them see more than their professed Prophets, whose sight may be blinded because the reward of unrighteousness is found in their hand, that is to say, because carnal Interest has laid waste their judgment.

ment. For then the case would be much like that of Balaam's riding the Ass, whom he cudgels on this side and on that side, to keep him in the path that leads most directly to his own self-ended design. But the Beast being more affraid of the drawn sword of the Angel than of the furious blows of the Prophet, runs him out of the way, and crushes his leg against the wall. For no humane force can drive any mortal Creature against the power and terroure of God.

Wherefore it is of great consequence for them in Authority not to be ignorant of the meaning of Prophecies, that they may be sure not to fall into this *θεοαχία*, nor to steer their Affairs against the Current of Divine Providence: Which Ignorance our Saviour seems to exprobrate to the Jews, Ye Hypocrites, ye can discern the face of the Sky and of the Earth, but how is it that ye do not discern this time? So far is the finding of the true sense of the Prophecies from causing tumults and disquietnesses in States or Kingdoms; whereas on the contrary the right understanding of them tends so much every way to their firm settlement and peace.

Luke 12:56

6. And now touching the third Allegation, wherein I find little propension in my self to be over-eloquacious, yet I shall not altogether neglect it, but briefly answer; First, That if I had only made a Collection of the most sound and unexceptionable Interpretations of such Prophecies as concerned my Idea of Antichristianism, this had been no impertinent performance, but necessary for the proving what I had avowed, namely, That my Idea was a Description of such an Antichristianism or Antichrist as is prefigured or foretold in the Holy Scriptures. Which bare Collection of Interpretations would notwithstanding have had their peculiar usefulness distinct from that of Mr. Mede, whose enterprise was to interpret the whole Apocalyp in order. But in this Collection the Reader would be put to the trouble of perusing only such Prophecies as are for the making good the present point we are upon, and which is of so vast concernment. Which usefull Compendiousness is a thing very considerable with those that abound not with over-much leisure, and yet would gladly be satisfied in so weighty a Controversy.

That the laudableness of Mr. Mede's performance in interpreting Prophecies is no bar to the usefulness of this present Treatise.

Again, I have produced and explain'd several Prophecies that Mr. Mede never meddled with. Besides that I have made use of none of his Expositions which I have not either rectified or corroborated or

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some way or other improved, as he has done, with very good success in several Interpretations of others. To say nothing of our full and perpetual Confutation of Hugo Grotius in all his Expositions where he would undermine and elude the orthodox Protestant sense of the Prophecies we make use of in this Treatise.

And lastly, Though I am very loath to have any difference with an excellent Interpreter as Mr. Mede, yet I must ingenuously confess that I cannot but dissent from him in several things which I deem not a little material.

The Author's dissent from Mr. Mede in his Exposition of the Beast that was, and is not.

7. As first, for example, in his Exposition of the Beast that was and is not. For of this Beast he saith it might be said in S. John's time, *Et jam olim eam fuisse, necdum tamen natam esse*. With this short account would Mr. Mede turn off that Description of him. But I must confess it seems to me impossible that those words should be used with any truth, if restrained or tied to the time when the Vision was exhibited, as if it spoke of his existing or not existing then, and not only of the order of succession of Existence and Non-existence. For the Beast that was to be again under the last Head, was in actual being in S. John's time. Wherefore how harsh must it be to say it while it is in being, that it was? But how plain a contradiction to say it is not, while it is, or that it is not yet born, when it has continued so many ages, and does and is to continue uninterruptedly so many after. Apply this to any particular person still alive and in health and to live many years, will it not grate against common sense to say of him, he was, and is not, while he is alive and in being? Besides the *necdum tamen natam esse* does not at all specify his succession under the eighth King more than the seventh; that being left out of this Interpretation which is the most plainly and most materially signified in the Prophecy, namely, That the Beast was to cease to be for a time: Which Intervall of Non-existence immediately was to precede the succession of the Beast under the last Head.

As also of the seventh King.

8. The oversight whereof seems to me to put Mr. Mede to trouble, he plunges also in his Exposition of the eight Kings; where he glosses upon *Unus est, & alius nondum venit*, after this manner: *Unus est Regum seu Dynastarum ordo, puta Cæsarum, adhuc superest; sed is quoque sub Cæsaribus Christianis ita mutaturus, ut quasi alius, sed brevis admodum ævi, dynastes crederetur; reverâ tamen non alius.* Where quasi alius a

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reverâ tamen non alius I must ingenuously confess seem to me to fall short off, or rather to be quite contrary to, the scope of the Text; this Seventh King being called ο αἰῶνος on purpose to indicate his extreme difference from all that went before him, that he did to all genere differre, as being purely Christian, and that the Eighth and six first have a greater cognation one with another then he with any of them: which is according to truth. Nor can the shortness of his Reign (for was not that of the Decemviri and Dictatours far shorter?) nor his being still Cæsar make him not an express and distinct King from the rest. For upon this account the Beast that was, and is not, will want a proper and distinct Head, at least till the Pope perk't up into the Cæsareate; which will be for some hundreds of years. For the Head of the Empire till Hildebrand's time, or at least Pope Constantine and the two succeeding Gregories, were the Cæsars.

9. And lastly, Therefore the said oversight put Mr. Mede to the puzzle how to make but seven Kings of eight, and upon committing this Paralogism, There are but seven Heads of the Beast, therefore there must be but seven Kings. Whereas if he had considered, according to the plain Indication of the Prophecy, that there was a time when the Beast was for a while to cease to be, (which was the Intervall when pure Christianity was the Religion of the Empire) and that the seven Heads of the Beast were Heads of Blasphemie or Idolatry; he might have easily discerned, not onely that there might be eight Kings, though but seven Heads of the Beast, but also that it was necessary it should be so. For when the Beast was not in being, his Head was gone also. But the Empire never yet ceased to be, no not in the Intervall of the Beast's not being, nor could it be then without a Sovereignty. Wherefore there is a necessity that there should be eight Kings, though but seven Heads of the Beast. For the Beast in his Non-existence could neither want nor have an Head.

The unaccountable-ness of there being but seven Heads, though eight Kings, in Mr. Mede's way.

10. This is true, as I have fully, and it may be over-fully, demonstrated in the ensuing Discourse. But if it had not been also mainly usefull as well as true, I should not have made it my business so carefully and copiously to have evinced it. Nor take I any pleasure in having different opinions from others, much less in divulging them, were it not for a common good: as this certainly is, it tending so naturally to the peace and safety of all the Secular Powers of the Empire, and to the vindicating of this holy Book of Visions it self from that contempt

The great serviceableness of the Authour's Interpretation of the Perdition of the Beast and of the burning of the Whore, for the peace and security of Christianity.

contempt or hatred that some bear to it, as seeming a Countenancer & Exciter of Fanatical persons to tumultuate against their lawfull Sovereigns ; whenas on the contrary, (as I have elsewhere intimated) there is not any Book more faithfull and more friendly to the Prerogative of Secular Princes then this Volume of Prophecies ; the Prediction on of the Perdition of this fourth Beast being rather a mercifull Promise then a Commination : Which is this, That as it ceased to be for a time, so after a certain Period of time it should cease to be for ever. Now the temporary ceasing of the Beast to be, was onely the Empire's entertaining and maintaining the pure and Apostolick Christianity as yet uncontaminate with any Pagan-like Idolatries. Wherefore the ceasing of it to be for ever, is nothing else but the being cleansed for ever from all Idolatry and Antichristianism. Which can be no newes to the Emperour and Secular Kings or Princes of the Empire, they being quit of Idolatry (which makes the Empire a Beast) and of the imposturous Tyranny and Usurpations of the Pope of Rome over them at once.

* Prefat.
Monitor. ad
Caesar. &c.

But for that Hierarchical Power of the Pope and his Clergie, (and truly it will analogically touch such a Presbytery as hath not learned the lesson of due Subjection to the Secular Sovereignty in things of a different) that Papal Hierarchy, I say, which (as * King James of ever-blessed memory has smartly and justly taxed them) sub latæ vata simulatione curæ spiritualis animarum, regna exhaustior orbemque Christianum cæde & sanguine miscet, to this Power I must confess the Visions of the Apocalyps are somewhat more severe, as it is most fit they should be. For this Power (except in much therein as agrees with the Primitive Ages of the Church) comprising in it nothing but a masse of Frauds and Impostures, of Superstitions and Idolatries and bloudy and Antichristian Cruelties ; the Visions of the Apocalyps were not the Visions of God if they predicted not ill to so ungodly and Diabolical a Polity. And yet, if I might profess freely my opinion, were but that heap of wicked Stuff cast off and abolished, and all her false Merchandizes every-where interdicted, they are here in England, such a purification as this would undoubtedly fulfill the prediction of the burning of the Whore of Babylon with fire, according to the primary sense or scope of these Visions, and the Church and whatsoever is comely and usefull be saved from all farther or severer Castigations ; provided they did not Antichristianise.

in what is left, and place all their Religion merely in an outward, though unexceptionable, Form, neglecting the indispensable Laws of the Life of God and of honest and laudable Morality. So little reason have any to be affraid of the right sense of the Apocalyps in those Visions, unless they have a favour for the Kingdom of sin and dominion of the Devil in the World.

II. Again, I must confess also that I cannot but dissent from Mr. Mede in his expounding the three days and an half wherein the Witnesses lay slain, three years and an half, and not three times and an half; which is a mistake of no small consequence. As also in his placing of six of the Vials within the sixth Trumpet, whereas I have shewn reason, I think, sufficient, why they should be all ranged within the seventh. Upon which supposition the pouring out of the first will follow the ascension of the Witnesses into Heaven in a cloud, with a very close and natural coherence, and such as is intimated in the very Text. For it is said that they ascended up into Heaven in a cloud, and their Enemies beheld them: and you may be sure with a very envious eye, and with much wrath and bitter exulceration of spirit; accordingly as it is said, Ver. 18. And the Nations were angry. This is presently upon the blast of the seventh Trumpet. And the first Vial answerably thereto is said to be *ἕλκος κακὸν καὶ πανεὶς*, an evil and wicked Ulcer or Sore. Which does very significantly indigitate that rancour and exulceration of spirit that fell on them that had the Mark of the Beast, upon their seeing the exaltation of the Witnesses, and hearing the Triumphal Song of those mystical Israelites that had escaped the Tyranny of the Roman Pharaoh, by betaking themselves to the safeguard of the Red Sea, in such a sense as I have above intimated.

His difference from Mr. Mede's way in expounding the three days and an half of the death of the Witnesses, and in the placing of the Vials, &c.

Apoc. II. 12.

Apoc. 16. 2.

These are considerable Examples of differences betwixt Mr. Mede's Interpretations and mine. From which several others must necessarily flow, as depending thereon; beside others that depend not on these, which were to little purpose to note particularly. But they all put together will not amount to any such summe as will at all impair that rich stock of honour and esteem which will be for ever due to so excellent a Writer, whose Modesty, Judgment and usefull Industry will, I doubt not, be admired and applauded to all posteritis. For there is no reason at all that those *σφάλματα* which I mention here should derogate any thing from either that singular ability Mr. Mede had of interpreting Prophecies, or from

the credit of other performances of his in this kind where he had maturely considered things, and therefore according to the accuracy of his Judgment had perfected his Interpretations beyond all just exception. But these that I differ from him in, he does ingenuously confess to be certain Specimina which he had communicated to his private friends who did look upon them himself as thoroughly concocted and completed.

The reason
of the Pro-
lixness of his
Alphabet of
Prophetick
Iconisms.

12. These are the main prejudices that seemed to encumber our sign; which, I think, I have clearly removed. As for particular objections, they are of less moment: such as might be made against the Prolixity and Inadequateness of my Alphabet of Iconisms; my refutation of Grotius onely, and that with some sharpness in some places, and, lastly, my uncharitable Liberty in applying those Prophecies of Apocalyps and other Scriptures, which by the ancient Fathers and more modern Writers, even of the Romanists themselves, are understood of the famous Antichrist, unto the Papacy and Church of Rome. To which I shall briefly answer and in order.

To the first, That that Alphabet of Prophetick Iconisms is neither prolix nor inadequate to the whole design I had in mine eye when I compiled it, though it be much too long for the use of the present Treatise. But we are to remember that I had occasion to write of other Visions of my Mystery of Godliness, which are pretermitted here as not appertaining to our present Scope. But the use of this Alphabet is extended also to that former Writing, as likewise to a future design in my last part of the Mystery of Iniquity, where I shall have occasion to range very far into the Prophecies of the Apocalyps, besides other Divine Predictions, even upon this very account, more fully and accurately to examine whether those Comminations that threaten destruction to the Four Beast and the Whore (or by whatsoever other Figures those Powers are indigited) do primarily signify any bloody or boisterous destruction (such as the keen Fifth-Monarchy-men or any other Enthusiasts are overforward to imagine;) or whether the Mystery of God may not rather be accomplished in such an orderly Reformation as was made by the Sovereign Power of England in King Edward and Queen Elizabeth's time. Which can be no affrightfull news to any that have any Knowledge of God or Love of the Truth. For assuredly that was an eminent Example of Christ's Re-visiting the World in the behalf of the faithfull, and of his coming again to judgement, in thus judging the Whore and rescuing this part of his Kingdom here in this Island out of the hands of that Man

of Sin; though few have taken due notice hereof, or had a right notion of this so marvellous Event.

13. And therefore it is a wonder to me that there are so many that talk so loud of the Spirit of Elias, and pretend to be in that Dispensation, and yet know neither his Spirit nor their own, nor what times they are in, nor doe that office which is proper for Elias to doe, which is to testify that the Lord is come; and as the holy Baptist pointed at Christ at his First coming, and said, Behold the Lamb of God, so to indigitate his Second coming, saying, Behold the Lion of the Tribe of Juda, even that mighty Angel, whose face is as the Sun, with a Rainbow over his head, crying with a loud voice as when a Lion roareth, and discharging his seven thunders upon the Earth. The Series of which undoubtedly commenced upon the Protestant Reformation: For then began the Judgment to sit, and the dominion of the little Horn to be taken away, to consume and to destroy it to the end. What Monsters of Enthusiasts therefore are they that kick against the sentence and authority of those holy Benchers or Heavenly Witnesses of God, (whom he raised up to judge the Deceiver and to settle Truth upon Earth) dividing themselves from that Church that is the real and genuine Spouse of Christ, so approved by these very Witnesses which God raised from the dead? What a goodly Specimen do those high-flown Boasters give of their Elias-like Spirit, who though they imitate something of the Wind, Earthquake and Fire, that appeared before that great Prophet, yet are utterly unacquainted with that still and small voice in which alone the Lord was heard to speak? This Rending and Tearing, this Faction and Siding is the fruit of the Flesh, and not of the Spirit: Nor was Elias zealous about any thing but the indispensable Laws of God. Nor is his office to divide, but to cement and make up the Breaches of the Church of Christ, to reconcile the People to their Governours and their Governours to the People, according as it is written, * Behold, I will send you Elijah the Prophet, and he shall turn the heart of the Fathers to the children, and the heart of the children to their Fathers; lest I come and smite the Earth with a curse.

Wherefore whatsoever Dispensation drives not on an healing and uniting design in the true Church of Christ, is not the Spirit of that expected Elias, which some dream of, but a second game of Antichrist, contrived, abetted and promoted by his cunning

A Description of the right Spirit or Dispensation of Elias, for the better discovering all false Pretenders thereto. Apoc. 10. 3.

Dan. 7. 26.

Mal. 4. 5.

Incendiaries, upon whom that *ἔλκος κακὸν καὶ πορνὴν* doth stick and will be raging at least till the Fifth Vial. But this is more than I meant to speak in this place.

That he has not confuted Grotius onely in this Treatise: with an Apologie for doing of it sometimes something sharply.

See Grotius his Annot. in Dan. 2. 34, 45. and chap. 7. 13.

14. Now concerning Grotius and my confuting him onely, and sometimes something smartly: As for the former, it is not wholly true; for I have also confuted Ribera, the best of the Roman Expositours upon the Seventeenth of the Revelation; nor have I declined any Interpreter that I could find to speak any thing considerable which is not already confuted in my confutation of these.

And for my Smartness against Grotius, I believe I shall appear for none but such as make an Idol of him, which they will doe most that lead understand or have read least of his Expositions of Daniel and the Apocalyps touching the Controversy in hand. For I dare pronounce to all the World, that there was never any thing more weak and groundless, as have made it abundantly clear in the ensuing Discourse. And I think it not at all unseemly to resist him with some kind of Zeal, who had grown up to that boldness in his contrived Interpretations, as to trample under feet the Sacred Titles of Christ under which he is peculiarly prophesied of in the Divine Oracles, and that in those very Prophecies themselves, and to cast them as unholy to a Pagan Nation, the People of Rome; merely to cover the shame of that Body of men, who are hideously lapsed and apostatized from the Truth; and being fast to one party and loose to another, to drive the sincere Protestant into a net under a colourable show of Reconciliation, and to expose again the innocent Lambs of Christ's flock to the merciless teeth of that devouring Wolf of Rome.

And yet as smartly as I have dealt with him, I have onely expressed my admiration that a Person otherwise so Learned should fall into such unparallel'd Weaknesses and Extravagancies in interpreting these Prophecies of Scripture, nor have given the least intimation that gifts had blinded the eyes of the wise, or that he had followed the way of Balaam the son of Bosor who loved the wages of unrighteousness; but that he had been tempted in that way, and how far he accepts the condition one may some sort observe in the Epistle of Du-vair to him and his answer thereunto; and what other transactions there might be, God and his own Conscience best know. But in the interim it cannot be unknown any that will search into the truth, but that some very great Biass must have been clapp'd upon so good a Judgment as Grotius his, to make him capable of running so extremely much out of the way.

15. I have elsewhere imputed it to the excess of Candour and Humanity in him, and the love of Peace and Unity; and I spoke as I thought, and am loath to unthink it again, and may sooner tire myself and my Reader, then satisfy either, by searching into the hidden principles of another mans actions, and therefore I shall dismiss that for ever.

The vindication of himself from the imputation of Uncharitableness, for applying certain Visions usually understood of Antichrist to the Church of Rome.

It will be more to the purpose to vindicate myself from the imputation of the want of Charity, then to accuse him of the excess thereof or of any other Passion. For it is alledged in the last place, that I have taken to myself a very uncharitable kind of liberty, to apply those Prophecies to so great a share of Christendom as the Roman Church, that have been by ancient Interpreters, and are by the Romanists themselves, understood of Antichrist. To which I freely and ingenuously answer, and as in the presence of him before whom all mens hearts lie open, that I take no more pleasure in the finding of those Antichristian Tokens upon the Church of Rome, then I should in discovering so many Plague-spots upon my dearest Friends or Relations; so that I am not conscious to myself of the least touch of Uncharitableness in this matter.

But if the Laws of Charity be so strictly to be observed, (as certainly they are) let us take that method which is approved by the voice of all men, and has passed into a Proverb, of Charitie's beginning at home, and be as tender of the Protestant Churches in such things as they maintain with truth, as the Papists are of their own party, even in their obtruded Falsities and Deceits. It may therefore more rightfully be imputed to my fidelity to the true Church of Christ then Uncharitableness to the Church of Rome, that I again bring into play, with all due advantages, this common Assertion of the Protestants touching the Great Antichrist. Which appearing to me so solid and unexceptionable a truth; I should be conscious to my self of the highest degree of Uncharitableness to the precious memory of the first Reformers, those Witnesses whom Divine Providence so miraculously raised from the dead, if I did not what in me lies for the maintaining their Credit in so grand a Point; wherein they cannot seem to fail, but with infinite dishonour to themselves and an irreparable prejudice to the Protestant Cause. For as there is no Doctrine wherein the Romanists and we differ more true, so there is none any thing near so potent for the bearing off all their assaults against us, as this of their Church being that City of Babylon which the People of God are expressly commanded to come out of,

Apo. 18. 4. left they partake of her sins and of her plagues. Which wise Prince, King James of ever-glorious memory, knew full well and accordingly kept entire those Primitive Sentiments of the Protestant Reformation, or rather adorned them and improved them by his Royal Pen; as also did those singularly-Devout and Learned Prelates, Bishops Andrews and Bishop Jewell, and several other Pious and Learned Bishops of our Church. Nor will I omit how explicit our Church herself is touching this point in her Homily of the Peril of Idolatry as also in that against Rebellion. Which illustrious witnesses to the contrary concerning a Truth it were both uncivil and unjust to either suspect or accuse of Uncharitableness.

And for my own part I cannot but farther add, (having such apprehension of things as I have, and so great encouragement from the Heroical Examples in whose footsteps I insist for the main in my Prophetic Interpretations) that I should think my self not onely Unfaithful to the true Church of Christ and to the Interest of his Kingdom which Charity will never betray; but Uncharitable also even to the Church of Rome herself, if I should not use this liberty of proposing against her which I have, or rather of interpreting Prophecies in her just Reproof and Amendment.

Stultorum incurata pudor malus ulcera celat.

That saying is true as well of him that conceals the sore of his friend, when the disclosing thereof tends to the healing of it, as of him that conceals his own sore. And her own professed Nurslings either cannot or dare not use these Scripture-Reproofs to her, they being either blinded with her Lustre, or terrifi'd by her Cruelty. Whence it must needs be that some good Samaritan Stranger that must work her cure.

But if it be Uncharitableness to speak some few hard words against her, though never so true, what Barbarity would it be to expose her to the greatest hardships of Fortune that humane Affairs are subject to? as, suppose, to betray her to the successfull Rage and Ravages of the overflowing Turk? would that be such a piece of indearied Kindness and Charity? And yet surely those do so to her that sow plagues under her Elbow, that sooth her up, and call her my Sister and Mother, and say there are no considerable miscarriages in her; whereas she stands guilty of all those sins that are reckoned up, Revel. 9. 21.

Ποικίλων δαιμονίων ὁ ἐδωλὼν, πότοι, φάρμακαί, πτερυγία καὶ μακάρα, multifarious Idolatries, bloody Persecutions, Conjurings

juring or Enchanting, defiled Cœlibate, and pious Frauds or wicked Policies, with Impenitency added to them all. For these sins have the Locusts and Euphratean Horsemen, the Turks and Saracens, laid waste the Eastern Church; and yet it is Uncharitable to admonish the Latine Church thereof, which is much more guilty of these high miscarriages; yea and that in such a time as the Mahometan Forces have fallen so grievously upon the dispirited Empire, and have made all fly before them. To give a stop to whose fury for the future, I am confident nothing can be more effectual then the Reformation of the Roman Church according to the Word of God and the first Primitive Ages, or, to speak more compendiously, according to the platform of our excellent English Reformers. For this would put a new life and spirit into Christendom, and make her grow young and strong again, and able to repulse the Turkish forces for ever with Victory. And truly the whole summe of what may seem either so affrightfull or distastfull in my old, Orthodox Protestant way of interpreting the ensuing Prophecies to either the Church of Rome herself or any of her hidden friends or well-willers, is but to reduce the whole Western Church to that unexceptionable Purity and Beauty that our Royal and Reverend Reformers, through the special assistance of God, did reduce this of ours.

But if this be of such excellent purpose, must it not be to very great purpose to make the Church of Rome sensible that she wants this Reformation? And is there any thing that can convince her more of that want then that her enormous miscarriages are so plainly depainted (as most certainly they are) in those Visions we have explained in this Treatise; nay are very stingingly and satyrically set out by the Spirit of God on purpose to awake the Christian World out of this deep Slopour or Lethargie? For it must be some such rousing Rebuke that can wean or reclaim that Church from so inveterate errours rooted in Custom and founded in a sweet bewitching Interest not to be parted withall upon any easy terms. Which power of the Light of the true meaning of these Prophecies that obnoxious Church does plainly acknowledge herself sensible of, in her biding herself as well as she can from the convictive perstringency of them, and in getting men to palliate her deformities with all possible art, and to shelter off the searching gleams and piercing Lustre of these voracious Visions by their false and adulterate Glosses: Which is the greatest Uncharitableness and Disservice that

How well
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an Event to
the Pre-
diction.

*Ethic. Ni-
com. lib. I.
cap. 4.*

can possibly be done unto her, thus to lull her asleep, to be surprised by the irresistible wrath of God, and to expose her to the fury of his Jealousy. Wherefore had she not better cease to take Sanctuary in such forced and incredible misinterpretations of Scripture, and letting go those false shifts reform herself according to that Platform which has so manifest approbation from the Divine Oracles, in a sense not onely credible but true

16. For it is demonstratively true by the second Confectary of my Joint-Exposition, That the Church was not grown Antichristian till about 400 years after Christ: As also from the proportion of the Outward Court to the Inward, that it was Symmetrall till about that time. Which approvable Ages of the Church were the Pattern of our English Reformation. Besides that, as I have already intimated, the said Reformation is an eminent Speciminal completion of the Prophecy of the Resurrection of the Witnesses: So that the Rectitude thereof is ratified as well from those Visions that prefigure the Recovery of the Church, as from those that signify her primævall Purity.

Nor can those Perstrictions of the less perfect condition of things, which I elsewhere have noted touching the Reformed Churches, be rightly conceived to concern our English Church; both because it had disappeared in a manner when I penned that Treatise, as also because of her special immunity from those Imputations, as may appear from my Vindication of her at the end of this present Discourse. And as for the whole Protestant Reformation, I must freely and ingenuously confess, had something a lesser value for it then it does deserve, being born down by the authority of our best Interpreters into a belief that we were not yet past the Sixth Trumpet, much less had advanced any thing in the Seventh. According to which supposition some things have passed my Pen in the Mystery of Godliness, which I here take the opportunity of recalling; judging it, with Aristotle, ἐλέλιον εἶναι καὶ δεῖν ἐπὶ σωτηρίᾳ καὶ ἀληθείᾳ καὶ τὰ οἰκεία ἀναρῆναι ἄλλως τε καὶ φιλοσόφως ὄντας. Which duty is more indispensable in Theologie. Though here I must confess I am not so much τὰ οἰκεία ἀναρῆναι as τὰ ἀλλότρια, the mistake being not originally mine, but others. Which yet I the more easily swallowed down by reason of my Computing the Woman's abode in the Wilderness, and the mournfull condition of the Witnesses, by Days, and not by Semi-Times, as the Three days and Half did indigitate. By the former of which Computes the Woman could not be come out of the Wilderness nor the Witnesses be rose from the dead till about this time. By

reckoning

reckoning by Semi-times, the Protestant Reformation will very easily and naturally be a Speciminall Completion of the Prophecy of their Resurrection, it plainly happening in the last Half-Day or Semi-Time, according to prediction: Nor does the Prophecy require any greater accuracy of Compute then so.

Which I confess is a great ease to my mind in the Apprehension of things. For examining the Frame of our Church, and finding it such as I have represented it in the two last Chapters of this Book, it was so near to what (according to my best Judgment) I could desire, and had hinted at in some passages of my Mystery of Godliness, that methought it fared so with me in this matter, as it did once with a musing companion of mine and myself in a short Journey we took together, when we asked the way to a certain Town we were to go to, even then when we had already unawares got into the midst of it. The Reddition is very easy and obvious.

But nothing then puzzled me but my compute by Days, as I said, instead of Semi-times, which hindred me from rightly applying so illustrious an Event to the Prediction. But correcting that errour, as also a false surmize that ~~will~~ implies the full expiration of the time to which it is prefixed, the Application of the Prophecy proved very easy to me, nor do I at all doubt but that it is a Prediction of the Protestant Reformation in Christendom in general. Of which notwithstanding this of the Church of England seems the most noble Specimen, and the Resurrection of the Witnesses and their Ascension more high, more full, more orderly, and more answerable to the Vision, here, then any where else that I know.

17. And as if Providence had a more special eye to this Church and to the Platform of the Reformation thereof then to any other, as it indeed seems to me to exceed all the rest in several main Respects, (as in her moderation in the Cinq-Points, her perfect freeness from all manner of superstitious and imposturous Opinions and Usages, her declaredness concerning things indifferent, and apert profession of them to be such, and her Loyal Obsequiousness to the Sovereign Power, with others of the like nature, which at least joyntly considered make her condition peculiar;) so she seems to me also to have a more full and peculiar privilege in her being witnessed to from above then any of the rest have. For beside her Resurrection in the First Reformation, which fell within the last Semi-time, and is common to her with the rest,

A peculiar Attestation to the Church of England in the Completion of the Prophecy of the Resurrection of the Witnesses above the rest of the Reformed Churches.

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she has had of late, after she was suppressed and in a manner extinct for so many years together, another most glorious and unexpected suscitation to life, our Zerobabel and Jesuah, that is to say, that Regal and Episcopal Power of England, which were the first Founders and Establishers, and are now the present Restorers and Upholders of so well a constituted Church, being so happily and providentially restored again to the Nation: What is this but another Resurrection from the dead to the slain Witnesses, and a second Testimonie from Heaven to the Sacredness and Inviolableness of our English Reformation, and that beyond all cavil and exception, it falling out not within the last Seven Time at large, as the former did, but just at the expiration thereof, if you will, of the 1260 Days?

For taking a fit Epocha for the matter in hand, which concerns the purely Christian and Antichristian Periods of the Church, and I think there can be none more fit than that year wherein so many were converted to the faith at Antioch, insomuch that the Church was then first called Christian, which was the fourtieth year from the Nativity of Christ; if we adde to these forty years 360, the time of the Church's continuing Symmetrical, and 1260, the time of the mourning Prophecy of the Witnesses, or of their Political Death; the very last year of the whole summe is the year 1660: Which therefore must be the last year of the Witnesses sad and calamitous condition. And, lo! to the admiration of the whole world, in the very self-same year is the restoring of our English Protestant Regal and Episcopal Power; our Moses and Aaron do not onely stand upon their feet, but ascend into Heaven in a cloud, the whole world looking up and wondring at them. Can there be a more fit fulfilling of the Prophecy of the Resurrection of the Witnesses then this? or a more ample Testimonie to the Excellency of our English Reformation, such as I have decyphered at the end of this Book, then this completion of the Prophecy? or, lastly, a more urgent obligation from Divine Providence upon these so miraculously revived Witnesses for the perfecting of Faith and Holiness? Whom God seems on purpose, after his paternal chastisements, to have restored at such a point of time as may for ever re-mind them of the end of their restitution, namely, That they may never fail with all faithfulness and diligence to witness to the Truth, and to support, propagate and improve that saving Light of the Gospel which was * first let into this Island by their Pious and Reverend Predecessors, the first renowned Author

* Namely, since Popery.

of, so blessed a Reformation, and keep it intemperate and incorrupt from all Papal impurities, and adorn it with all sanctity of life and sobriety of conversation.

18. Wherefore there is no reason at all for any Protestant Party to look upon the Apocalyps, if rightly understood, as such an affrightfull *Monstro* or *Megara*; and less for the English Church, when any, these being such illustrious Testimonies therein of her peculiar worth and excellency. And as for the Roman Church herself, though she be, I must confess, most sharply and satyrically reprov'd in some Visions there. [Ch. 17. & 18.] and seems most dreadfully to be manac'd; yet I am well assured that none of those Comminations are meant in the harshest sense, unless she will by her own obstinacy make them so; but onely of a destruction of that evil in her, and of the Reformation of her from what is really and properly Antichristian. But she is indeed there charged most plainly and apertly, in the Judgment of any one that is not wilfully blind, with the highest Instances of Antichristianism, to the end that she might Reform and repent, and undergo no Destruction but what is her real Perfection; As certainly it would be to be reduced to the Purity of the Primitive times, or to take a Pattern from our Church which is already so conformable thereto. Which free Advertisement to this so deeply apostatized Church of Rome I think is the greatest act of Charity that any member of Christ can doe for her.

But for us Protestants to reconcile to her, before she be reconciled to the Primitive Church in those Symmetrall Ages thereof, would be to rend our selves from Christ and his Church, or at least to daub with untempered mortar. Associate your selves, O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces. So little good can there come of that Union that is founded in that which is so evil. For, to make the Church of Christ seem all of one piece by the Protestants conforming to the Church of Rome, were indeed to make all Christendom one entire Field of Egyptian Reeds for the fire of God's Jealousy to consume.

Such Counsells, I say, were not onely unskilfull and perillous, but downright Treachery and Treason against the Empire of Christ and against the Princes of the Provinces thereof. For it were the betraying of any Protestant Prince to the displeasure of God and wrath of the Lamb, to persuade him to come again under the Laws and Religion of that Man

That the Reformed part of Christendom is the real Fifth Monarchy, and how perillous a Project that of Grotius is, to reconcile the Protestant Churches to the Church of Rome before she be reconciled to the ancient Apostolick Church of the Primitive Ages.

Esay 8. 9.

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of Sin; and so to betray that trust Christ has committed to him, thus perfidiously surrendring part of his regained Empire into the hands of his declared enemy. For I say the Reformed parts of Christendom are the Empire of Christ and the real Fifth Monarchy, (to the shame and reproach of those blind Enthusiasts that would tumultuously and rebelliously erect it where it already is) not to be empai'd by Revolts to Antichrist, but to be propagated, improved and enlarged by the ruine and destruction of his Kingdom. Accordingly as Dan.

Dan. 7. 8. has foretold touching the little Horn with the eyes of a man and mouth speaking great things, (which I have demonstrated against Grotius to be meant of the Papacy) That this Judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. So that according to the sign of God the Papacy is to decay and consume after the rising of Witnesses, and that the Seventh Trumpet has once begun to sound.

Apoc. 10. 7. For in it the Mystery of God is to be finished, and the Seven Vials to be poured on the Two-horned Beast or the False-Prophet. Which Seventh Trumpet has begun to sound already, and we are under the first Thunder thereof comprising the Seven Vials which are the Seven last Plagues, and we are under the effusion of the Third of them. And therefore to sound a retreat to Rome under the Conduct of Grotius or of any one else, were to bid battel against Heaven, and to harden our faces against the dreadfull Flashes and dreadful Thunder-claps of the Almighty; against whom there is neither Force nor Counsel, neither can any man disannull his Judgment. For who has an arm like God? or who can thunder with a voice like him?

Pro. 19. 21. There are many devices in a mans heart: nevertheless the Counsel of the Lord that shall stand.

SYNOPSIS

SYNOPSIS PROPHETICA;

OR

A compendious Prospect into the Prophecies in the Holy Scriptures touching the
ANTICHRIST to come.

BOOK I.

CHAP. I.

1. *That the Antichristianism we have so punctually described in our Idea, and is for the general so notoriously known to have over-run the Church, is in truth a kind of Pagano-Christianism.*
2. *That it is incredible that there should be no Divine Predictions of so considerable a Change.*
3. *The ill-spent pains of those Interpreters who endeavour to obscure such Predictions by distorting them to other useless meanings.*
4. *Whether this Great Antichrist be prophesied of in the Epistle of S. John, under that very Name.*
5. *That Barchocab, if applicable at all to the Text, may be a Type of this famous Antichrist.*
6. *That the mention of those many Antichrists in S. John was occasioned from the fame of that Great Antichrist predicted in Daniel.*
7. *That there is much what the same reason of the slowness of Christians in discovering the true Antichrist, as of the Jews in discovering the true Christ.*
8. *That a fraudulent and Hypocritical Opposer of Christ may be as real and considerable an Antichrist as an open Enemy; as also S. John's description as easily applicable to him.*
9. *The inept Niceness of declining the Name of Antichrist; and that the Title was put upon this great Enemy of the Church by the ancient Fathers occasionally from this Epistle of S. John.*
10. *Certain Considerations proposed touching the Obscurity of the Prophetick style.*

1. **W**E have sufficiently discovered to what a great measure the Church of Christ may degenerate, or rather apostatize, from the Purity of the Gospel into that abhorred condition of *Antichristianism*, and yet retain the external Profession of Christianity, using indeed the Name and History of Christ and his Apostles, but introducing thereupon such a face of Idolatry and Heathenish Superstition and barbarous Cruelty against the true Servants of Christ, that by those whose judgments are more free and piercing, such a state of the Church cannot but be deemed

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rather a *Revival of Paganism* than an uninterrupted Succession of true Christianity in the world; or, to use the softest language that the truth of the thing will admit of, it cannot be judged pure and unadulterate Christianity, but a kind of *Pagano-Christianism*, the *Pagan Rites*, *Idolatries* and *Superstitions* being practised upon *Christian Objects*, and this *Paganism* in this pretended Christianity being maintained with as ferine cruelty as *Paganism* it self was in the time of the *Heathen Emperours*. It remains now, according to our proposed Method, to search into the holy Oracles, to find out *Whether such a kind of Antichristianism as I have described be not prefigured therein; and Whether so horrible a Mutation in the Church of Christ, which for the general it is apparent* (even in the judgments of all that are not wilfully blind) *has for these many Ages seized upon the Church, was not predicted of old by the Prophets, or Apostles, or by both.*

2. For it seems to me a wonderfull thing and incredible, That God, who was so carefull and watchfull over the *Church of the Jews*, foretelling their Captivities and Returns out of Captivity, and fore-advertising them in a manner of all their affairs of Importance by the mouths of his Prophets sometimes many hundred years before, should leave the *Church of Christ* for so great a number of Ages *without Ephod and without Teraphim*, without Prophets or timely Predictions what things would betide her in the decursion of so long a space as twelve or thirteen hundred years together, to let her be bewildred thus in so endless a Night, and leave her floating upon the waves without any *Cynosura* to steer by. Wherefore I do not doubt but Christ has been so faithfull to his Spouse, that he has left some Oracular Records wherein a man may reade, if he come with unprejudiced eyes, in a very legible Character, the state and condition of the Church, and this grand Apostasy of it, with the most notorious circumstances thereunto appertaining; that is to say, He shall find in a manner all those Heads of *Antichristianism* which I have insisted upon, intimated some way or other, and charged upon that Church especially which History has found so guilty thereof.

3. Which thing I being so fully persuaded of in my own judgement, cannot without a great measure of grief or indignation reflect upon the mispent pains of some learned Pens, who have endeavoured to pervert all those illustrious Prophecies (whether in *Daniel*, the *Apocalyps* or other places) that do forewarn the people of God of this grand Degeneracy of the Church, unto some other sense and meaning, though never so forced and frivolous, though never so strained and inconsiderable; thereby obscuring both the glorious Providence of God, of whose watchfulness over his Church the true and easy sense of these Prophecies is a most ample witness, as also hindering that benefit which was to accrue to us by the right understanding of these holy Prefigurations and Predictions, which if rightly interpreted would be of wonderfull great virtue for the reclaiming of the world and converting of Christendom to that ancient and Apostolick purity as well in Practice as Doctrines from which they have so long time swerved.

Wherefore out of a due sense of the Honour of God and the Interest of the

the Kingdom of the Lord *Jefus*, I hold it fit to bring into view all those *Prophecies* as well of the Old as New Testament that have been by the Ancients understood of this *Antichristian Apostasy*, and with an unprejudiced freedom and impartiality to unfold the meaning of them. Which I hope I shall doe with that plainness and simplicity of evidence, offering so unforced, so easy and so natural a sense of things and so coherent with undubitable Principles, that there is no man that is not grossly prejudiced but will receive full satisfaction concerning the true meaning of these Divine Oracles.

4. I must confess that it is hard to produce any Text of Scripture wherein this Apostatized state of the Church is undoubtedly foretold under the very Name of *Antichrist*, though that Name be found more then once in the Epistles of *S. John*. But though some do, yet I dare not contend that this Antichrist or Antichristianism which I have hitherto described is so clearly pointed at in every one of those places. Not onely *Grotius*, but Mr. *Mede* himself understands those *Antichrists* of the *Pseudo-christs* that our Saviour foretells of in *Matthew*, which should start up before and after the destruction of *Jerusalem*, which was the *ἔσχατον ὥρα*, the last hour of the Jewish Commonwealth. But *ἔσχατον ὥρα* signifying no more then *κατεπείγει ἔσχατον*, (for *ῥῆ* is indifferently rendered *ὥρα* or *κατεπεί*) and the Fourth Kingdom in *Daniel* being the last, the time of that Kingdom may be also intimated by *ἔσχατον ὥρα*. Whence that in *S. John* * [*My little children, it is the last hour, and as you heard* * 1 Ep. 2. 18. *ὅτι ὁ ἀντίχριστος ἐρχεται, that that famous Antichrist will come, even now there are many Antichrists, whereby we know it is the last hour*] may bear this sense upon supposition the Prediction is somewhat Elliptically set down; That the last time in *Daniel's* Kalendar of his Four Kingdoms, that is to say, the last Kingdom, was then a running on, which is the *Roman*, during which Kingdom the *Little horn*, which here is called *Antichrist*, shall come upon the stage. This is ὁ ἀντίχριστος (saith he) that famous *Antichrist* whom you may have heard of out of *Daniel*, but this is a greater distance off. Wherefore to speak what more pressly concerns you, *Even now there are many Antichrists*, which not *Daniel*, but our Saviour foretold of, whereby again we know it is the last hour; but I mean not of the Four Kingdoms of *Daniel*, but of the Jewish Commonwealth, according as our Lord has predicted. Or more briefly thus; *My little children, it is the last hour*, that is to say, the last Kingdom of the Four, namely the *Roman*: and as you have heard that that famous *Antichrist* will then come, viz. in that last hour; so also now in the last hour of the Jewish Polity there are many Antichrists, whence we may gather it is the last hour thereof, these many Antichrists, according to prediction, attending this last hour, as that one famous Antichrist that.

In some such sense as this, I do confess that that *Antichrist* or *Antichristianism* which I have hitherto treated of may be by very Name intimated in this Text of Scripture, though I shall quarrel with no man that would interpret it otherwise. *Grotius* expounds this famous *Antichrist*, of whom they might have heard, of *Barchocab*. But there being no

mention of any one famous Impostour above the rest in our Saviour's Predictions in *Matthew*, it is very suspicable that this rumour was raised out of the Prophecy of *Daniel* touching that little mischievous Horn; which certainly is a Prophetick Figure of that eximious *Antichrist* that was to come.

5. The same Author also interprets τὸ ἔργον ὁ ἄδύναμις; of *Barchocab*, and renders it *Quis potest esse major impostor?* and I believe very rightly. For it were a dilute business for the Apostle to describe *Antichrist* onely by the bare denial of *Jesus* his being the Christ, that great King, Priest and Prophet sent of God to whom all Nations should flow. For such *Antichrists* are all Infidels, which are innumerable. Wherefore such a Denier of Christ is here intimated as by playing the Impostour and by making of himself Christ, or by putting of himself into the place of the true Christ, which is *Jesus*, denies *Jesus* to be the Christ, and so by denying him denies him that sent him, and witnessed of him that he was his beloved Son whom all should hear. Such an *Antichrist* was *Barchocab* especially, who by making himself the *Messias*, did thereby plainly deny that *Jesus* was he.

But as there were eximious Types of Christ amongst the people of the Jews, and such as one and the same Prophecies touch as well as Christ himself; so it is obvious to conceive that there might also *Antichrists* arise among the said people, to whom all things befell in figures, which were Types of the famous *Antichrist* in the Christian Church, and that one and the same Text might point at both, as it is not hard to conceive that this does.

For as for that great *Antichrist* which I have described in my *Idea of Antichristianism*, it is plain that he puts *Jesus* out of his Kingly, Priestly and Prophetick Office, usurping all that himself, or conferring it upon others, as is there copiously declared. Wherefore he making himself so absolute an Head of the Church, he does *ipso facto* cut off *Jesus* from being Head of the same, and thereby discovers himself to be that notorious *Antichrist* in Christendom; And by denying that *Jesus* is that Supreme King, Priest and Prophet to whom all are to listen and obey, whose Decrees and Words are an immutable Law, he does thereby deny also the Father that sent him, as much as any other *Antichrist* amongst the Jews can be imagined ever to have done. For which of them was ever said to have professed himself an Atheist?

6. Which things duely considered will inable us with ease to understand also the meaning of what is writ in the fourth chapter of this Epistle of *S. John*, where he saith, That every spirit that confesses that *Jesus* is the *Messias* come in the flesh, is of God; and every spirit that does not confess that *Jesus* is the *Messias* come in the flesh, is not of God: and this is that spirit of *Antichrist* which you have heard shall come, and is now already in the World. The vulgar Latine hath it, *Et hic est Antichristus de quo audistis quoniam venit, & nunc jam in mundo est.* Which implies they read not ὁ ἀντιχρίστος, but ὁν ἀντιχρίστος ὅτι ἐρχεται, Of which *Antichrist* you have heard that he shall come. And he addes, καὶ νῦν ἐν τῷ κόσμῳ ἵσιν ἡδὲν, like that of *S. Paul*, Τὸ ἔργον μυστικόν ἡδὲν ἐργεῖται τῷ

the *ἀνομιὰς* where the futurity of a more notorious Antichrist is not excluded in neither place. In this of S. *John*, *Grotius* again understands the Impostour *Barchocab*; but the Ancients, even the *Romanists* themselves, the famous Antichrist of the Fathers. Whence it is confessedly true both from *Grotius* and the *Romanists*, that such a Denier of *Jesus* his being the *Messias* or Christ come in the flesh is understood as is an Impostour, and boasts himself to be that Christ, whereby he denies *Jesus* to be him, as I have noted upon the former Text.

And the sense of both may be this, namely, That whereas those to whom S. *John* wrote had received a rumour or fame of that eximious Antichrist that was to come into the world in the last time, occasioned (I doubt not) from *Daniel's* Prophecies of the *little Horn* and of that *King of pride* that would exalt himself above all, the Event of these Prophecies being further off, though at last certainly to come, he fixes their minds upon such Antichrists as were nearer at hand, and though but the Types and Figures of that great Antichrist to come some Ages after, yet of more concernment to them to take notice of: but in the interim describes *Antichrist* so, that though it does more palpably point at these Types of the future Antichrist, yet the Description, more narrowly searched into, takes fast hold also on that great Antichrist himself, forasmuch as it is implied, that it is one who by way of imposture puts himself into the place of *Jesus*, who is the true Christ, that King, Priest and Prophet appointed by God, to whom all must submit. Which not onely *Barchocab* and such false *Messiahs* in the Jewish Commonwealth have done, but he that has so made himself the Head of the Church as to null the Laws and Doctrines of Christ is deprehended to doe the like also.

7. I must confess the Opposition and Intrusion of this *grand Antichrist* among Christians is more oblique and more subtil then the claim of those false *Messiahs* amongst the Jews: but we are withall to take notice that the Christians *Messias* or Christ is more spiritual then what the Jews expected, and therefore it is no wonder that their *Antichrist* be of another nature; not a gross and violent Invader of the Empire of Christ, but a more cunning Impostour and insinuating Hypocrite.

Nor are we to marvel that Christendom has been so slow-sighted in discovering this *Antichrist* after he was come; the same thing happening to them that befell the Jews, who could not discern their *Messias* when he daily conversed before their eyes. For both these mistakes arose from a like prejudice and false prenotion of things: the Jews decyphering in their minds such a *Messias* as should conquer Kingdoms for them, and make them a rich and potent people upon Earth; (so crass and external a conceit had they of his Power and Office) and the Christians prefiguring such an *Antichrist* as would cast away the external profession of Christ, and directly and professedly oppose him in his Kingdom.

8. But fraudulent and hypocritical Opposition is as true and a more mischievous Opposition then that which is open and direct. And he that calls another Lord and King, but professes a power of abrogating his Laws,

and of making what Laws he lifts himself, and of forcing this Prince's Subjects to obey them, this man has really made himself *King*. And therefore he that takes upon him the power to null the Laws of Christ, and makes new ones of his own for the Rule of Christendom, he in like manner makes himself *Christ*, and is a more eminent *Antichrist* then *Barchocab*, whom *Grotius* would bear us in hand to be the man indigitated by *S. John* in these words, *The Antichrist of whom you have heard that he shall come*; whereas I have already noted that they had no news of any one eminent Antichrist but from the *little Horn* in *Daniel*, and that *King of pride that exalts himself above all that is called God*.

And truly all those dreadful particularities comprised in the Description of *Antichrist* in *S. John* will be found in this *Man of sin*. For in making himself *Christ*, which he does interpretatively, he does therewithall deny *Jesus* to be him, who is the Giver of a Law indispensable by any Power upon Earth, his Decrees being the Decrees of the Eternal Son of God. Wherefore he that takes upon him the power of contradicting, of nulling and dispensing with these Doctrines and Decrees, does thereby deny that *Jesus* is the Son of God; and he that denies the Son, denies also the Father that sent him.

Amos 5. 25.

See Idea Antichrist. book 2. chap. 6. sect. 6.

Jer. 2. 27.

This sense, I think, will appear very plain to any indifferent judgment, and I need not insist any longer thereon, having intimated something to the same purpose before. Onely I will suggest how ordinary it is in Scripture to charge the sinner *directly* with what he perpetrates but *interpretatively*. As where God says, the Israelites *did not sacrifice to him in the wilderness*: which is true onely *interpretatively*, forasmuch as they sacrificed also to other Gods, and so did not sacrifice to *Jehovah* the true God, he being so matchless a Perfection that he is incapable of any Cor rival or Co-partner in Religious Worship; which they doing to others, they *interpretatively* disowned *Jehovah* to be what he was, and therefore sacrificed not to him, no not when they pretended it, but to a Figment of their own phancy. So *Jeremie* makes the Jews to say to a *Stock*, *Thou art my Father*, and to a *Stone*, *Thou hast begotten me*: which Charge notwithstanding is onely true *interpretatively*, forasmuch as they did Religious Worship to *Stocks* and *Stones*, and thereby acknowledged them to be God, the Father of all Mankind and Creator of the world. And, lastly, in this very Epistle *S. John* says, that *he that denies that Jesus is the Christ, denies both the Father and the Son*. But who ever heard that *Barchocab* or any other Jewish Pseudo-christ directly denied God that was the Father of our Lord *Jesus Christ*? Several like Examples occur in Scripture, which are so obvious that it is needless to produce them. These may serve for a pledge of the reasonableness of our Interpretation.

9. But suppose we should give up all for lost in *S. John's* Epistle, and acknowledge that *this eminent Antichrist*, that has reigned thus long in Christendom, is not pointed at in any place of that Writing; it will follow, I confess, that this Antichristian Power which we have so amply described in our other Treatise is no where in Scripture called *Antichrist*; and so that corrupt High-priest with his apostatizing Clergy will be exempted from the infamy of being branded with that very Name by the finger

ger of God himself: but in the mean time I cannot but deem this as ridiculous a piece of niceness and shieness thus to abhor from names, when the things thereby signified are so conspicuous in the party, as if some Monster of men of twelve cubits stature should conceive a great indignation at the being called *Gigas*; but think himself not at all injured by the appellation of *Dodecapeschys*; whereas a man on this side of twelve cubits stature may fitly and justly be styled *Giant*.

But for my own part, I think it was more for *compendium* than for any greater disgracefulness of the Title; that that Person or Body politick which was really become Antichristian was vulgarly called *Antichrist*, rather than *The Whore of Babylon*, *The two-horned Beast*, *The Man of sin*, and the like; which Titles are no less odious, though less compendious. And it is observable that those Texts of Scripture upon which the ancient Fathers have written, *A Prophecie of Antichrist*, let us suppose them to have fetched the Title from whence you will, (though I doubt not but they had it from this Epistle of *S. John*) are to admiration fit and applicable to those Events we see before our eyes in the *Roman Hierarchy*.

If therefore we will stand to the Nomenclature of the Ancients, those *Prophecies* which they interpreted of *Antichrist* being found plainly and undoubtedly to concern that degenerate Body of Christendom, there is all reason that the said Body with the Head thereof should be noted by that more general and compendious Appellation.

10. But for the making out that wonderful fitness and applicableness of these *Prophecies*, it is a business more operose and laborious, and will be the more successfully attempted if we prepare the way by some Considerations concerning the *Obscurity of the Prophetick style*, especially in *Daniel* and the *Apocalyps*; as namely, *Wherefore this Obscurity is*, and then, *Wherein it consists*, and lastly, *What is the best way to clear and familiarize the same unto us*.

CHAP. II.

1. *Why Prophecies are wrapt up in some considerable Obscurity.* 2. *An indispensable necessity of these kinds of involutions in regard of mans Free will:* 3. *As also in regard of the Enemies of the Church, both Men and Devils.* 4. *A recital of such Schemes and Figures wherein this Obscurity does most-what consist.* 5. *What Diorisimus is, with several examples of Numeral Diorisims.* 6. *That it seems most safe to expound the * five months of the Locusts according to this Figure.* 7. *The reason of the use of Numeral Diorisims.* 8. *From whence also some light is offered toward the understanding the reason of the uncertain designation of * ἡτοιμασμένοι ἐστί τῶν ὤντων καὶ ἡμέτεροι καὶ πάντα ἐν ἑαυτοῖς.* 9. *Examples of Proportional Diorisims;* 10. *As also of Specifical.*

1. **T**HAT *Prophecies* are delivered in obscure *Ambages*, we need neither admire, nor ought to complain, there being so evident reason for it

and so just. For it is fit that that knowledge that is so far removed above humane capacity should be received with as humble and profound veneration, which *Obscurity* and *Mysteriousness* conciliates to all Truths, but is most due to them that are the greatest and the most beyond our natural reach, as this of *Prophecy* is. Besides that this *Obscurity* does not a little bridle or oppose that precipitant fervour and heat wherewith men are usually carried to the knowledge of things to come. Which though it fall to the shares of very few to be immediate Receivers of, yet if any one be, all men are ready to throng and croud to him, out of that natural curiosity and desire of being instructed concerning future events. Upon which fiery and prurient itch after the knowledge of Futurities Providence has cast this bridle of hard and *Ænigmatical* uttering of Prophetical Predictions; as he has the Laws of natural shame and modesty, besides superinduced Institutes of Religion and humane Policy, upon that impetuous propension of experimenting the pleasures of the Nuptial Bed, that so strong Inclinations may not be gratified without the Ceremony of some tedious attendance and expectation thereof. And it may be that this Expectation and hope, being a kind of prelibation of enjoyment, may in both cases lengthen out the pleasure.

2. But there is also a great necessity of this *Obscurity* which we have not yet hinted, and that is, That these Divine Predictions concerning the Church of God may not be easily or at all understood by those that are to be the fulfillers of them, till the appointed time come, when it may be without prejudice to the true Church, that is to say, That things are not to be so clearly prefigured as would bear too hard against that free Principle in Man whereby he does (unless thus miraculously called to from Heaven) determine his ways according to his own pleasure. For so plain a Divine Prediction as should certainly inform the party that he should do such an act as would tend to his shame and destruction, or be a badge or mark conspicuous and infallible to all the world that he was that odious person that so ill a fate must attend; would without all doubt (unless God should use a strong force upon him to make him fulfill the Prophecie) cause him to decline the fulfilling of it merely for his own honour and security, and make him omit any such circumstances as he is prefigured by, to the end that he may deface the characteristics of his own person in the Prophecie.

As for example, If *S. John* had said expressly, that by the *Two-horned Beast* and by *The Whore of Babylon* he did understand a Succession of Bishops of *Rome* with their whole Hierarchy adhering thereunto; it would be an hard thing to conceive that this Oecumenical Prelate would not, to hide his shame, have been tempted to *change* his *Seven-hilled See*, that he might not seem to be the man at whom the Prophecie pointed. At least they would never have wrote *Mysterium* upon the Pope's Crown, as it is on the *Whore of Babylon*, if they had been aware that his Holiness had been so much concerned in that Vision. Nor can we imagine that, if instead of *Six hundred sixty six*, *Twenty five* had been said to be the *Number of the Beast*, the Church of *Rome* would have affected that Number so much as they have. And many more such Instances may be produced.

But

But God could hardly be said to leave man in the hand of his own Counsel, and let him act freely according to his own nature, if he should have uttered these Divine Oracles concerning future things in so plain and naked a manner, and yet brought about the fulfilling of them.

3. Besides this, The knowledge of future things concerning the Church communicated to the Enemies thereof may tend to her prejudice; it being ordinarily unsafe to let an Adversary get intelligence of our consultations and purposes.

Which is not onely true in respect of Men, but of those Invisible enemies of the Church, who ever attempt her and oppose her under the conduct of the Prince of the Powers of the air, who are the great Abettours and Assistants of the children of Disobedience. An eximious instance whereof is that taken notice of by Mr. Mede out of S. Augustine; How the Devil (who of old had so much skill in Mathematicks as to puzzle the Athenians by the Problem of doubling the Cube) computing the proportion betwixt the Outward Court of the Temple and the Inward, which it seems he found to be as 1260 to 365, or thereabout, presently concluded, That Christianity would continue but 365 years in the World, and that then Paganism would up again: And therefore adorning the credit of his own Oracles by this stolln, but misunderstood, Prediction out of the Apocalyps, gave it out accordingly, that thereby he might hinder mens conversion to the Faith of Christ. Which I think is argument enough to persuade us how necessary it is that the holy Prophecies should be wrapt up in Enigmatical coverings, and be made of uncertain Interpretation by undeterminable lubricities, till either Events, or some faithfull Interpreter more then ordinarily assisted by God, shall give their clear Solution.

4. Now for the Art of obscuring Predictions wherein it consists, though I will not undertake the declaration of the whole, yet I will bring in as great a share thereof as may, at least, suffice for our present design: which I shall comprise in the Explication of these few Prophetick Figures or Schemes, which I will venture to call *Diorismus*, *Hylasmus*, *Henopæia*, *Zoopæia*, *Israelismus*, *Ellipsis*, *Metalepsis*, *Homonymia*, *Antichronismus*, *Icalmus*; most of which do as well embellish and adorn the externall Cortex of Prophecies, as conceal and cover the more precious and inward Sense of them.

5. *Diorismus* is such a Scheme of the Prophetick style as polishes the outward letter with an appearing sense of a very exact and determinate account of things either as to Number, Proportion, or Specification. Which does the more strongly strike the Phancy, as an Object settled and unmoved makes a stronger impress upon the Sight then that which is flitting, as ordinary Experience tells us. So any determinate Conception does more vigourously and palpably affect the Mind then what is more general and undeterminate.

An Example of the first kind of this Figure I conceive is that, *Apocal. 2. Ye shall have the affliction of ten days.* Where I must confess I could never imagine that spoken otherwise then figuratively by a *Diorismus*, and to be a modest subinsinuation of the most perfect and full persecution,

as is intimated from the following words, *Be thou faithfull unto death, &c.* See *Vatablus* and *Drusius* upon the place, who produces several examples of *Ten* being put for *many*. Which sense if the *Ten* Horns on the Beast be supposed to have, there is no absurdity in admitting that meaning; though I do not condemn their industry that are so solicitous to find just *Ten* and no more. For it may the more potently convince the obstinate, while others may be satisfied that that condition is onely intimated of the Empire when it was divided into a considerable Number of Kingdoms or Principalities enjoying Sovereign Power within themselves.

And that the *Hundred forty four thousand* with the Lamb on Mount *Sion* are not to be conceived just so many or so few, any one will grant that observes that the number 144 is onely the square of 12, and therefore, according to the mode of the ancient *Cabbala*, signifies symbolically the Apostolicalness of that Company, but not their determinate number, no more then 666 the number of them that follow the Beast.

I suspect also that those 7000 *names of men* said to be slain in that great Earthquake, *Apocal.* 11. is spoken onely by way of a Prophetick *Diorismus*; but what the genuine sense is I shall take notice in its proper place.

I will cast in a fourth Example; *The 1260 Days*, they being but the Diduction of those larger measures of three Times and an half, or of fourty two Months, into more numerous parts, it is not irrational to suspect that it was rather for the varying of the phrase and for the polishing of the external frame of the Prophecy by such a determinate numbering of those times or months into 1260 days, then that it did challenge our expectation to be satisfied to a Prophetick day; one Day in so many, and in matters of so voluminous a transaction, being not considerable and of small use, the *Epocha* also being uncertain from whence the time exactly is to commence. Besides what Mr. *Mede* has hinted, that varying of the time into *Months* and into *Days* respects the works of *Light* and the works of *Darkness*: and therefore their continuance who are under the Principality of Light is reckoned by *Days*; but theirs who are under the Principality of Darkness, the *Moon* being the Governess of the Night, is reckoned by *Months*.

Wherefore a man might not without ground imagine that there may be a latitude of reckoning in this solution of the *three Times and an half*, or the 42 Months, into 126 Decads of Days, as well as there is in those Times and Months; and that any variation, above or within, that exceeds not a Decad, breaks no squares; Divine Prophecies being not for the ostentation of God's Omniscieny, (for who knows not but that he can compute Events to the smallest moment of an Hour?) nor yet for the gratifying of the excess of humane Curiosity, but for the use and exercise of his Church.

The Witnesses also lying unburied *three days and a half* is an eximious Example of this Numeral *Diorism*; but the meaning may be the same with *three times and an half*, as I have elsewhere intimated.

Rev. 9.

6. And lastly, the *five months* allotted to the *Locusts* for tormenting men, I must confess upon better consideration I do suspect to be a *Diorismus*

rismus also, and to signify merely Symbolically, not Arithmetically. For the continuation of the *Saracenic Kingdom* (I mean of that more notable intervall thereof from the beginning of the *Caliphate* of the *Abasida* at *Bagdad* to the taking of that City by *Togrulbeck*) is neither exactly twice five months of years ; nor this doubling of the five months sufficiently grounded from the time being twice mentioned in the Prophecy, (for the mentioning of the same number twice in Prophecy or History does not warrant the addition of them to make up a new summe, as if it were a Bill of Particulars ;) nor, lastly, is it likely that the Spirit of God would indigitate 300 years by those twice five months, whereas the Duration of the *Saracens* Empire was much longer, as well as the continuation of the *Caliphate* at *Bagdad* not adequate.

See Mr. Mede's
Comment. Apo-
calypt. upon
Chap. 9.

That Infestation of *Italy* by the *Saracens* from the year 830 to 980 had been more plausible, if it had been commensurate ; but it extends beyond the year 980. For *anno* 1001 the *Saracens* are expelled *Capua* by *Otho*, and in the next year they besiege *Salernum*, in the year 1008 they are raised from the Siege of *Barium* and *Capua*, in the year 1017 they invade *Italy* again ; besides other fights and troubles afterwards. But this is enough to shew, that *five months* of years will not be well applicable to their molestation of *Italy* neither, though I think Mr. Mede has made things look as handsomely as they are capable of. But the Attempt was as well needless as unsuccessfull. For there is exactly no determinate time intended by these *five months*, but it is onely an elegant *Diorism* respecting the Type, which are *Locusts*, whose continuance in life not reaching to the space of a Year, it was fit, by an *Antichronismus*, to number by *Months*. And what number fitter then *five* ? not onely because it may be a Symbol of incompleteness, (as *Ribera* suggests, and those *Locusts* are said onely to torment, not kill) but also in respect of the length of their life, which, according to *Plinie*, *Aristotle* and other Naturalists, is in all likelihood about *five months*. So that the solution of the Mystery of these numbers is not merely into such an *Antichronismus*, where the figurative number will determinate the true, but also into a *Diorismus*, where this accuracy is expressed in the *Cortex*, but not intended in the inward meaning. Which Scheme is here used with a special elegance by reason of the reflexion it has upon the noted time of the continuance of those Creatures which are the Type.

7. But why these kind of *Diorisms* are made use of, and why there is not the same accuracy in the inside of these Prophecies as there is engraven on the outside, is a Problem too curious to enquire into, but not altogether inextricable with those that are well assured of the *Cabbalistick* style, and also thoroughly consider how thy Providence is of bearing too hard against that free Principle in Man, by necessarily determining what is more naturally left loose to play of it self, and use its own free Agency.

8. Which also may give an account of the manner of expression of that period of time from the taking of *Bagdad* by *Togrulbeck* to the sacking of *Constantinople* by *Mahomet the second*. For though the intervall of time be just 396 years, as Mr. Mede has made good out of *Elmachinus* the Arabian Historian ; yet the expression of it in the Prophecy, * *συνισμας* * Apoc. 9. 15.

συνδοί εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, may, as generally Interpreters observe, signify no more then their readiness at the time appointed, whether at a day, month, or year. For by τὴν ὥραν in all likelihood the Prophecy meant not that part of time which we call an *Hour*, but τὸν καιρὸν, which the article prefixed may intimate, it being prefixed to it onely. And the sense might have been, *Ready at the time appointed, whether day, month, or year*, that is to say, at any time. But the Event is so exact and conspicuous, that I doubt not but the meaning is, *Ready εἰς τὸν καιρὸν*, namely, καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, *Ready at that season* that is indigitated by both a day and a month and a year, which would be no indication at all but by adding of them together; which then make up 396 days, which *stylo Prophetico* are so many years. Which answers exquisitely to the Event, and therefore is a sure stake to fix down this Prophecy of the *Euphratean* Horsemen to the affairs of the *Turkish* Empire. Whereby, as also by the Description of the *Breast-plates* of these Horsemen, we know to what Ages of the World this Prophecy appertains, and consequently that of the *Locusts*. Whence the noting of their time more then by way of *Diorism* for the adorning of the Prophecy, was the more needless.

9. Examples of *Proportional Diorisms* are such as these, *Apoc. 8. The third part of the Trees* was burnt up, *The third part of the Ships* was destroyed, *The third part of the Sea* became bloud; and ch. 12. *The third part of the Sun* was smitten, and *the third part of the Moon*, &c. where *Third* does not signify the proportion of that which was smitten to that which did escape, but the Empire at large which was smitten is indigitated by this Number. Which has a smack of the *Cabbalistical Genius*, who use *Numbers* for the Symbols of things, as I have already noted. So the *Tenth part* of the City is not the *Tenth* of the City that then was, but of a City whose extent bore but the proportion of a *Tenth* part to what it had been, as Mr. *Mede* has carefully computed.

To this head you may also refer that *Apoc. 18. Double unto her double according to her works*, and *Fill unto her double*. Which is so definitively spoken as if she should be repay'd with as much more as she had injured others; but the sense is onely that she should be pay'd home for all her injurious dealings.

10. Examples of *Specificical Diorisms* are such as usual *Synecdoches* are that put the *Species* for the *Genus*, which being a more determinate Object strikes the Phancy stronglier and with fuller gratification. Thus is the Imagination more loudly alarm'd by being informed that such a Thing or Person shall be burnt or consumed with fire, then if it were only said they should perish, or be consumed, and not specify the manner. So *to make warre* is more determinate and specifick then *to oppose*, and *to be be-headed* then simply *to die* or *be killed*, and *to be slain* more specifick then *to be destroyed*, and lastly, *King* is a more specifick term and more fully strikes upon the phancy then *Supreme Magistrate*, or whatever other appellation that is more general, and consequently more dilute. Which Examples of this third kind of *Diorismus* occurre up and down in the *Apocalyps*, and indeed every where in the Prophets.

CHAP.

CHAP. III.

1. *Hylasmus* what it is, with the kinds thereof.
2. *Eximious* Examples of each kind.
3. What the first and chiefest kind of *Henopœia*.
4. That one single Beast signifies a Body Politick, demonstrated out of Daniel.
5. That a Succession of Individuals is represented by one Individual.
6. That one individual Beast represents a Kingdom or Body Politick from its rise to its fall.
7. That one single Man or Woman does also represent a Body Politick in the Prophetick style.
8. The second kind of *Henopœia*, what it is.
9. What *Zoopœia*, with examples thereof.
10. A second kind of *Zoopœia* proved and illustrated from Examples.

1. *Hylasmus* is a Prophetick Scheme bearing strongly upon the Phancy by exhibiting crafts and palpable Objects, such as in Logick would bear the Notion of *Subject* or *Matter*: The first kind is coincident with *Metonymia Subjetti*; as when a *City* is put for the *Inhabitants*, or a *Temple* for them that worship therein. Examples of this kind are frequent every where.

To the second kind I would refer such Representations as are from Buildings, Pavements and the like, which are compact of crafts and palpable Materials, but are Mystical or Spiritual Symbols of quite another thing. Examples of this kind are the *Inward* and *Outward* Court of the Temple, the one *Symmetrall*, the other *Asymmetrall*; which signifies the Christian Church, one while in her Purity, another while in her Apostasie to Idols. So the *Holy City troden down by the Gentiles* signifies the Christian Church over-run with Gentilism. So that *πόλις* in this case is an Emblem of *πολιτεία* or a Body Politick, as *Temple* may be of the living Church of Christ.

2. An eximious Example of this kind of *Hylasmus* is the Description of *Jerusalem*, *Apoc. 21.* with its high wall and twelve gates, and by a Prophetick *Diorism* the measure of the City is concluded twelve thousand furlongs, and the wall an hundred forty four cubits, and the Materials are Gold and Pearls and precious Stone. And yet this City so *Hylastically* set out has a most Spiritual meaning, and signifies nothing else but the Church of Christ reduced again to Apostolical Purity.

But the most notable Instance of a Prophetick *Hylasmus* is the Description of the Temple by *Ezekiel*, to which I cannot say but this of *S. John* alludes in several passages: And that it is an *Hylasmus*, and not a literal Description, I think any one will easily grant that does but peruse the 47 Chapter.

Lastly, The destruction of the City *Babylon* in the *Apocalypsis* is also a remarkable Example of this Scheme: but though in the general it appertain to this second kind of *Hylasmus*, yet things are there set out very much by the former kind, which is a *Metonymia Subjetti*, not *continentis*, as before, but *occupantis*, the Objects of their Spiritual Negotiations being so craftsly discovered and described,

3. The next Prophetick Scheme is *Henopaia*, and the most graceful, but withall as much obscuring as any. And the first and chiefest kind thereof is this, The collection of a multitude of Individuals into the show of one Individual, as also of a Succession of Individuals or Multitudes into the show of one standing Individual. This is an ancient method of delivering Mysteries; as any one will discern if he thoroughly perpend the nature and truth of the ancient *Cabbala*. Which that both *Daniel* and *S. John*, I may adde *S. Paul* too, have imitated in their Prophecies, I think is easily to be evinced.

Dan. 7.

4. Touching the collection of a Multitude into the show or representation of one Individual, it is plain in *Daniel*; for one individual *Lion* there denotes the whole Kingdom of the *Babylonians*, one *Bear* the Kingdom of the *Medo-Persians*, one *Leopard* the Kingdom of the *Greeks*, and the fourth Beast the *Roman* Kingdom. It is true it is said, *The four Beasts are four Kings*; but the vulgar Latin has it, *four Kingdoms*, as also *Theodotion*, and the Text says expressly, that *the fourth Beast is the fourth Kingdom upon earth*. So the *Ram* and the *Goat* in the eighth Chapter, (according to *Grotius* his own Interpretation out of the Hebrew Idiom) though they be said to be *Kings*, are *Kingdoms*. And whereas it is written, *And the rough Goat is the King of Grecia, and the great Horn that is betwixt his eyes is the first King*; unless this *Goat* either signifie a Succession of Kings, or a Kingdom, it is not sense; yea, though Succession, yet it will be very harsh sense to make the *great Horn* the first King, and the Body thereof. Wherefore unless we would distort things beyond all measure, *the Body of the Goat* must signifie the Kingdom of *Grecia*, as the *Horns* the Supreme Power, consonantly to what *Grotius* has written, and I doubt not but his Interpretation is true. And I think that scarce any one can be so weak, but upon the reading of *Daniel* he will be assured that in Prophetick Figurations one individual Beast signifies a Multitude of men ordered together into the Body of a Kingdom.

5. But as the *great Horn of the He-goat* is said to be the first King, so the *four Horns* undoubtedly signified four succeeding Kings in this divided Kingdom in their several *series*; so that four Successions of Individuals, so far as they would last, were represented under the show of four single Individuals, namely those four Horns. And truly when it is apparent that one Individual Beast represents the succession of a Multitude for many Ages together, (who are mortal as well as single men) coagmentated into the body of one Kingdom, it were a very nice and humorous thing to stick at the succession of single Persons being represented under the show of one Head or Horn.

6. And that one and the same Beast stands for a Kingdom or Empire from its rise to its fall, is plain both in *Daniel* and the *Apocalyps*. For the Four Beasts are said to rise out of the great Sea, *Dan. 7.* and the destruction of the Fourth is set down in the same Chapter, who is supposed to tread down the Third, as the Third is after declared to vanquish the Second in the following Chapters. And in the *Apocalyps* the Rise of the Beasts there is set down, as also their destruction in the Lake of fire and brimstone. Whence it is evident that one Individual Beast represents not only a Multitude

titude of men under one Government, but the Succession of this multitude for many Ages, even till it cease to be such a Multitude; and consequently the successive Sovereignty of this multitude must be thus far represented (be it in one or many) by the *Head* or *Horns* of such Beasts, unless we can phantasy a Polity without an Head, which would not be a Polity, but Anarchy.

7. Nor are Irrational Creatures onely made *Henopoetick* Types of a Multitude collected into one Government, but also Rational: As it is evident in the *Woman in the Wilderneß*, which it were ridiculous to understand of some one single Woman, and not of the Body of the Church, whose true and living Head is Christ *Jesus*. The *Woman* also in *Esdras* signifies *Sion* or the people of God; and it may be the *Man* there coming out of the Sea has some such sense. For why may not *one Man* signifie a People or Multitude as well as *one Woman*? And it is plain that the people of *Israel* is called the Son of God, (*Israel my son, my first-born.*) And therefore the * *Son of perdition* and that *Man of sin* need not signifie one * 2 Thess. 2. single man or a succession of single men, but a Body Politick under one Head of mischievous contrivances. By the like *Henopaia* also *ὁ ψευδο-προφήτης*, the false Prophet, signifies not one single Person, or the succession of such single persons, but a Collection or Body of Deceivers combining together under one Government. These things are so easie and so obvious that I am afraid I shall seem to have insisted over-long upon them.

8. I will onely note a second kind of *Henopaia*, which is also of useful consideration, and that is when things of different natures are comprised under one Type. We have a very warrantable Instance of this way of interpreting Prophecie, *Apoc. 17.* where the Angel does declare that not onely *Seven Kings* but *Seven Hills* are couched under the Symbol of the *Seven Heads* of the Beast. According to this Analogie it may not be unsafe to interpret *Babylon* both of the City of *Rome* and of the Hierarchy; the *Two Witnesses*, of the Old and New Testament, of them under the Legal and Evangelical dispensation, and of Magistracy and Ministry; the *Horns of the two-horned Beast*, of the two Imperial Patriarchates, of the two Horns of the Bishop's Mitre, and of the two-fold power of Binding and Loosing. Which second kind of *Henopaia* need not seem new nor strange, the ancient *Pythagoreans* and *Cabbalists* concealing and crowding together under the Symbol of one single Number many and multifarious Notions.

9. *Zoopæia* is the typifying out some inanimate thing by what has life, be it Person, or any other living Creature, or part of that Creature. In which sense the *Seven Hills* being signifi'd by the *Seven Heads* of the Beast is a *Zoopæia*. As also it would be if we understood * the *Two Witnesses* of the *Two Books of the Old and New Testament*, and the * *Word of God riding the white Horse*, of the whole Bible. But I shall in its due place intimate that these are but collateral senses, and reducible to one more primary one by an *Henopaia*. The making of * *Hell* to lacquay by him that rides the *pale Horse*, seems a more absolute *Zoopæia*: as also that *Gen. 4. The voice of thy Brother's Blood crieth unto me from the ground*; where

* Rev. 11.

* Rev. 19.

* Rev. 6. 2.

the actions of life are given to the blood of a dead man.

10. But we will here take notice also of a second kind of *Zoopæia*, which may seem less harsh and most elegant; and that is, when free Actions are attributed to free Agents, of which notwithstanding they may be no more the causes than if they were inanimate Beings, or not in being at all. According to this Figure is that of *Virgil*, in the mouth of *Aeneas* slaying *Turnus*,

————— *Pallas te hoc vulnere, Pallas*
Immolat, & pænas scelerato ex sanguine sumit.

Pallas being dead is said to slay *Turnus*, though he did nothing here towards the slaying of him, but what he suffered onely gave occasion to *Aeneas* to take revenge.

According to which Figure of speech a more large Allusion or Parable might be raised. As if *Aeneas* instead of slaying one single man had sacked a City, put man, woman and child to the sword, burnt their houses, and left them as an heap of stones in revenge of the death of *Pallas*; he might say of his friend now dead, that it was he that inflamed the courage of the Souldiers to scale the Walls; that it was he that gave out that just, though severe, Edict of slaying man, woman and child; that it was he that burnt down their houses, and laid their City level with the ground; and, lastly, that it was he whom they deservedly found a more mischievous enemy to them after his death than while he was living. Certainly this Figure of speech would be very intelligible, and withall bear along with it an extraordinary height of Rhetorick and Elegancy.

* Revel. 6. 9.

According to this Scheme is that example in Scripture of * *the Souls crying under the Altar, O Lord, how long, &c.* Which is nothing but a Parable signifying that their death required Vengeance from the Justice of God. *Ea anima (saith Grotius) corpore soluta multò magis quàm sanguis mortem toleratam testantur.* For he had said before, *Sanguis Abelis vindictam poscit, sic & anima martyrum.* Wherefore there is acknowledged a *Zoopæia* in both cases.

Alcazar also upon the place; *Idem est dici Animas petere vindictam ac dici earum sanguinem illum petere.* To which sense also speaks *Tychonius*, as you may see in *Ribera*. All which will make good this second kind of *Zoopæia*, which attributes free and living Actions to free Agents, which in respect of them notwithstanding are no free Actions, but necessary Consequences that result from something that these persons have suffered or do suffer. Which is a *Prophetick Scheme* worthy the taking notice of.

CHAP.

CHAP. IV.

1. *Israelismus what it is.* 2. *That the reason of the frequent use thereof is the Sacramentalness of the Jewish Church in reference to the Christian, as appears in their Tabernacle and דבר;* 3. *In the brazen Serpent, Manna, stricken Rock, and fiery Law;* 4. *In the High-priest's Robes, in his entring alone once a year into the most Holy, and in the Jews worshipping towards the Mercy-seat;* 5. *In their bondage in Egypt, and in their escape through the Red Sea.* 6. *What is properly a Prophetick Ellipsis.* 7. *What the meaning of the Apocalyptick Book being written within and without.* 8. *The difference of a Prophetick Ellipsis illustrated by example.* 9. *Homonymia what it is, and in what it differs from an Henopoeia of the second kind.* 10. *What Metalepsis, with the proof and examples thereof.* 11. *Antichronismus what it is, together with the rise thereof.* 12. *That the three days and an half of the unburied Witnesses put for three times and an half is apparently resolvible into this Figure.* 13. *What Icasinus is, and that the frequency of the Figure does not so obscure Prophecies but that they are as intelligible as ordinary Heraldry.*

1. **I** *Israelismus* is a Prophetick Scheme exceeding frequent, especially in the *Apocalyps*, which is a speaking of the affairs of the Christian Church under the names and with allusion to such places, or persons, or things, as did of old concern the *Israelites* and people of the *Jews*, and that in a mystical or spiritual meaning, * *Which is spiritually called Sodom and Egypt.* From whence is also insinuated that the *Plagues* on this *Mystical Egypt*, and the burning of this *Spiritual Sodom*, must be understood mystically and spiritually. * Rev. ii. 8.

2. The frequency of this Scheme is not to be wondered at, if we consider that the *People of Israel* were one great and entire mysterious Type or Sacrament of the Church of God such as it should be under Christ: According as *S. Paul* has written, * *That all things befell them in figures, but are recorded for our sakes upon whom the ends of the world are come.* * 1 Cor. 10.

And truly it is a marvellous and enravishing spectacle to consider how at once the Church of Christ is represented by the people of *Israel* in the Wilderness, and how their whole Camp was but one living and moving Sacramental Image of Christ and his Body, in the most concerning Points of our Religion. For what was that *Tabernacle* and the דבר from whence God spake, but an Emblem of the Λόγος his *tabernacling* in our flesh? For the *Pythagoreans* called this Body of ours σκῆνος, as * *S. Peter* also σκηνώμα, *While I am in this tabernacle*, saith he, ἐν τῷ σκηνώματι τούτῳ. And *S. John* speaking of the Λόγος saith, Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *And the Word was made flesh, and placed his tabernacle amongst us*, even as he did in the Wilderness dwell with his people there in a *Tabernacle* while they dwelt in Booths. And therefore I do wonder that

that the Jews should scruple more the doing Divine Worship toward the most holy Body of the *Messias* then toward the *Dabir* or *Mercy-seat*, or toward the Tabernacle of God. But that onely by the bye.

3. The Tabernacle therefore of God amongst the Jews living in Tabernacles is a Type or Sacrament of the Incarnation of Christ : The *brazen Serpent* erected in their Camp such a Type of Christ's hanging on the Cross; and the use of it to them so exquisitely analogical to that we Christians make of looking upon Christ's Crucifixion when we are stung with the sense of either the guilt or poison of Sin, that it would even astonish one with amazement to consider what an unexpressible vigour and life of representation does result from this ancient Figure or Shadow, that ever moved along with the Camp of *Israel* in the Wilderness for the healing them when they were bit with fiery flying Serpents, as the crucify'd *Jesuu* does us when we find our selves wounded with Sin.

The *Manna* also of which the children of *Israel* ate in the Wilderness, was it not a Type of eating that true Bread that came down from Heaven, even the Body of Christ, which is the daily food of the Faithful? And the *Rock* that was struck, out of which came water, was it not an apparent Emblem of the Bloud of Christ, out of whose side came Bloud and Water? The giving of the Law also with flashings of Fire, was it not plainly a forerunner of the Law of Christ which was divulged by his Apostles, upon whom fiery Tongues descended; and is indeed that Law of the Spirit, which, as *Esdra*s does interpret, is like unto fire, by which the wicked are to be consumed, as that Vision seems to import?

2 Esdr. 13. 38.

4. And for the Divinity of Christ, is it not plainly emblemized upon the Robes of Aaron, which do so exquisitely resemble the Universe, and therefore can be the cloathing of none but God? And lastly, his *Onely-Mediatourship* and *Apotheosis* after death (for it would be endless to insist upon all) were they not also lively represented, the one by the *High-priest's* entring alone into the most Holy to intercede for the people, the other by the Tabernacle and *Mercy-seat* toward which the Jews were to worship, as is plain from that in the *Apocalyps*? For to this, in the Christian dispensation, succeeds the Humane Nature of Christ; he is the *Immanuel* or *Mercy-seat*, and his Body the Temple towards which we are to direct our eyes; accordingly as it is written, *I saw no Temple there, but God Almighty and the Lamb is the Temple thereof*. And such a Temple as certainly may be worshipped towards with as little suspicion of Idolatry as ever the Temple or *Mercy-seat* was amongst the Jews.

Revel. 21.

5. Wherefore the people of the Jews being so illustrious and copious a Sacrament of all things appertaining to the Christian Church, it is no wonder that those Visions that concern the State thereof are so full of Allusions to what befell that people. Amongst which Accidents their Bondage in *Egypt* is of famous note, and therefore often alluded to in the *Apocalyps*; and their passing through the Red Sea, where that Tyrant Pharaoh was overthrow, so lively a Symbol of the Church's getting from under that servile yoke of the *Ramish* Hierarchy by their recourse to the Bloud of Christ, by which they are justifi'd and freed from that blind bondage they were held in under those hard Task-masters, that the

the Consistency is marvellous to consider, the Type being so clear a Prophecy of what has happened within these last Ages in breaking from that Tyrannicall bondage of the *Italian Pharaoh*. But such Instances as these are infinite.

6. The next obscuring Scheme is *Ellipsis*, which is an omission of some word or words which are requisite to determine the sense. Examples of *Ellipses* occur every-where in the Old Testament, in the *Psalms*, *Job*, and other Books. But by an *Ellipsis* here I understand not merely the defect of something to make up the full sense, but such an artificial defect as shall make the sense seem compleat without the supplement understood. For that seems to be the Genius of these *Apocalyptic* Visions especially, that they are made so as to seem very plain and express, very complete and articulate in the very outward *Cortex*, as a Book that has some pleasing Embellishments on the back-side, as well as the History of truth within.

7. Which I little doubt but may be alluded to in that expression concerning this Volume of Visions, that it was * *written within and without*, * Revel. 5. 2. according to the ancient manner of the *Cabbalistical* Mysteries. Touching which Traditions *Parmenides* had got that Principle, *Διτὴν πᾶν εἶναι φιλοσοφίαν, τὴν μὴ κατ' ἀλήθειαν, τὴν δὲ κατὰ δόξαν*. That there is a twofold traditionary Knowledge, the one Truth, (it is called *רוח* in *Daniel* in counterdistinction to his *Ænigmatical* Visions) the other Types or Parables accommodate to the conceit and gust of the Vulgar.

S. *Hierom* also, *Rupertus* and several others understand this being *written within and on the back-side*, of a *Literal* and *Mystical* sense. *Grotius* pretends the Text is not rightly comma'd, but reads it thus, *γγραμμενὸν ὡσθεν, καὶ ὁμοθεν κατεσφραγισμένον*, &c. *Written within, and sealed on the back-side*: As if there were any Books written on the back-side and sealed within. So unfortunate an Interpreter of the *Apocalyp*s is the great *Hugo* even in lesser matters. But to return to the matter in hand.

8. The difference of those two kinds of *Ellipses* we have described may be seen in these Examples. *Exod. 3.* where *Moses* asking God his Name, he returns this answer, *I am that I am*: which is an *Elliptical* speech, and fully supplied, is, *My Name is I am that I am*. Something like this is that also in the * *Apocalyp*s, *Grace to you and peace* *ἀπὸ τοῦ ὄντος, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*. which were more full *ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου*. But these *Ellipses* are such that they discover the defect of what is to be supplied.

But sometimes it is not so, as *Apocal. 17. 8.* *The Beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit, and goe into perdition*. And a little after, *When they behold the Beast that was, and is not, and yet is*. Which seems a smooth entire sense in the exterior *Cortex* of the Prophecy, whenas no good sense at all can be made of it unless there be conceived some such *Ellipsis* as before; *Τὸ θηρίον ὃ εἶδεν ὁνομαζέσθαι ἦν καὶ ἐστίν*; and, *βλέποντες τὸ θηρίον ὃ, καὶ ὁνομαζέσθαι ἦν καὶ ἐστίν καὶ ἔστιν*. But to have been thus express had laid this Mystery over-open, which ought to be in a greater measure concealed, and there-

fore it was thus carefully lock'd up in this Prophetick *Ellipsis*. Of which Text more fully in its proper place.

9. *Homonymia* is the Diversity of significations in one and the same Symbol, whereof one alone is to be understood, else it were coincident with an *Henopæia* of the second kind. Which *Homonymia* may fall out *ex accidenti*; (and is of no greater difficulty then that ordinary *Homonymia* of words, whose sense the consideration of the contexture of things will determine;) or else it may be intended of set purpose to make up a more gracefull insculpture upon the external *Cortex* of a Vision. As in the Vision of the *Witnesses*, I suspect that the *three days and an half* that they lie dead in the street do not signify, as in the beginning of that Vision, *three years and an half*, but *three times and an half*, that is, 1260 years. Nay that they do signify so, I do confess I do more then suspect; am indeed well assured in my own judgement of the truth thereof. But whether there be any likelihood of their signifying also *three years and an half* Events will better determine. Which if they did, there would not be a simple *Homonymia* in this Symbol of *three days and an half*, but an *Henopæia* of the second kind.

10. *Metalepsis* is a Prophetick Scheme whereby an Effect or Event is transferred or communicated to some eminent *Person* merely, or at least mainly, because the place and time is coincident with his; and there is the same reason of *Things*. This Scheme I must confess is very Poetical, but not unelegant nor unusuall. Like to this is that of *Virgil*,

Candidus auratis aperit cum cornibus annum

Taurus ————— and again,

Libra dies somnique pares ubi fecerat horas.

Where *Taurus* and *Libra*, because they are then in conjunction with the *Sun*, have attributed to them or transferred upon them those Effects which really are the *Sun*'s onely and not theirs.

But that there is such a *Metalepsis* as I have described in the Prophetick style, that one example of the *Rider of the red Horse* in the * *Apocalyps* will make good, who is armed with a great sword in his hand, and is said to take peace from the Earth: Whenas nothing else is signified, but that in this Emperour's time there would be very furious killing and slaying in the Empire, though by no fault of his. For it is said, *they should kill one another*, as if the Text on purpose did cast in that key for the opening the meaning of the Vision, as Mr. Mede has judiciously observed. Whose interpretation of the *First six Seals* is so solid, that it is impossible, I think, taking all things together, for any unprejudiced Reader not to be assured of the truth of them. Whence it is that I am so well assured of this present Prophetick Figure I have set down.

11. *Antichronismus* is an obscurative Scheme in Prophecy which sets down one measure of time for another; as a *Week* for *Seven years*, as in *Daniel*, a *Month* for *Thirty years*, a *Day* for a *Year*. Which Figure seems to be used in the Apocalyptick Visions not onely for concealment sake, but for proportion and *Decorum*, that the external *Cortex* of the Prophecies may not want their *το μὲν πρῶτον*, that winning and pleasing Credibility of Story.

Wherefore

* Chap. 6. 4.

Wherefore these *Antichronismi* are a necessary Consequence of that Prophetick *Henopaia*, that contracts vast Empires and other Bodies Politick with their long Successions into the figure or shape of Beasts or single Persons; whence, that the duration of their lives may not be over-proportionated to their nature, it was necessary to declare their continuance also under a disguise, putting *Days* for *Years*. For their living may be shorten'd by several accidents; but to tell of a *Beast* or a *Woman* or of *two Witnesses* that should live 1260 years, would not keep the *Decorum* of *ἱστορίας* and *ἱστορίας*, but would look like an incredible Narration.

12. As it would also that the dead bodies of the two Witnesses should lie unburied in the open streets of the City for three years and an half; whereas they would stink in the space of four days, as is noted in the body of *Lazarus*. How harsh then had it been to have represented the bodies of the Witnesses lying dead in the streets for 1260 years together? Wherefore though their lying thus slain and unburied was the fittest and the most lively Representation of that condition that those that are represented under the figure of the two Witnesses were to be in for 1260 years together; yet that the laws of the *ἱστορίας* and *ἱστορίας* of Story might be observed, it was requisite that these 1260 years should be disguised under the Symbol of three days and an half. Which signifying the same that three times and an half, (for *ἡμέρας* and *ἡμέρας* are promiscuously used the one for the other) and these three times and an half signifying 1260 years, both the truth which the Prophecy aims at is faithfully conveyed, and that decorous embellishment in the external Cortex of the Prophecy punctually observed. And that not onely by contracting the time, but also by annexing it to the end of the 1260 days by a *Lemmatosynechia*, which is in Latine as much as *Corticis Continuatio*.

And that this Prophetick Figure, which I call *Antichronismus*, is not a mere Supposition of mine, but a solid Truth, I have already made good in my *Mystery of Godliness*, and shall further demonstrate even with Mathematical Certitude out of my Joint Exposition of the 17 and 13 Chapters of the *Apocalyps*.

13. *Icasmus* is a Prophetick Scheme that bears by far the greatest part in all the Visions of *Daniel* and *S. John*, and is nothing else but the Representation of things and events by such Symbols as bear some similitude with the things and events they stand for. Which Symbols being many make the skill of interpreting Prophecy the more difficult, but not at all desperate, as some delicate Wits would phansy to themselves, and pretend an horror and affrightment at the uncouth mention of such variously-shaped Beasts, and at the clatter of their Horns: whereas if they would be pleased to lay aside their niceness, they might understand that these Hieroglyphicks of Prophecy might with far more ease be made familiar to them than the knowledge of *Heraldry* or *Blazonry*, which is no such profound and unconquerable study.

CHAP. V.

1. *The great Usefulness of an Alphabet of Prophetick Iconisms.*
2. *What the best way of attaining to the right sense of them.*
3. *What weight the Onirocriticks of the Ancients may cast in toward the determining their meaning.*
4. *That there is the same reason of the Signification and Interpretation of Dreams as there is of Visions, provided they be merely Typical, and not Complexional.*
5. *Angels; Their Ministry in all affairs of Providence a noted Supposition in the ancient Cabbala and in the Apocalyps.*
6. *Ascension into Heaven.*
7. *Air the special Region of Devils.*
8. *Balances.*
9. *Beast; Onpia Idolatrous Kingdoms.*
10. *The reason of the Lamb's signifying one single Person, and of wild Beasts noting Idolatry as well as Cruelty.*
11. *Blasphemy, That it signifies Idolatry made out both upon the account of Reason, use of Scripture and Authority of Interpreters.*
12. *Bloud.*
13. *Bow and Arrows; Buildings; Burial.*

1. **W**E have shewn wherein the *Obscurity* of Prophecy does mainly consist, and by the explication of the foregoing Figures have already done something toward the making of the skill of Interpreting easy to us. But there being so many and so various Examples of the last Scheme, we hold it needfull to bring the most considerable of them into one *Alphabet*, and to set down the signification of them. Which being taken notice of will much conduce to the easy spelling out the true meaning of all *Ænigmatical Prophecies* in Scripture. For what * *Aristotle* says of *Ænigmatical Dreams*, is true also of these kind of *Visions*. Τεχνικώτατος ἔστι καὶ ἐν τῇ ἐνυπνίων ὅστις δυνάται τοὺς ὀμνιόμηναι διαρρεῖν, τὰς δὲ εὐδουρειας κριεῖν πάντως ἔστι. That he is the most artificial Interpreter of Dreams that is best at discerning Similitudes and Resemblances: but for such Dreams as exhibit to the Phancy the things themselves, every one can judge of them.

* In his Περὶ τῆς καθ' ὕπνον Μαντικῆς, cap. 2.

Now the *Visions* of *Daniel* and *Apocalyps* are not of the nature of *Εὐδουρειαι*, but *Ἑρμηναι αἰνυμαλώδην*, representing things under Symbols or Similitudes: And therefore to have a settled and determinate meaning (and that upon solid and rational grounds) of such Symbols and *Iconisms* must needs contribute much to the inabling us with ease and success to interpret these Prophecies, or to make us understand and approve or with judgment disapprove of the Interpretations of other men.

2. And for my own part I know no solid method of settling and securing to our selves the true sense of these *Symbols*, then by attending what the Scripture it self declares of them, and by strictly observing what Reason will unforcedly suggest or spy out concerning their significancy and representativeness of things. To which if we adde the Suffrages of them that have wrote of *Onirocriticks*, whether most-what out of their own reason and observation, as *Artemidorus* professes, or (which is more to our purpose) have made a Collection of the most ancient Writings of that kind, such as *Achmetes* the son of *Scirim* has provided us; it cannot

not but strengthen our assurance of the meaning of such *Iconisms*.

3. And these of *Achmetes* more especially, they being the *Onirocriticks* of three famous Interpreters of the Kings of *India*, *Persia* and *Egypt*, and therefore being so ancient and so Eastern, the more probable to have a greater cognation with the Prophetick Schemes of the Holy Writ. The first of these is *Syrhacham*, Interpreter to the King of *India*: but he does Christianize so frequently and so palpably, that his Antiquity may be much suspected, and necessarily concluded since the coming of Christ. The second is *Baram*, Interpreter to *Saanisan* King of *Persia*; and the last *Tarphan*, Interpreter to *Pharao* King of *Egypt*. The use of whose Interpretations is approved even by Expositors of quite different ways, *Grotius* I mean and Mr. *Mede*, who has the honour of first breaking the ice in this business.

4. Nor is there any scruple for that these are the Interpretations of *Dreams*, and not of *Visions*: For besides that there is a great affinity betwixt *Visions* and *Dreams*, they being both Phantasms impressed on the Imagination, not by any free act or excitation of our selves, but in a way merely passive, the external Senses also being in a manner confopite in both, (whence these *oneirologia* are called also *logomata* in *Achmetes*;) the question is not concerning the Principle from whence, or the manner how these divinatory Impresses come, but what they represent or signifie: which if it be granted, that they prefigure rightly and unforcedly such or such things in *Dreams*, it is manifest that they will doe the same in *Visions*. For I speak of such Impresses as have not the nature of the Effects of Complexion or of any other natural Cause, but of a mere Type or Prefiguration.

Wherefore it will not be impertinent to adjoyn sometimes the suffrage of these *Onirocritical* Writers to what weight we produce out of Scripture and from Reason, for the interpreting of such *Symbols* or *Iconisms* as we shall comprise in our *Prophetick Alphabet*; which I shall now exhibit to view.

5. *Angels*. There is such frequent mention of the Ministry of *Angels* in the *Apocalyps*, and the Presidency there so prefixed to every thing, that I cannot omit to take notice of this Scheme amongst the rest, though peradventure it does not fall so right under the notion of an *Iconism*, they being rather the Instruments of Divine Providence than the Emblem of it. But if we reflect upon their vulgar representation, (which doubtless took its ground from the *Mosaick* Cherubims) how well they are appointed with wings for the quicker dispatch of those services that are expected of them, they are not un significative of that Wisdom that is * said * *Wisd. 8.* to be more quick and moving than any motion, and to reach from one end to another mightily and sweetly to order all things.

But that *Angels* are in these Apocalyptick Visions so constantly and particularly set over every negotiation of Divine Providence, is exceeding consonant to the sense of *Daniel*, (as in that great change of *Nebuchadnezzar's* condition which is said to come to pass by the decree of the *Watchers*, *נִשְׁכָּנִים*, the Greeks would say *φύλακες*, *Exhibitors* or *Vigiles*, by which are understood *Angels*) and also to the sense of the ancient *Cabbala*,

Cabbala, that makes the number *Seven* a Symbol of the *Sabbatism* of God, (wherein he rests from his works) and calls that number *φουλαῖτις* in relation to this employment of these *Excubitores* or *Vigiles*, these holy *Angels* whom God employs in the administration of his Providence.

* Chap. 14. 12. 6. *Ascension into Heaven*. A *Kingdom* or *Polity* being so expressly resembled to the *World* or *Universe*, (as we shall see under that Title) it is an easie Analogie to parallel the *Heavens* to the high Places and Dignities of it. According to this sense is that of * *Esay*, *How art thou fallen from Heaven, O Lucifer, son of the morning! For thou hast said in thy heart, I will ascend into Heaven, &c. Aspiraveras ad summam dignitatem*, so *Vatablus*. And *Achmetes*, 'Εἰ ἴδῃ τις ὅτι κἀθῆναι ὡς ἐν τῷ ἑρᾶνῳ, ὀνομασὸς ἔσται καὶ μέγας. *Onirocrit. c. 161*. And in the following Chapter, 'Εἰ ἴδῃ ὁ βασιλεὺς ὅτι ἀνῆλθοιτο εἰς τὸν ἑρᾶνῳ, εὐρήσει ὕψος καὶ ὄνομα πλεον τῶν ἄλλων βασιλέων. And a little after, 'Εάν ἴδῃ ὁ βασιλεὺς ὅτι ἀνελθὼν ἐκβῆσεν ἐν ἑρᾶνῳ, μείζονα χώραν ἢ ἔχει καὶ κατακυριεύσει. Thus *Achmetes* out of the writings of the *Indians*, *Persians* and *Egyptians*. All which does expressly declare that *Ascending into Heaven* signifies the acquisition or increase of Political Dignities and Honours.

7. *Air*. That the *Air* is taken for the place of the Empire of the Devil, appears from *Ephes. 2. And you, who were dead in trespasses and sins, wherein in times past you walked according to the course of this world, according to the Prince of the power of the Air, the spirit that now worketh in the children of Unbelief*; that is to say, in Infidels; such as have not submitted themselves to the Kingdom of God, but serve Idols and walk after the lusts of their own mind. Upon which place *Drusus* out of *חכמה*, *Sciendum à terra usque ad Expansum omnia plena esse turmis ac praefectis*. According to which opinion of the Hebrew Rabbins the Apostle again speaks, *Chap. 6. For we wrestle not against flesh and blood, but against Principalities, against the Rulers of the darkness of this world, πρὸς τὸν ἡγεμονικῶτα τῷ σκοτεινῷ τῷτῳ*, against those that hold fast the Rule of this lower world, this dark caliginous Air; πρὸς τὰ πνεύματα τῆς πονηρίας ἐν τοῖς ἑρᾶνῳ, against wicked Spirits or Devils in these *Aereal places*. For *ἑρᾶνῳ* here is but to the same sense that *Expansum* is in *חכמה*, the space from the clouds downward, as it is limited *Gen. 1. Else how could these wicked Spirits be said σιραῖς ζόφου ταπεινωθῆναι*, and *δεδμοῖς αἰδίοις ἀπὸ ζόφου τηρηθῆναι*, as both *Peter* and *Jude* declare of them?

But enough of this, and the rather, because where *Air* occurs in the Prophetick Visions in this sense we have spoke of, it is rather an ordinary *Metonymie* than an *Icasmus*.

8. *Balance*. That a *Balance* should signifie *Justice*, is obvious to any one to conceive, it being a main Instrument of commutative Justice, and a fit Emblem of exactly weighing out and sharing all things, or rather dispensing all things accurately. *Achmetes* out of the *Indian Onirocriticks*, *chap. 15. 'Εάν τις ἴδῃ καὶ ὄναρ ζυγὸν ἐν τόπῳ τινὶ σταθμιζόμενον, τὸτο εἰς προσωπὸν νοεῖτω κριτῆ*. I omit to transcribe how he refers the *πλάσγυς*, the Scales to the Ears of the Judge, and the *Weights* in these Scales to the matter pleaded on both sides for him to ponder with an indifferent hearing.

hearing. And again in the same Chapter, *Εάν τὸ ζυγὸν ἴδῃ δίκαιον καὶ κάρπον, ῥαίτω ὅτι ὁ κερὰ τῷ τόπῳ δίκαιός ἐστιν* and more particularly he descants upon the condition of the *Scales* and *Beam*: but here is enough already to shew how confessed an Emblem a *Balance* is of *Justice*. And he insinuates the same of the *μέτρα*, of *Measures*.

9. *Beast*. What a plain resemblance there is betwixt a *Body Politick* and a *living Creature* S. Paul copiously declares, 1 Cor. 12. And it is a thing easie to conceive, that as in a Creature that has life there are distinctly-framed parts, so ordered one in reference to another, that they are all to be moved for the good of the whole by that power that resides in the Brain in virtue of the spirits pervading throughout: so in a *Polity*, that there are several Orders and Ranks of men held together by one common Law, (which is as the life and spirit of the *Body Politick*) and to be moved and directed for the common good by the command and appointment of the Sovereign Power which is the Head of this Kingdom or Polity. Wherefore it is no wonder that Men or Nations thus framed into a *Body Politick*, which is called a Kingdom, be represented in *Daniel* under the resemblance of *ζῷα*, that is *ζῷον*, *living Creatures*, but such as are rightly translated by the Septuagint *θηρία*, *Fera*, *wild Beasts*, they being such that appear in those Visions. Of which Grotius upon Dan. 7. where there is mention of the four great Beasts ascending out of the Sea; *Ideo Bestia*, saith he, *quia Idōlolatrica erant Imperia, ut notat hic Jacchiades*. But not for their *Idolatry* onely, but also for their *bloody Tyranny*, as the same Grotius has noted excellently well upon Matth. 20. where Christ declaring that he that would be greatest and first in his Kingdom must be the minister and servant of the rest, and not *κατακυριεύειν*, or *κατεξουσιάζεσθαι*, not lord it or swagger it over his inferiours, as the Rulers of the Gentiles doe; *Hac oppositio*, saith he, *ostendit cur apud Prophetas Imperia mundi, Bestiarum; Regnum Christi, Hominis imagine, depingantur*. Where by *Bestia* we are to understand *wild Beasts*, as the word usually signifies, and in that sense will exactly answer to the Seventy's *θηρία*, (from whence the Latine word *Fera* (which always signifies *wild Beasts*) is derived, by turning θ into φ according to the *Aolick* Dialect.) Otherwise the Kingdoms of the world might be called *ζῷα*, as the four Beasts in the *Apocalyps* (which allude to the Camp of *Israel* distributed into four quarters; as M. Mede has rightly observed) are called, and not *θηρία*, that being a very unfit Title for any Polity where Humanity and Equity bears sway.

10. But much less fit would it be for the true Body of Christ, but least of all for the *Lamb* himself; nor the *Lamb* a fit Prophetick Representative of one single person, but that Christ had got that Title before, being called by *John* The *Lamb of God that takes away the sins of the World*, as being indeed that Paschal Lamb whose Bloud is the Salvation of his people. Wherefore unless there be some such bar as this, (which is an *Instantia Monodica*) it is most assuredly true, That an *Animal* or *Beast* in the Prophetick style signifies not one single Man, but a Company, Polity, or Kingdom. For how can they be said to have *Horns* and *Heads*, and those *Horns* and *Heads* be expressly by an Angel from Heaven interpreted of *Kings*, if the whole Beasts did not signifie; not single persons, but Kingdoms?

Book 2. chap.
10.

But why these *wild Beasts* should imply *Idolatry* as well as *Cruelty* in their Type, the reason lies a little deeper, but yet is not fathomless, which I conceive is this: Because Idolatrous worship is lodged within the Verges of the mere *Bestial* or *Animal* nature, as may appear from what I have wrote in my *Mystery of Godliness*, to which, for brevity sake, I refer the Reader.

II. *Blasphemy*. *Blasphemy* for *Idolatry* is also an *Icasmus*, and the Analogy is discernible enough. For what *reproachful words* are concerning God to the *Ears*, the same is the *worshipping of Images* or any *Creature with religious worship* to the *Eyes*. For by either way is declared that which is a contumely and vilification of God. And therefore it is no wonder that the Prophetick style affecting an artificial concealment substitutes one kind of *Blasphemy* for another, that *Blasphemy* which is *διὰ λόγων ἢ ῥημάτων* for that which is *διὰ πραγμάτων ἢ τύπων*, as *Chrysostom* distinguishes of Divine Predictions.

Chap. 65. 7.

But it is observable that the Scripture also in several places terms *Idolatry Blasphemy*. As in *Esa*, *I will recompense into their bosoms your iniquities and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills*: which certainly was not *διὰ λόγων*, but *διὰ πραγμάτων*, by their acts of Idolatry. *Qui colunt Idola quasi Deos, exprobrant Deo arrogantiam Divinitatis*, saith *A lapide*. The like express passage is in *Ezekiel*; *Thus*

Chap. 20. 17,
28.

(saith the Lord God, *Yet in this your fathers have blasphemed me, in that they have committed a trespass against me: namely, when I brought them into the Land for the which I lifted up my hand to give it to them, then they saw every high hill and all the thick trees, and they offered there their sacrifices, and thereby presented the provocation of their offering, &c.* which the same Interpreter again expounds of their Idolatries, as also *Gaspar Sanctius*. Again, *Deuter. 31. When they shall have eaten and filled themselves and waxen fat, then will they turn to other Gods and serve them, and provoke me*; so our Translation: but the Hebrew has it *וַיִּבְזְזוּ*, which is properly, *they will blaspheme me*; as it is translated by the Seventy in *Esa* 52. 5. *וַיִּבְזְזוּ שְׁמוֹתַי בְּלִי לֵךְ*, *διὰ παντός ὀνομάζω βλασφημεῖται*. As also *וַיִּבְזְזוּ* is rendered *Ezek. 35. 12. Ἡκεῖσε τῆς φωνῆς τῶν βλασφημιῶν σε. ἵπτιν* is the word in the Original. Lastly, it is observable also that in *Psalms 69. 9.* where the Prophet *David* says, *The reproaches of them that reproached thee, οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε*, (which is the same as if it had been *αἱ βλασφημίαι τῶν βλασφημούντων σε*) are fallen upon me, the *Chaldee Paraphrast* interprets it of that reproach which God receives by communicating his Worship unto Idols, whenas yet it is expressed by *Blasphemie* or contumely of words; for so *ὀνειδισμός* signifies. Wherefore seeing the children of *Israel* are said in their prevaricating in the Worship of God, and turning to Idols, to *blaspheme*; it is very easie to conceive, by the rule of Conjugates, that this *Idolatry* of theirs may well be called *Blasphemy*.

Verf. 20.

Accordingly therefore *Alcazar* interprets the Names of *Blasphemy*, in the *Apocalyps*, on the seven Heads of the Beast, of the Temples of Idols; and *Grotius* paraphrases *ἡμῶν ὀνομάτων βλασφημίας*, *Plena diis qui ita dicebantur*

dicebantur in veri Dei injuriam. So easily is it acknowledged on all hands, that *Blasphemy* may be put for *Idolatri*: And it is the most happy and significant *Iconismus* that can be, nothing expressing the detestable nature of *Idolatri* so well as it. For *Idolatri* is as absolute a sublation and vilification of God as malice could invent, and as ill as if they should call him by the names of all that base liveless matter that they make their Images of, and proclaim him no better then it: For they giving Divine worship to it, make it equal to him. And this *Blasphemy* is proportionable in other more worthy Objects that are not God: for they are infinitely worthless in comparison of him, and therefore it is an infinite reproach and horrid blasphemy against God to worship any thing besides him.

12. *Bloud.* That *Bloud* is an Hieroglyphick of *Slaughter*, Providence it self seems to take for granted in præmitting that Prodigie of raining *Bloud* before the eruptions of war and bloodshed, as History reports, and all men naturally interpret. And where the Apostle says, *Ye have not resisted unto blood*, the meaning is, *unto death*, be it mystically or naturally meant. But even there where *Death* is meant mystically, there is mention of *Bloud*: as when the Prophet is charged to denounce to him that sins against the Law of God with an high hand, that he shall surely die; speaking of eternal death; yet, upon the omission of this warning, it is said that his *Bloud* shall be upon the Prophet. And chap. 14. 19. even *natural death*, where there is no effusion of blood, is so expressed, *Or if I send pestilence into the land, and pour out my fury upon it in blood, to cut off from it man and beast.* Upon which *Grotius* rightly out of the Chaldee Paraphrast, *Omne mortis immatura genus Sanguis Hebrais.* *Bloud* therefore signifies *Death*, and bloody, dead; because, as it is written, *In the blood thereof is the life thereof.* And answerably to this * *Achmetes*, according to the sense of the *Egyptians* and *Persians*, *Τὸ αἷμα δὴ αὐτοῦ τὰ αὐτοῦ πνεύμα καὶ ζωὴ ἐστὶν* where the letting out his blood must be his death; and in Analogie, the destroying the strength of any thing, or that power or virtue whereby it is what it is, is the death of that thing, not considering whether it be animate or inanimate.

Ezek. 33. 8.

* Onirocrit. c. 103.

13. *Bow and Arrows.* They naturally signify the aiming at some thing, and the hitting the mark the enjoying the scope of our enterprises: But it may more peculiarly refer to *Victory* in war, and the rather because they are warlike weapons. *Achmetes* out of the *Onirocriticks* of the *Egyptians* and *Persians*, *Ἐάν τις ὄνειρεται βίβλην καὶ πῆλα, ἐπιχαρῆσθαι δὴ τοῖς ἐχθροῖς αὐτοῦ* If a man dream he holds in his hand *Bow and Arrows*, he shall victoriously insult over his enemies.

Onirocrit. 149.

Buildings. *Achmetes* according to the sense of the *Indian Interpreter*, *Εἰ δὲ ἀπὸ μαρμάρου ἢ λίθου τὸ οἶκος, ὁ ἰδὼν ἐν αὐτῷ πολὺ χρόνος, καὶ ἐν αὐτῷ ἀκαταμάχητος* If one dream he is in an house of *Marble* or *Stone*, it imports long life, and riches where thieves cannot break through nor steal.

Burial. For a dead body to be *unburied*, it may have a two-fold signification, either of a more infamous death, or of hope of recovering into life. According to the first is that of *Ecclesiastes*, *If a man beget an hundred children, and live many years, and his soul be not filled with good, and also*

Chap 6. 3.

Artemidor. lib.
4. c. 84.

that he have no burial; I say, that an untimely birth is better then he. Otherwise not to be buried may signifie onely that what the Vision portends will not be quite finished; *Burial* being the consummation of all, even of Death it self. Whence *Leonas Syrus* dreaming that he was dead, but not buried, *Artemidorus* interprets it of that Event, *νικῶν*, that he was victorious, but not crown'd. But *Menander* of *Smyrna* dreaming also that he was buried, was also crowned Victor at the Olympick Games. Wherefore *not to be buried*, in Visions that portend good, is bad; in those that portend bad, is good. And *Achmetes* expressly, according to the sense of the *Indian* Interpreters, *Ἡ στήσις ἐν ταφῶν εἰς ἐλπίδα σωτηρίας κρίνεται*. If there be any thing wanting whereby the Interrement is hindered, it signifies hope of recovery to life.

CHAP. VI.

1. Candle. 2. Character. 3. Clouds of Heaven. 4. Crown of precious Stones. 5. Darknes; Day; Death. 6. Desart. 7. Dragon, a figure of the Devil according to the ancient Cabbala, and then of the chief Politicks that oppose the Church. 8. Drunkenness. 9. Eagle; Earth-quake. 10. Eclipses. 11. Eye, an Hieroglyphick of Counsel and Prudence. 12. Fishing; Fish dead in the Sea. 13. Fire, the different significations thereof. 14. Fire from Heaven, its exact significancy of Excommunication. 15, 16. Flesh, two notable significations thereof. 17. Floud; Fornication; Frogs. 18. Gemms and precious Stones; God.

1. *Candle*. *Candle* seems to signifie the prosperous state of things in this world. *Job* 18. *See the light of the wicked shall be put out, and the spark of his fire shall not shine: The light shall be dark in his Tabernacle, and his candle shall be put out.* And chap. 29. *O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and by his light I walked through darknes.* The like prosperous success the Psalmist also denotes by the same figure, *Psal.* 18. *For thou wilt light my candle, the Lord my God will make my darknes to be light; in his Song of thanksgiving for his deliverance out of the hand of Saul.* *Astrampsychnus* and *Nicephorus*,

Φωστῆρας εἶδ' εἶν πραγμάτων δηλοῖ φάος.

And *Artemidorus*, lib. 2. c. 9. *Λύχνος ὃ καίόμενος ἐν οἴκῳ λαμπρὸς, ἀγαθὸς προσκλῆσιν ὃ σημαίνει καὶ εὐπορίαν πᾶσιν*. A Candle seen burning bright in the house portends good, the increase of riches and plenty. Lastly, *Achmetes*, according to the meaning of the *Egyptians* and *Persians*, *Εἰ τις ἀνῆκε λαμπάδα καὶ φέρει αὐτὴν, εἰ μὲν ἐστὶ βασιλὸς ὁ ἰδὼν, εἰς δόξαν καὶ νίκας, καὶ ὅλεθρον ἐχθρῶν κρίνεται· εἰ δὲ χρεῖν, εὐρήσκει ἀξίωμα ἀνάλογον τῆς λαμπάδος*. And in the same Chapter again he saith, That the lighting up of Lights signifies joy and chearfulness, *χαρὰ καὶ χαρποῖσιν* but the extinction of them

them against a mans will, ὁλίψω δὲ ἐχθρῶν ἀνάλογως τῷ σκότει, affliction and distress from a mans enemies proportionable to the darknes.

2. *Character.* That *Servants* and *Souldiers* received *Marks* upon their foreheads and hands, whereby it might be known to whom they did belong, is a piece of indisputable Antiquity, there being sufficient testimony thereof in Authours. See what is congested in Mr. *Mede* and *Grotius* upon *Apoal.* 13. But in the Prophetick style it does not imply that there is any visible mark in the hand or on the head of those that are said to be marked, but onely that there is an open profession of belonging to them whose mark they are said to receive. For they are onely Types of Propriety, and are no more to be conceived to be really impressed upon them that are said to bear them, then those whole Kingdoms of men, that are called *Beasts* in the Prophetick style, are to be imagined to be metamorphozed into *Bears* or *Leopards*. For all these are Typical Attributes, not Real.

3. *Clouds of Heaven.* In the Scripture-phrase they seem to signify Power and great Glory. *Achmetes*, Chap. 194. Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι καθήμενος ἐν νεφέλαις ἀνέμῳ. ἔνθα δέλει, ἐχθρῶν δισπόσει, καὶ εὐρήσει νίκας καὶ χάρις ἀποροδομήται, according to the mind of the *Persians* and *Egyptians*. And Chap. 162, according to the *Egyptians*, *Persians* and *Indians*, Εἰ δὲ ἴδῃ ὁ βασιλεὺς ὅτι ἀνέβητο ὡς θεὸς ἑρᾶν ἔνθα οἱ ἀσῆρες, δέήσει ὑψοῦ καὶ ὄνομα πλέον τῆς ἄλλων βασιλείων. And again in the same Chapter, Ἐὰν ἴδῃ ὅτι ἀνελθὼν ἐκείδισεν ἐν ἑρᾷ, μείζονα χώραν ἢ ἔχει κατακυριεύσει. The sense of all which is this, That the riding upon the Clouds and ascending into Heaven signifies honourable prosperity, and success against our enemies, and enlargement of power and dignity.

4. *Crown of Gems and precious Stones.* *Achmetes* out of the *Onirocriticks* of the *Indians*, Chap. 247. Ἐὰν ἴδῃ ὅτι ἐπὶ τῇ κεφαλῇ αὐτοῦ εἶφανος ἐκ τιμίων λίθων καὶ μαργαριτῶν ἀνάλογως τῷ κόσμῳ καὶ τῷ κάλλει τῷ εἶφαν, ὅστις αὐτῷ εἴη, εὐρήσει πλεον καὶ ὑψοῦ καὶ δόξαν. Where the force of the Interpretation bears most upon the *Gems* or *precious Stones*, they being the Emblems of Riches, Height and Honour. They have also a more Mystical meaning in this very Chapter, and signify τὴν δογματικὴν τῆς θείων λαμπρότητα, the brightness of Divine doctrine or Truth. But Chap. 248. they are onely interpreted of worldly things according to the mind of the *Egyptians* and *Persians*: Ἀλλ' ἔὰν ἴδῃ ταῦτα, viz. Pearls and precious Stones, ὅτι ἐυπόρησε that he has got abundance of them, δέήσει πλεον ἀνάλογον καὶ δόξαν, he shall find proportionable riches and honour.

5. *Darkness.* See *Candle* and *Eye*.

Day. See *Time*.

Death. Death is a dissolution of Body and Soul, and therefore properly belongs onely to a natural Animal; but by Analogie may be transferred to all Bodies Politick, which the Prophetick style represents under the figure of Animals or single Persons, whether by the simple Appellation of *Man* or *Woman*, or else such Conditions of man or woman, as *Whore*, *Wife*,

Witness, or the like. Now what *Life* and *Spirit* is to a natural Animal, that is *Rule* and *Power* to figurative Persons or Animals in the Prophetick sense, which are Bodies Politick. And therefore as the loss of the one is the death of the one, so the loss of the other is the death of the other. And because there is a Spirit in all things, even in those things that are inanimate, the fading or vanishing of that spirit may be said analogically to be the *Death* of those things. Instances are innumerable. I will onely adde, that as in the Hebrew Idiom *not to be* is *to be dead*, so in analogie any thing that is not what it was, namely, any thing that is changed from its former condition, this change thereof may goe for a kind of *Death*; as *Death* is ordinarily said to be a Change.

6. *Desart*. That by *Desart* is meant Paganism, *Alcazar* pronounces with great confidence, speaking of the Woman in the wilderness; *In qua locutione notandum est per Desertum proculdubio figurari Gentilitatem*. For which opinion he produces a cloud of witnesses, *Clemens Alexandrinus*, *Origen*, *Ambrosius*, *Basilius*, *Hieronymus*, *Gregorius*, *Hilarius*, *Hesychius*, &c. The reason of which Hieroglyphick I conceive is this; The *Idolatry* of the Pagans was much in Woods and Groves and on the tops of Mountains and wast places; and the names of their Dæmons שדים and שערים have reference to the *fields* and *desarts*. Besides that Idolaters do not emerge above the pitch of the mere Animal life, and their worship and devotion is little higher then that of the *Elephant* or *Cercopithecus*. The Rapacity also and bloody Cruelty of the Pagan Kingdoms farther fill out the congruity of the Type. And consequently where such a condition of things is as this does typify, that is to say, whatever Kingdoms or Empires do paganize, they do *ipso facto* become a *Wilderness* or *Desart*.

7. *Dragon*. The Hebrew word is תנין and signifies *Draco* or *Serpens*, and also *Cetus*, as being the great Serpent or Dragon of the Sea. And accordingly the Seventy render התנינים הגדולים Gen. i. τὰ ἄνω τὰ μεγάλα. That it is a Figure of the *Devil*, the ancient Cabbala of *Moses* may assure us; and it may be, though one be noted chiefly, yet the *Serpent* there may have a Prophetick *Henopæia* in it, and signify the whole Principality of Satan, that Kingdom of Darkness which has been ever in opposition against the Kingdom of God: and therefore it is no wonder that those Kingdoms that have in such a special manner afflicted the Church, have been represented under this Figure, as *Egypt* and the *Roman Empire*.

Esay 51.

Chap. 29.

Awake, awake, put on strength, O arme of the Lord, awake as in the ancient days, in the generations of old. Art not thou he that hath cut Rahab, (that is, Egypt, see Forerius) and wounded the Dragon? which is Pharaoh, as Ezekiel plainly speaks out; I am against thee, Pharaoh King of Egypt, the great Dragon that lieth in the midst of the Rivers. And for that he lies thus in the Rivers, he is called Leviathan, as if he were a Water-serpent or a Whale. Psalm 74. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to thy people in the Wilderness. ראשי ליתן Heads of the Leviathan; as if this Leviathan, as the Dragon in the Apocalyps, had more Heads then one.

These

These considerations plainly intimate to us, That the *Seven-headed Serpent* in the *Apocalyps*, which is the *Roman State or Kingdom*, is so represented not onely in regard of that old Serpentine form that tempted our first Parents, but has a reflexion also upon that Tyrannical Kingdom of *Egypt* which is typified under the image of a *Dragon* and *Leviathan*; and that not only *Rome Pagan* has a share in this Type, but *Rome Pagan-Christian*. For all the *Seven Heads* are from the Body of the *Dragon*; and the *Beast that was, and is not, and yet is*, is as well the *Dragon* as not the *Dragon*, and therefore is as well *Egypt* (and I wish I could not say more) as the Church of God, or the Kingdom of his Son *Jesus*.

8. *Drunkennes*. It is taken sometimes for the being so filled and intoxicated with the pleasures and affluences of this world, as to be regardless and senseless of the things of God. *Esay 29. Stay your selves and wander, cry ye out and cry: They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord has poured upon you the spirit of deep sleep, and hath closed your eyes; the prophets and the rulers, the seers hath he covered.* Such a remiss Stupor and Drunkennes does the prosperity of this world often cast men into. *Achmetes* from the *Indian Interpretations*, cap. III. 'Εάν τις ἴδῃ ὅτι ἐμεθύειν οἶνον, ἀπασί πλεονεξίας ἀνάλογον ἔμεινεν. If any one dream he is drunk with wine, riches and power will flow in to him proportionably to his drunkenness. And he affirms the like in the following Chapter according to the sense of the *Egyptians* and *Persians*. There is also a *Drunkennes* from the Cup of Affliction, which is often intimated in the Scriptures.

9. *Eagle*. *Esay 40. 31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not be faint.* And *Exod. 19. 4. Ye had seen what I did to the Egyptians, and how I bare you on Eagles wings, and brought you unto my self.* *Artemidor. lib. 2. c. 20. Ὀρεῖσθαι αἰετῶν, πόνοι μὲν ἀγαθοὶ ἀναληφθέντες ὅς τις πτωχὸν πλεονέων ὠφεληθίσουνται ἡ μίχα.* For poor men to dream they ride upon an Eagle, it is good; for it signifies they will be supported and well relieved by the rich.

Earth-quake. So we usually turn the Greek word σεισμός, but it signifies also more generally any shaking or concussion; as *Heb. 12. 26. Ἐτι ἀπ᾽ ἐγὼ σείω τὸ γῆν, ἀλλὰ ἡ τὸν ἁγίον* where the Author says this σεισμός signifies the removing of those things that are shaken. *Hagg. 2. 21. Speak to Zerubbabel Governour of Judah, saying, I will shake the Heavens and the Earth, and I will overthrow the Thrones of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen.* This is a plain μεταθεσις τῶν αἰσθημάτων. The like ruine and overturning of things is set out, but by what is the effect of σεισμός, an Earth-quake properly so called. *Jer. 4. 24. I beheld the Mountains, and lo they trembled, and all the Hills moved lightly.* Which, verse 26, he interprets as *Haggai* before, *I beheld, and lo the fruitful place was a Wilderness, and all the Cities thereof were broken down, &c.*

Achmetes out of the *Indian*, *Persian* and *Egyptian Onirocriticks*, 'Εάν ἴδῃ τις βασιλεὺς ὅτι ἐσειᾷ ἡ πόλις αὐτῆς ἢ ἡ γῆ αὐτῆς, εἰς πόλεμον ἔδωκ' ἐπιβουλὴν καὶ αὐτῆς κρινεῖται. *Artemidor. lib. 2. c. 46.* Τῇ κινεμένῃ τὰ παράγμαλα τῷ ἰδόντι κινηθῆσεσθαι σημαίνει, χάσμα' αὖ καὶ σεισμοὶ καὶ συμπτώσεις πάντας ἀνθρώπους ἀδικῶσι, καὶ διαφθείρουσιν αὐτοὺς ἢ τὰ ὑπάρχοντα αὐτῶν. But this is so easy an *Iconism*, that it was needless to produce so many testimonies.

10. *Eclipses.* The *Eclipses* of the *Luminaries* what they mean, will easily be understood if we consider what the *Sun* and *Moon* are in the *Political Universe*. For certainly they are the highest *Dignities* in that *Heaven*. Of which more under their proper *Titles*. In the mean time it shall suffice briefly to note out of *Achmetes*, that according to the *Indian*, *Persian* and *Egyptian Onirocriticks*, If the *Sun* be ἀφώτιστος, ἢ ἄνδρ' ἀκτῶν, without brightness (in such an hue, I suppose, as *Virgil* describes, *Cum caput obscurâ nitidum ferrugine tinxit*)

and without rays, τὸ πάθος καὶ ἀδοξία εἰς πρόσωπὸν ἐστὶ βασιλείας, that inglorious obscurity and duskishness is referred to the person of the King, and implies an imminution of his glory. 'Εάν ἴδῃ τις ὅτι τῷ ἡλίῳ ἐγένετο ἔκλειψις, θλίψιν καὶ πόλεμον ἐχθρῶν εὐρήσει ὁ βασιλεὺς. But if the *Sun* be eclipsed, he will be afflicted and oppressed by war.

The same judgment they give of the *Moon* and of the *Stars*, if they be ὀλιγόφωτοι, ἀφώτιστοι, ἢ σκοτεινὰ, τὸ πάθος εἰς λαὸν καὶ τὴν ἀρχοντίαν βασιλείας κρινέτω. See cap. 167, 168. These things are too easy to insist upon, and will be necessarily acknowledged, it being once granted That the *Universe* is a *Prophetick Emblem of a Kingdom or Polity*, as we shall clearly shew in its due place.

11. *Eye.* The light of the body, saith our Saviour, is the Eye. And * *Aristotle*, ὡς ὄψις ἐν ὀφθαλμῷ, νῦς ἐν ψυχῇ, That the Eye of the Soul is the Understanding or Intellect. So that it is plain that the Eye is an *Iconism* of Knowledge, as Darknes and Blindnes is of Ignorance; an expression frequent in the Scripture.

But there is also a peculiar fitness of significancy of humane Policy and Prospection in the Eye; that Organ of the Body being not onely in the Head, but the chief guide of it and the whole Body, as being able to reach further by far and to act more quick then any other Sense whatsoever. Wherefore *Prospicere in longitudinem*, that is to say, wisely to consult afore-hand for the rightly managing affairs, and to contrive Counsels so as makes most for the future safety of things, and for the advancement of the Interest of a State, the Eye is a fit Emblem of this skill. Which the *Egyptians* seem to have intimated in that known Hieroglyphick of theirs, A Scepter with an Eye on the top of it: where it is plain that the Eye signified that Political skill, prospection and counsel which is necessary in managing and ordering affairs of State, for the greatest security and promotion of them. And that Eyes signifie the administration of Divine Providence also, seems to be intimated *Zach. 4. 10.* on which we have not here time to insist.

12. *Fishing.* *Artemidor. lib. 2. c. 14.* Λαμβάνειν ἰχθύας ἅμα πολλὰς καὶ μεγάλους, ἀγαθὸν καὶ κέρδιον. φέρον πάντων. To dream of catching fishes many and

* Topic. l. 1.
c. 14.

and great, is good, and portends profit to all that dream so. *Achmetes*; c. 178. 'Εάν ἴδῃ τις ὅτι πηκίτῃ ρύσιν ἰχθύας ἐν τῇ θαλάσσῃ δαλίαισι, διήσει πλούτον, &c. If any one dream that he catches fishes by angling in the Sea, he shall find riches, &c.

Fish dead in the Sea. *Artemidor. lib. 2. c. 18.* 'Ιχθύς νεκρὸς ἐν θαλάσσῃ ὁρᾶν δοκεῖν ἢ διρεῖν, ἐκ ἀγαθόν· ματαιίας γὰρ ἐλπίδας σημαίνει, καὶ τὰ προσδοκώμενα ἐκ ὧσι τελεεθῆναι· To seem to see. Fishes dead in the Sea, is not good: for it signifies disappointment of our hope, and that what we expect will not come to pass.

13. *Fire.* Fire is a various Symbol, and signifies as well good as ill, but always in a way of Consumption or Destructiveness: but when it destroys that which is bad, it is good. The *Holy Ghost* it self is assimilated to *Fire*, as the *Baptist* witnesses of Christ, *He shall baptize you with the Holy Ghost and with fire*; such a *Fire* as is to burn up the chaff, but save the wheat, as is intimated in the place. So *Malas. 3.* Who shall abide the day of his coming? For he is like a refiner's fire, and like fuller's sope: And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; that is, consume away their dross. Manifold instances there are of this sense of *Fire*, but it is needless to produce them. Matth. 3. 11.

But for *Fire* in the other destructive sense, it is still more obvious. I shall name one place for many; *Esa. 66. 15.* For behold, the Lord will come with fire, and with his chariots like a whirl-wind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many.

The fitness of the *Fire's* signifying Consumption or Destruction *Artemidorus* has taken notice of, *lib. 2. c. 8.* 'Ιδιον δὲ πῦρὸς πᾶσαν ὕλην φθείρειν. And in the same Chapter he says it signifies, if there be a considerable quantity of it in the Heavens, πολέμιων ἐφοδόν, the incursion of Enemies, and their coming from that part in what quarter of the Heaven it is seen. And answerably to this *Achmetes*, according to the sense of the *Indians*, c. 159. Εἴ τις ἑκὼν ἀπὸ φλογός, ἐν πολέμῳ ἐχθρῶν τελευτήσει. And of the *Persians* and *Egyptians*, c. 160. 'Εάν ἴδῃ βασιλεὺς ὅτι οἱ κίονες τῆς παλατίης αὐτοῦ ἐφλογίζονται, βασιλείαν ἄλλῃ σημαίνει, καὶ ἀπώλειαν τῶν μεγάλων ἐς αὐτὸς ἔσονται. And again, 'Εάν ἴδῃ ὁ βασιλεὺς ὅτι ἐφλογίσθησαν αἱ τρίχες αὐτοῦ, πόνον λαόν ἐν πολέμῳ ἀπολέσει. And, lastly, he saith, that if his Chariot appear to be set on fire, ταπεινωθήσεται ἡ βασιλεία αὐτοῦ. So destructive is the Symbol of *Fire* every-where, and particularly denotes a destruction by war and hostility, as is observable out of these citations.

14. *Fire from Heaven.* *Fire from Heaven* and *Thunder* may very well be the same, 'Ὅτι ὁ καραυνὸς ὕδεν ἐστὶν ἄλλο ἢ πῦρ, as *Artemidorus* speaks, *lib. 2. c. 8.* But in allusion to *Elias* his bringing down fire from Heaven upon those Fifties that were sent to him from *Ahaziah* to apprehend him, the fame of that eminent Miracle may make the bringing down Fire from Heaven pass into a Proverbial phrase; for the doing exceeding great Miracles. This may be good sense, but we seek for an *Iconism*.

Fire from Heaven therefore according to *Artemidorus* may signify ἀπειλὴν κατερχόμενων, the commination of those that are in Authority; and that

that very fitly, *Heaven* being the place of Dignity in the *Political* Universe. But nothing so minacious as that *Fire* or *Lightning* that goes before *Thunder*. What therefore can be more significative of *Excommunication* then this? especially if conceived to be vibrated from no inferiour Officer, but from an Oecumenical Bishop, the Head of the Church Catholick, who is placed in the higher Regions of the Political Heaven. Which Analogie will be still more exact, if we consider what *Artemidorus* observes of *Thunder*, 'Οὐ γὰρ ὁ κεραυνὸς ἐνοῖ, ἀλλὰ καὶ τὰ ἡνωμένα χωρίζει. For *Thunder* and *Lightning* does not unite, but disjoyns things that are united. So does *Excommunication* that rives off a Member from the Church.

And there is still a further congruity that *Excommunication* should be called *Thunder* and *Lightning*, or *Fire from Heaven*, in that it is the commination of Hell-fire, of which the destruction of *Sodom* was a Type, which was burnt by fire from Heaven, as Mr. *Mede* has judiciously observed. And what is the last 'Εκπύρωσις but *Fire from Heaven*? To which destruction whoever do take upon them to adjudge men, may very well be said to bring down fire from Heaven upon them, which that Thunder-bolt of *Excommunication* does threaten.

Gal. 3. 3.

Chap. 7. v. 16.

15. *Flesh*. By *Flesh* is understood in Scripture whatsoever is opposite to the *Spirit*, and I mean in a Moral or Mystical way, and that is all to be consumed by the *Spirit* and by *Fire*. But more particularly *Flesh* signifies sometimes that which they vulgarly call *Carnal Ordinances*, in some such sense as that is meant by S. *Paul*, *Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?* Where he speaks of the Law of *Moses*. And the Author to the *Hebrews* more expressly, who speaking of *Christ*, and comparing of him with the *Mosaick Aaron*, *Who is made (saith he) not after the Law of a carnal commandment, but after the power of an endless life.* And still nearer to our purpose, chap. 9. ver. 10. where he speaks of a service which stood onely in meats and drinks, and divers washings, and carnal Ordinances imposed on them untill the time of *Reformation*. By *Flesh* therefore may be understood all the external Ordinances and Institutes that men have rashly heaped upon Christianity, whether merely useles, or else Superstitious and Idolatrous: for these are to the spirit of Christianity, as the over-load of a fullsome and over-grown and unwholesome *Flesh* to the spirit of man. 'Ετώσιον ἄχθος ἀνθρώπου.

16. But there is another sense of *Flesh* taken much notice of in the Onirocriticks. *Artemidor. lib. 3. c. 23.* Πλουσίῳ δὲ ἐν ἀγαθὸν ἰδόντι ἀπὸ τῶν ἰδίων σαρκῶν, πρόρριζον γὰρ ἀνατραπῆναι τὸν βίον καὶ τὴν ὑπαρξιν τῷ ἰδόντι σημαίνει. It is not good for a rich man to dream he eats his own flesh, for it signifies the utter wasting of his riches or substance. *Achmetes c. 283.* according to the *Indian, Persian* and *Egyptian* Interpreters, 'Εἰ δὲ ἴδῃ τις ὅτι κρίας δρακόντων εὔρεν ἢ ἐφαγεν, εὐρήσει πλοῦτον ἀνάλογον τῷ μεγέθει βασιλείας. Like that of the *Israelites* eating the flesh of the *Leviathan* in the Wilderness; for the *Leviathan* or *Dragon* is the King of *Egypt*. And again, c. 285. 'Εἰ δὲ ἴδῃ τις ὅτι ἐφαγε κρίας σκορπίου ὃν ἐφόνευσεν, τοιοῦτον ἐχθρὸν ὑπαρξιν λήψεται. And, lastly, according to the *Indians*, c. 87, 'Εάν τις ἴδῃ ὅτι ἡ σὸρξ αὐτοῦ ἐπλήθυνεν, χρυσὸν καὶ πλοῦτον ἀναλόγως τῆς σαρκὸς κλάσας.

And

And compendiously and at once, Ἡ σὰρξ ὅλη εἰς πάντα πλεονεκτήει καὶ χρυσὸν διακρίνεται. *Flesh is universally referred to gold and riches in the interpretation of Visions or Dreams.*

17. *Floud.* See *Water.*

Fornication. See *Whoredom.*

Frogs. A *Frog* is an Hieroglyphick of Imperfection, saies * *Pierius*, according to the sense of the *Egyptian* Priests: and he makes as if the occasion thereof was the observation of the half-finished generation of this Animal out of the slime of *Nilus* which he casts up in his overflowing, after which this Creature is seen half-formed, part *Frog*, part *Mud*; as * *Horus Apollo* also expressly affirms, Ἐὰν ὅτε ὁρᾶται τῷ ἑνὶ μέρει αὐτοῦ, βατράχῳ, τῷ δὲ λοιπῷ, γινώσκει τινὶ ἐμφερῆ. * Hieroglyph. lib. 29.

But in that it is thus gendred of filth and mire, I should look upon it as a fit Emblem of that *Wisedom* which is *not from above*, but is ἐπιγῆιν, ψυχικὴ καὶ δαιμονιώδης, *Earthly, Animal or Sensual, and Devillish*, and is accompanied with bitter zeal and strife in the heart, as the Apostle intimates just before, and contrary to that *Wisedom which is from above*, which is *first pure*, not bemired with worldly lusts, *then peaceable*, not breeding contention, nor full of words and brawlings, like the importunate, harsh and disharmonious Coaxations of *Frogs*, (so called in the Greek from that very ungratefull noise, as if βάτραχοι were as much as βοατραχεῖς, παρὰ τὴν τραχύτητα τῆς βοῆς, *from the shrillness and asperity of the noise they make*) much less forward to war and bloudshed, or to the instigating of Princes and men in Power thereunto: which the hoarse and harsh Coaxation of these Creatures may be a fit Symbol of; and the rather, if these Trumpeters to war be conceived to be such men as are as soft and unwarlike as these naked and slimy Animals, no more fit to fight then they, but be onely Trumpeters to war and confusion, and that for their own Interest; the zealous declamations and vociferations they make being in behalf of themselves, as all the noise the *Frog* makes is with its tongue turned inwards towards its one gullet. Whence that Creature seems a very lively Emblem of such Wretches as these. *Artemidor. lib. 2. c. 15.* Βάτραχοι δὲ ἄνδρας γόνιμους καὶ βωμολόχους περισημαίνουσιν. *Rana homines impostores & scurras significant*; which has no small affinity with our larger description of them.

18. *Gemms and precious Stones.* See *Crown.*

God. In the Hebrew עֲלִיָּה signifies *Magistrates* as well as *God*; as appears from several places of Scripture. And *Artemidorus* has taken notice of the Analogie even from the highest Antiquity, lib. 2. c. 37. Κοινὸν γὰρ πάντες οἱ θεοὶ λόγον ἔχουσιν πρὸς δεωτότας. ὁρῶντες γὰρ καὶ τὸ τοῦ παλαιῶν ἔχει, τὸ κρατοῦν δυνάμει ἔχει θεῶν. *Quicquid dominatur, vim habet Dei.* And again, lib. 3. c. 13. Θεὸς εἴ τις ἐπιλάβοι γινώσκων, ἀλλήσοι. ὧν, ἀρχὴν μεγίστην περισημαίνει. Ἐπίσης γὰρ τοῖς θεοῖς καὶ οἱ ἀρχόντες δύνανται εὖ καὶ κακῶς τιναί ποιεῖν. *If any rich man dream he is made a God, it prognosticates a very great Principality: For Princes are in a power of doing good and hurt in a manner equal to the very Gods.*

CHAP. VII.

1. Hail; the signification thereof according to Scripture, 2. And the ancient Onirocriticks. 3. Harvest, the evil and auspicious sense thereof. 4. Head, how clearly significative of Sovereign Power, whether in Many or One. 5. Heaven and Earth. 6. Horn. 7. Horse; Islands. 8. King, and Kingdom. 9. That Kinds or Sorts of things are sometimes expressed as if Individualls of the same Kind. 10. Leopard; Locusts. 11. Male-childe; Mark; Measure; Mill; Month; Moon. 12. Mountain, the several significations thereof.

1. *Hail*. Whenas Winds and Storms signify Political Commotions and Warres, as is acknowledged by *Grotius* and all other Interpreters that they doe, as in *Daniel* 7. 2. (where the *Four winds of Heaven* are said to strive upon the great Sea,) well may a storm of *Hail* signify War and Incurfion of the enemie; and especially if they come from the *North*, the congeledness of this Meteor bearing upon it the character of that Quarter.

Two eminent Examples of this Prophetick Figure we have in *Esay*. The first, Ch. 28. *Behold, the Lord hath a mighty and strong One, which as a Tempest of Hail and destroying storm, as a flood of mighty waters overflowing, shall cast down to the Earth violently. The crown of Pride, the Drunkards of Ephraim shall be troden under feet. Hac significant (saith Forerius) hostium adventum, qui universum regnum Israel devastaturi erant.* But it is so plain it wanted no interpretation. The other example is *Esay* ch. 30. *And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arme with the indignation of his anger, and with a flame of devouring fire, with scattering, and tempests, and hail-stones. For with the voice of the Lord shall the Assyrian be beaten down, &c.* that is to say, The forces of the Lord will come against *Assur* like Thunder and Lightning and Hail. So plain is it that an *Hail-storm* is significative of the incurfion and assault of an enemie, according to the style of Scripture.

2. The like significancy is also acknowledged in the *Onirocriticks*. *Artemidor. lib. 2. c. 8.* Ὀμβροὶ δὲ καὶ λαίλαπες καὶ χειμῶνες παραχρᾶς πᾶσι καὶ κινδύνους καὶ ζημίας ἐπαγνοῦσι. The like he saith also c. 41. which have some similitude with that in *Daniel*. But to come nearer to the point concerning *Hail*; *Achmetes*, out of the *Indian*, *Persian* and *Aegyptian* Onirocrittical Solutions, c. 191. Ἡ χιών, ἡ χάλαζα καὶ ὁ παγῶ. ἐλπίφεις καὶ μερίμνας καὶ βασάνους σημαίνουσι. But yet more particularly of *Hail*, and more to our present purpose, Ἐάν τις ἴδῃ τις χαλάζαν ἐν τόπῳ πρὸς αὐτὸν, ἴσφοδον ἀνθρώπου ἐλπίζειται. If one dream that *Hail* falls on a place, he may expect a through and sudden incurfion of the enemie. And further, εἰ δὲ ἴδῃ ὅτι ἡ χάλαζα ἐλυμήνατο τὴν κάλαμνον ἢ σίτου καὶ τῆ κριθῆς, σφαγαὶ ἀνάλογον γενήσονται τῆ κλάσεως ἐν τῷ τόπῳ ἀπὸ πολέμου. But if he dream that the *Hail* hurt the stemms or stalks

stalks of the Corn, accordingly as they are broken, in the same proportion will the slaughter of men be upon the place.

3. *Harvest.* That cutting down Corn is significative of the death of men, appears by that Apparition of twelve men seeming to mow the Corn-fields with fitches in *Merchia*, upon which a pestilence followed. But that mortality that is by war is still more fitly expressed thereby. *Achmetes*, out of the *Indian Oniroticks*, *Ἐάν ἴδῃ ὁ βασιλεὺς χώραν διεζομένην ἢ διεμείσαν, ἢ ἐλογίζετο οἰκίαν ἐπὶ αὐτὴν, ἀκέσεται ταχὺς σφαγὴν τῷ λαῷ αὐτοῦ.* If a King dream he sees harvest reaped in his own Countrey, he will suddenly hear of the slaughter of his people. This similitude is also used in Scripture. *Jer. 15. 33. The daughter of Babylon is like a thrashing-floor, it is time to thrash her; yet a little while and the time of her Harvest shall come.*

But Harvest sometimes has a more auspicious sense, as in that of our Saviour, *John 4. 35. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to Harvest. And he that reapeth, receiveth wages and gathereth fruit to life eternal, that both he that soweth and he that reapeth may rejoice together.*

4. *Head.* That the Head of a Beast in these Prophetick Figures signifies that Person or those Persons in whom the Supreme Power resides, is as infallibly to be concluded as the fourth Proportional in Arithmetick, three Numbers being given. For we have three terms of the Analogie here also; viz. a Kingdom and the Sovereignty thereof, and a Beast which is the Prophetick figure of a Kingdom: Wherefore we cannot miss to say, As a Kingdom is to the Sovereign Power thereof, so is this Prophetick or figurative Beast to the Head thereof; and alternately, As the Kingdom to the Beast, so the Sovereign Power of the Kingdom to the Head of the Beast. Whence we see plainly that the Head of a Beast answers to the Supreme Power, and that whether the Supreme Power be in one single Person or in many. For as the Power abstractedly is not considered, so neither the Persons abstracted from their Power; but both, in *concreto*, make up this Head Politick. And therefore if the Supreme be not but in many, those many are the Head; and not the less one Head for consisting of many persons, no more then the Body is less one Body for consisting of many persons. Nay, if a man should follow the Symmetry of his Phancy rather than his Reason, a Head of many persons to a Body of a vast multitude of persons would look more elegantly and proportionably then one single person: As if a Beast were made of little wax bullets sticking together, a head of one bullet put to it would not look so conformably as an head of many bullets, such as the whole body consisted of.

5. *Heaven and Earth.* By *Heaven and Earth* is understood the Universe, as *Grotius* has rightly noted upon *Genesis*, and abundantly proved upon *2 Pet. 3. 13.* But that by *Heaven and Earth* the Prophets sometime understand a Political Universe, that is, a Kingdom or Polity, there needs no further proof thereof then what is found in *Esay ch. 51. 15. I am the Lord thy God, that divided the Sea whose waves roared; the Lord of Hosts is my Name. And I have put my words in thy mouth; and* have

Esay 66. 22.

have covered thee in the shadow of my hand, that I might plant the Heavens and lay the foundations of the Earth, and say unto Sion, Thou art my people; that is to say, to make them that were but scattered persons and slaves in Egypt before, a Kingdom or Polity, to be governed by their own Laws and Magistrates. Again, chap. 65. 17. For behold, I create new Heavens and a new Earth, and the former shall not be remembered nor come into minde. But be ye glad and rejoice for ever in that I create; for behold, I create Jerusalem a rejoicing, and her people a joy. Upon which Text Forerius, *Decrevi enim novum Orbem condere*, by which he means the Kingdom of Christ upon Earth, that is, his Church. According to which sense also he interprets, *For as the new Heavens and the new Earth, which I shall make, shall remain before me, so shall your seed and your name remain: Quam diu duraret novus Orbis, i. e. Regnum Dei & Ecclesia, &c.* And Grotius also, though he look a-ſcue, and is very ſhie (himſelf beſt knows the reaſon) at theſe places that have been mentioned, yet he cannot abſtain from interpreting the *new Heaven* and the *new Earth*, Apocal. 21. of the ſtate of the Church upon Earth. And Dr. Hammond upon 2 Pet. 3. doth expreſſly acknowledge the *new Heaven* and the *new Earth* there mentioned to have a *Political* ſenſe. Which notion was worth the clearing, becauſe this general Analogie will make us the better underſtand what the parts of the Universe figuratively ſignify; as, to be called up into Heaven, or caſt down to the Earth, and the like.

6. *Horn*. *Horn* alſo ſignifies the Supreme Power of a Body Politick, which is reſembled to a Beaſt, it being the higheſt part of the Beaſt and the Defender of his body. It is the interpretation of the Angel in *Daniel*, *The great Horn is the firſt King*. And the *ten Horns* are interpreted *ten Kings* by the Angel in the *Apocalyps*. For they were the height and ſummitie of their reſpective Kingdoms, though in ſome ſort ſubordinate to the ſeventh Head of the Beaſt.

7. *Horſe*. There is no expreſſis interpretation of that *Animal* in Scripture. But a generous Horſe with his Rider does naturally emblemize Rule and Command. Which may ſeem alſo hinted to us from that of *Pſalm* 45. 4. צלח ורכב, which is, *Proſper and ride*: which the Seventy turn κατευοδῶ ἡ βασιλεια, *Proſper and reign*.

But an *Horſe* ſignifies alſo any ſucceſs or fortune of him that rides on him. So *Achmetes* out of the *Indian* Interpretations, Ἐάν τις ἰδῇ ἐποχόμενος τῷ φάρα, &c. *If one dreams that he rides on Pharas*, (which is a generous Steed) *which goes orderly and obediently, he ſhall obtain ἀξίωμα ἡ φήμην, honour and renown proportionable to the Beaſt he rides on*. And ſo after he deſcants on the largeneſs, thickneſs and length of the tail, declaring that his power and train ſhall be answerable; but if bob-tailed or thin of hair, it ſignifies defect of power. The halting of the Horſe alſo ſignifies impediments in the affairs of the Rider; and his contumacy and intractableneſs (if he be ἀνυπότακτος ἡ σκληροχάλυξ, *hard-mouthed*) the Rider's both fault and affliction. And ſeveral other things in the *Horſe* are in like manner referred to him that rides him, c. 152.

And again, c. 233. Ἰππὸς τὸ φάρας τὸ εὐχνοῖς εἰς ὑψὺς ἐξ ἀξίωμα κατὰ

κατὰ τὴν πύλιν. ὁνομαζόμενοι ἐπὶ τῷ κυρίῳ. And presently after, 'Εάν ἴδῃ τις καὶ ὄναρ ὅτι ἵππος ὁ εἷς καὶ κροαὶνεν φάρας ἐπὶ τῷ ἵππῳ, ὁρῶσει φῆμιν μεγίστην καὶ ὕψος καὶ αἰσθησώμεν ἐν ὧσιν λαοῦ. And a little after, 'Εἰ δὲ ἴδῃ τις ὅτι ἵππος ὁ εἷς καὶ φάρας κατὰ τὸν ἵππον, ὁρῶσει ἀφοβίαν ἐξ ἐχθρῶν καὶ δυνάμειν ἀνάλογον τῷ ἵππῳ. And lastly ; 'Εάν ἴδῃ τις ὅτι ἵππος κατὰ τὸν ἵππον φάρας, ὁρῶσει ἐκυσίαν ἐλάττωσιν ἐκυσίας. Out of all which it is plainly manifest that these *Horses* are the Symbols of the Conditions of their Riders ; or of the People over which they are set, who are the Beast they ride upon. Which will facilitate the understanding of the Visions of the *Four Horses* in the *Apocalyps*, whose Riders are easily conceived to be Commanders, who are properly Emperours, and what is signified in the *Horses*, to respect either the Empire or the Emperours themselves.

Hour. See Time.

Islands. That *Islands* may signifie persons of greater Dignity, their eminency or bearing themselves above the *Planicies* of the Sea does intimate to us: But that they may sometimes signifie Temples or places consecrate, their being distetermined from other Land, as these Edifices are from all other Houses, may well allure a mans imagination to believe. See Mr. Mede upon the Sixth Seal.

8. *King and Kingdom.* If *King* be look'd upon as one distinct kind of Sovereignty, when it is put for Supreme Governour, it may either be an *Icasmus*, (for every Supreme Governour is to his Body Politick as a King to his) or else a *Diorismus*, which is a kind of Prophetick *Synecdoche*, as I have said ; setting down the *Species* for the *Genus*: But if it be so, as Mr. Mede seems abundantly to have proved (in his *Regnum Romanum est quartum Regnum Danielis*,) that *King* and *Kingdom* in the *Hebrew* is as large in use of signification as Supreme Power and that Body that is subject thereto, be it Kingdom or Commonwealth, then to use *King* promiscuously of any Supreme Power, calling him βασιλεὺς, as *Apoc.* 17. it is onely an *Hellenism*; and the calling the *Seven Heads* there *Seven Kings* needs neither the solution into a *Diorismus* nor *Icasmus*, but onely an *Henopaia*, for those Heads amongst them which are conceived to be such a Sovereignty as resides in many.

9. And that they are said to be *Seven Kings*, and not seven sorts of Kings, that is no unusual manner of speech ; for we say, *Four Moral Vertues*, *Five Senses*, *Three Physical Principles*, *Four Passions*, and the like, for *three kinds* and *four kinds* of *Principals* and *Passions*, and so of the rest. So the *Four Beasts* in *Daniel* that are said to rise out of the Sea are *four kinds* of *Beasts*, not Individuals of the same kind. And the *Two Witnesses* in the *Apocalyps* are *Two* several kinds of *Witnesses*, as *Grotius* himself acknowledges.

But were it not that use has made it thus familiar, to call seven sorts of Kings *seven Kings* were a *Diorismus*, the speech being more restrained and determinate. For an Individual is more determinate then the *Species*, and the *Species* then the *Genus*. So little difficulty is there in calling seven sorts of Supreme Governours *Seven Kings* ; as the Text of the *Apocalyps* does, chap. 17. 10.

10. *Lionard. Achmetes*, c. 272. ὁ παρὰ τοῦ εἰς ἐχθρὸν ἀδίαμαχτον κρινεται.

κρίνεται, *A Leopard signifies an unreconcilable Enemy*. And in the same Paragraph he saith, *If a Commander dreams that he fights with this Animal, εὕρησεν πολέμῳ μετ' ἐχθρῷ δυνατῷ καὶ δολίῳ & ὑποφύβῳ, Cum hoste potente, fraudulento & formidoloso bellum geret.*

Locusts. That *Locusts* signifie numerous Armies of men pillaging and destroying a Country, is plain from *Joel* 1. 6. *For a Nation is come up upon my land, strong and without number, whose teeth are the teeth of a Lion, and he hath the cheek-teeth of a great Lion. He hath laid my Vine waste, and hath barked my Fig-tree: he hath made it clean bare, and cast it away, the branches thereof are made white.* By Nation the *Jews* and *Vatublus* with others understand a multitude of *Locusts*; but that is but the Type. The *Persians* and *Babylonians*, as also other Nations that were to lay waste *Judea*, are signified thereby, according to *Munster* and *Clarius*. *Grotius* also interprets it of the Armies of *Phul* and *Salmanasser*. Also in the next Chapter, vers. 2. the gloominess and darkness of that day is imputed to the cloud of *Locusts* that flie in the aire; and their sudden lighting on the place compared to the morning spread upon the mountains. And v. 3. *The land is as the garden of Eden before them, and behind them a desolate wilderness*; namely, by reason of their devouring all the green herbs where-ever they come. That is the Interpretation of several Hebrew Expositors, as also of *Vatublus*, *Castalio*, *Drusius*, *Livelsius*. But *Munster* and *Grotius* expound it of the numerous Armies of the *Babylonians* and *Assyrians* that were to waste and destroy *Judea*.

Achmetes, c. 300. according to the mind of the *Indians*, *Persians* and *Egyptians*, Καθ' ὅλην ἡ ἀκρις ἀπαραλλάκτως εἰς πλῆθος ἐχθρῶν κρίνεται ὅτι γὰρ γέγραπται, ὅτι θεῶν κελεύσματι ἐκστρατεύονται εἰς ἀπόλειαν τῆ πόλεως. The latter part of which Aphorism is to be referred to the *Indian* Onirocriticks, and does assuredly allude to that of *Joel*. And again, Ἐάν ἴδῃ τις βασιλεὺς ἢ ἐξουσιαστὴς ὅτι ἐξηλθόν κατὰ τόπον τινὸς ἀκρίδες, πλῆθος ἐχθρῶν μετ' ἐξουσίας προσδοκᾷ τὸ ἐκείνῳ, καὶ ὅσον ἐλυμῆναντο αὐταί, τοσούτον βλάβῃσι & αὐτοί. *If any King or Potentate see Locusts come upon a place, let him expect a powerful multitude of Enemies there; and look what hurt the Locusts doe, the enemy will doe mischief proportionably.*

11. *Male-child.* As the *Woman* that brings forth is not a single woman, but the Apostolick Church; so the *Child* must not be a single person, but a company, *Apoc.* 12. to which *Grotius* also subscribes. And *Andreas* upon the place, *Filius masculus est Ecclesia populus*, the Mystical Christ. *Totus enim Christus & Caput & Corpus est*, as * *Cassander* has noted out of *S. Austin*. If ὁὗτος ἄρρην therefore may be understood of a Multitude under one Head, why may not ὁὗτος ἀπωλείας, 2 *Thess.* 2. 3 ?

Measure. See *Balance*.

Mark. See *Character*.

Mill. *Achmetes*, out of the *Onirocriticks* of the *Indians*, c. 194. Ἐάν ἴδῃ τις ὅτι ἔχει μύλωνά αλάνθοντα, εὕρησεν ἀγαθὸν καὶ ευζωίαν ἐκ τῆ ἐργασίας αὐτῆς ἀναλόγως τῆ πάχους καὶ τῆ καλῆς τῶν λίθων, &c. *If any one dream he has a Mill grinding, he shall prosper in his employment, and live in affluence proportionably to the thickness and fairness of the Mill-stones,*

* *Cassander*.
Consult. Art. 7.

stones, &c. And cap. 195. out of the Persian and Egyptian Interpretations, Ἐπὶ παντός καὶ δὲ οὗ μύλων ἐστὶ ζῶν ὃ ἀπὸτον κρίνεται.

Month. See Time.

Moon. See Sun, Moon and Stars.

12. Mountain. Mountain may have several significations. As first, it may signifie the Temples or Holy places of Idolaters, of which there is frequent mention in Scripture under the title of High places. Jer. 3. 23. according to the vulgar Latin, *Verè mendaces erant colles, & multitudo montium; verè in Domino Deo nostro salus Israel.* Upon which Grotius, *Colles illi in quibus Idola colebantur nos deceperunt.* Secondly, Mountains signifie Cities. Esa. ch. 13. 2. concerning Babylon, *Uplift ye up a banner upon the high mountain.* Forerius out of the Chaldee Paraphrast, *super munitionem qua habitat pacificè.* The vulgar Latin has it, *super montem caliginosum.* Upon which Grotius, *Id ideo, quia vetus Babylon in palustribus locis sita erat, unde ascendens vapor urbem obscurabat.* Jer. 51. 25. *Behold, I am against thee, O destroying mountain, I will stretch out my hand upon thee, and roll thee down from the rocks.* Upon which Munster, *Vocat Babylonem montem ob adificiorum molem, cum urbs ipsa in planitie fuerit sita;* and analogically he interprets the Rocks, *de praesidiis turrium eminentium.* To which Vatablus and Clarius agree expressly. But all interpret this Mountain of the City Babylon. And Zach. 4. 7. *Who art thou, O great Mountain? before Zerubbabel thou shalt become a plain.* Grotius interprets it of Babylon cast down by Cyrus. Thirdly, Achmetes, according to the sense of the Persians, Indians and Egyptians, interprets Mountains of great and wealthy men, cap. 144. where speaking of Earthquakes and the things that are overturned by them, *Τὸ ὃ ὄρε. (saith he) ἔφ' ὑψηλὸν ἀνδρᾶ πλείσιον ἀναλόγως τῷ ὄρει κρίνεται.* And lastly, it seems to be spoke of a whole Kingdom that is grown great, as Dan. 2. where the Stone cut out without hands becomes a Mountain, and fills the whole Earth.

CHAP. VIII.

1. Nakedness; Paradise. 2. Philtre. That οἶν. Σομφ. is Virus amatorium.
3. That Magical words were used in the mixing of Philtres. 4. Pillars; Rain; Red. The seventh Head of the red Dragon what it intimates.
5. Resurrection. That to be cut off and slain signifies also Politically.
6. Rivers, what they signifie in reference to the Sea. 7. What in respect of their limpidity and irrigation.
8. Saints; Scorpion; Scorched by the Sun. 9. Sea; Serpent; Slain; Slaughter. 10. Sun, Moon and Stars. The spiritual signification of Sun and Moon. 11. A secular signification of them in general. 12. A more particular signification of them in that sense. 13. In what sense the King of Babylon is called לוֹלִי or Lucifer; and the Western Cæsar a Star in the Apocalyps.
14. A more mystical signification of Stars, and what ἀστὴρ περὶ πᾶσαν signifies.

Y 3

1. Nakedness.

1. *Nakedness*. It is either understood spiritually, as *Apocal.* 3. 18. for being destitute of Divine Graces; or else in a more vulgar meaning for Distress, Poverty and Disgrace. *Achmetes*, ἐκ τῶ Ἰνδῶν περὶ γυμνώσεως, Ἐὰν ἴδῃ τις ὅτι ἐγυμνώθη ἀθρόως ἐν τόπῳ πνι, καὶ ὅτι ἐφάνησαν πᾶς κρυπταὶ αὐτοῦ ἐνώπιον λαοῦ, φανερωθήσεται καὶ ἐλθίσσεται μεγάλως. See also ch. 117. to the same purpose.

Paradise. *Achmetes* cap. 8. according to the sense of the *Indian* Interpreters, *If a man dream he enters Paradise, it fore-signifies salvation to him*: Ἀλλὰ καὶ πλεονεχστικῶς τὸτο ὅππυχίαν σημαίνει, *But it signifies also riches and worldly prosperity*. And presently after, concerning the fruits of *Paradise*, Ἐὰν ὅ ἴδῃ τις ὅτι ἐφαγῇ ἐκ τῶν καρπῶν τῶν δ' ἀνδρῶν, αὐτὸς εὐρήσει ἐν τῇ πύσει αὐτοῦ σοφίαν καὶ γνώσιν· διότι οἱ καρποὶ τῶ ἀθανάτου λόγου θεοῦ καὶ ἀγαθοῦ τυγχάνουσι· *Because the fruits of Paradise are Divine and useful Notions*.

2. *Philtre*. *Philtrum* is a *Love-potion*, *Virus amatorium*, a Composition that is to extort love from the party that drinks it. Mr. *Mede* makes that *Apocal.* 14. 8. of the wine of the wrath of her Fornication (which in the Greek is ἐκ τοῦ οἴνου τοῦ θυμῷ τῆς πορνείας αὐτῆς) to be a *Periphrasis* of a *Philtre*: which therefore he renders thus, *ex vino veneficii scortationis suae*. For as the Hebrew word נֶחֱמַל signifies both *wrath* and *poison*, so the Greek word θυμὸς signifies the like: as is plain out of that one place, *Deuteron.* 32. 33. *Their wine is the poison of Dragons, and the cruel venom of Asps*: which the Seventy render, θυμὸς δεινόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος. There are also several other places of Scripture to the same purpose. See *Grotius* on the Text. Ὁ οἶνος τοῦ θυμῷ therefore is as much as *Vinum venenatum*, in such a sense as it may be *Virus amatorium*. For what other kinde of Potion should be in the hand of a *Whore*? especially such an one who is said ἐν τῇ φαρμακίᾳ αὐτῆς, by her sorcery and enchantment to have deceived the nations of the earth, that is to say, by her enchanted cup, ἐν τῷ οἴνῳ τοῦ φαρμάκου τῆς πορνείας αὐτῆς. For φάρμακον signifies *venenum* as well as θυμὸς.

3. But that Magical Rites and Charms were used in the mingling these *Love-potions*, is up and down famed in the writings of the Poets. As in *Juvenal*, Satyr. 6.

Hippomanes carmenque loquar coctumque venenum.

And towards the end of that Satyre,

Hic magicos affert cantus, hic Thessala vendit

Philtre—————

Which plainly implies that *Philtres* are made by Witchcraft. And *Virgil* concerning the superstitious gathering of *Hippomanes*, potent, as it was believed, for this purpose, *Georgic.* 3. intimates the like;

*Hippomanes quod saepe mala legere Noverca,
Miscueruntque herbas & non innoxia verba.*

And, lastly, *Ovid* in his *De Arte amandi*, lib. 2.

*Non facient ut vivet amor Medeides herba,
Mistaque cum magicis Marfa venena sonis.*

ALL

All which places with several others do sufficiently inform us of the nature of a *Philtre*, That it is a *Magical potion*, and superstitiously mingled according to certain Rites and Laws of Sorcery or Witchcraft, whatever the Ingredients be. And that therefore $\phi\iota\lambda\tau\rho\upsilon\mu\epsilon\kappa\alpha\iota\ \tau\hat{\omega}\ \sigma\upsilon\mu\mu\epsilon\kappa\alpha\iota$, rendred *Vinum Veneficii*, or *Philtrum*, which is *Virus amatorium*, agrees very well with $\phi\alpha\rho\mu\alpha\kappa\iota\alpha$, with the Sorcery of the Whore mentioned *Apocal.* 18.23. which she being accused of, and no other signs appearing upon her of that wickedness but *this Cup in her hand*, it is in all likelihood to be found there.

4. *Pillar*. Pillars signifie Princes or Nobles in a Kingdome, $\mu\epsilon\gamma\iota\sigma\tau\alpha\iota$ or $\tau\hat{\alpha}\varsigma\ \mu\epsilon\gamma\iota\sigma\tau\circ\upsilon\varsigma\ \tau\hat{\epsilon}\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\varsigma$ as you may see in *Achmetes*, c. 148. & 160.

Rain. Rain may signifie the refreshment of pure and heavenly Doctrine. As in *Deuteronom.* ch. 32.2. *My doctrine shall drop as the Rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass.* Also Peace and Righteousness through the goodness of the sovereign power. *Psal.* 72.6. the Kingdome of Christ is so described, *He shall come down like the rain upon the mowen grass, as showers water the earth. In his daies shall the righteous flourish, and abundance of peace so long as the Moon endureth.* So likewise *Hosea* 10. 12. there is mention of the Lord's coming and raining down righteousness upon them. *Achmetes* out of the *Indian Solutions*, c. 171. $\text{Ἡ βροχὴ εἰς αἰτήσας ἐκπλήσσει καὶ εἰς ἔλεον διακρίνεται}$. Rain is an emblem of mercy from God in answering our Prayers. And therefore he saith, *If any one dream that his field is rained upon, εὐρήσει πλῆτον καὶ χαρὰν καὶ ἔλεος διὰ τοῦ Θεοῦ, he shall find riches, and joy, and mercy from God.* And a little after he interprets $\text{καὶ βροχῇ καθαρεύειν}$ to be $\kappa\alpha\tau\alpha\rho\epsilon\upsilon\sigma\iota\varsigma\ \sigma\upsilon\epsilon\rho\mu\alpha\tau\iota\alpha\varsigma$. According to which is that of the Psalmist, *Thou, O God, sentest a gracious rain on thine inheritance, and refreshedst it when it was dry.*

Red. That Red does emblemize bloody Cruelty and barbarous Persecution, is so obvious to conceive, that it seems needless to have noted it. Every one acknowledges that that $\delta\rho\alpha\kappa\omega\upsilon\varsigma\ \mu\acute{\iota}\varsigma\alpha\varsigma\ \pi\upsilon\rho\rho\acute{\omicron}\varsigma$ *Apocal.* 12. that great red Dragon with seven Heads is so called from his Sanguinolency: But that his Seventh head's growing out of this red body signifies that this Beast will be cruel also under the Seventh Head, and that this Cruelty it self is part of the Image of the Beast, this every one has not noted.

5. *Resurrection*. That the Resurrection of the dead has a Political sense as well as a Theological or Physical, may appear plainly from *Ezekiel* 37.9. *Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army.* That this is to be understood in a Political sense concerning the restoring of the people of Israel to their own Land out of thraldome and captivity, is plain from the very mouth of God himself in the following verses; *Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts: Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O*

my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.

Whence it is plain that *to be cut off, to be slain, and to rise from the dead*, has (as I said) a Political sense as well as a Natural or Theological; and that *Resurrection* is a Recuperation of such rights and liberties as have been taken away, and a deliverance from persecution, affliction and bondage. *Achmetes*, cap. 5. according to the *Indian* doctrine, 'Εάν τις ἐν ὀνείρῳ θεάσῃται ἀνάστασιν νεκρῶν, ἐν ᾧ τόπῳ θεωρήσῃ τις, ἐκεῖ διηκισσύνῃ περὶ χθονίαι. And cap. 6. according to the doctrine of the *Persian* Onirocriticks, 'Εάν τις ἴδῃ καὶ ὕπνῳ νεκρῶν ἐγερσιν, ἐν ᾧ τόπῳ ἢ ἑψίε, ἐκεῖ δεσμῶν λύσεως καὶ θλίψεων ἀπολύσεως ἔσται. And lastly, according to the *Egyptians*, c. 7. 'Εάν τις ἴδῃ καὶ ὕπνῳ νεκρῶν ἐγερσιν, δεσμῶν ἐλευθερίαν καὶ πολέμων παύσιν σημαίνει. The sense of all which put together is, *That the dreaming of men rising from the dead signifies the execution of Justice, and deliverance from war, bondage and affliction.*

6. *Rivers*. A *River* has a double consideration. The first in respect of its Original and its recourse thither; which is hinted *Ecclesiast.* 1. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence the Rivers come, thither they return again.* According to which consideration, supposing the *Sea* a Type of the Extent of the Jurisdiction or Empire of any Potentate, as it indeed is, *Rivers* will signify any Emissary Powers from thence, whether Armies, or Provincial Magistrates, or what Agents abroad soever that are under this chief Power, and so act in reference to it. These may, according to exact Analogie, be called *Rivers*, because both themselves and their affairs have recourse to the main Sea, the amplitude of that Jurisdiction to which they belong.

Achmetes, c. 178. according to the mind of the *Indians*, *Persians* and *Egyptians*, 'Η θάλασσα καὶ ὁ βυθὸς εἰς πρόσωπον ἑὸν μεγάλης κρινόνται βασιλείας: καὶ ὡς οἱ ποταμοὶ πάντες βάλλουσιν ἐν αὐτῇ, ὕψος καὶ πᾶς ὁ πλοῦτος ἑὸν κόσμον εἰσρεῖ ἐν αὐτῇ. The sense of which is, *That any great King is resembled by the Sea, I suppose he means his Kingdom; and as all Rivers run into the Sea, so the wealth of the world to him.* And again to the same purpose, 'Ιάν ἴδῃ ὁ βασιλεὺς ὅτι νέοι ποταμοὶ περισβάλον εἰς τὴν θάλασσαν ἀσωθήνεις, πλεόντων ἐξ ἐθνῶν μακρόθεν καὶ χαρὰν αὐτὸς δεῖξεται. *That new Rivers running into the Sea signify new Revenues accruing to the King or Kingdom from people afar off, suppose made Provinces by his power.*

7. The other consideration of *Rivers* is their limpidness and irrigation: but in this respect they have either a Spiritual sense or more Mundane. The former appears from what our Saviour hath said *John* 7. 38. *He that believes in me, out of his belly shall flow Rivers of water. This he spake of the Spirit, which they that believed in him should receive.* The fruit of which Spirit, as it is communicable to the generality of the Church, is *Righteousness, Peace and Joy*; according to that *Onirocritical* solution of *Astrampsyschus*,

Πηγὴ διαυγὴς τὰς νόου λύει λύπας.

Of this Water our Saviour Christ, *John* 4. *Whosoever drinketh of the water*

water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. Like that in *Ezay* 58: And thou shalt be like a watered garden, and like a spring of water whose waters fail not.

But Waters are also meant of worldly affluency: *Ferem.* 31. 12. Therefore they shall come, and sing in the height of Sion, and shall flow together for the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all. *Achmetes*, c. 176. according to the *Egyptian* Solutions, *Oi ἀποὶντες τὴν γῆν ποταμοῖς ἐστὶ ζωὴν διακρίνοντες. τῶν ἀνθρώπων* Rivers that water the soil are interpreted of mans livelihood. *Ἐὰν ἰδῇ τις τὸν ἀποὶντα τὴν γῆν συνήδως ποταμὸν ἐνεαυθέντα, εὐφραίνεται ὁ τόπος. λυγρὸν δὲ μέλαιναν δὲ θλίψιν* If one sees a River that uses to water the country dried up, it portends death, sorrow and affliction.

8. *Saints*. The first style of Saintship belongs to the *Israelites*, who were a separate people, set apart from other Nations and made holy to the Lord by adhering to that Law he gave them, not contaminating themselves with the Idolatrous Institutes of the Gentiles. *Deuter.* 33. 2. The Lord came from Sinai, and rose from Seir unto them; he shined from mount Paran, and he came with ten thousands of Saints: that is to say, (saith *Vatablus*) *cum populo Israel, quorum fuerunt quidam multa millia; licet non singuli Sancti, tamen sancta fuerunt millia, quod Deus illos sanctificasset, & in populum suum illos sibi segregasset.* And further in the following verse, *Yea he loved the people; all his Saints are in thy hand.* Which is plainly spoke of the *Israelites* according to that sense in *Exodus* ch. 19. v. 5, 6. where they are called a *peculiar treasure above all people*, and also a *Kingdom of Priests and an holy Nation*. And this they are said to be, if they obey his voice and keep his Covenant.

Whence it is easy to conceive that those Christians succeed into this Title that are purely *Evangelical*, and do not contaminate themselves by any Idolatrous Practices against the Command and Covenant of God; they are *Saints* in this peculiar and separate sense; in that they do not mingle with the Rites of the Gentiles, but keep themselves to the Commands of that one Master, Christ. If they doe this sincerely and constantly, (and truly there is little doubt of their sincerity, that did not stick to lay down their lives for the truth) though they be not so wise and plausible according to the mode of the world, nor devoid of all blemishes of humane infirmity, yet undoubtedly they are those *Saints* of which there is so frequent mention in the *Apocalyps*, and are the *true Israel of God*, under whatsoever hardship or low condition of fortune they may be found, to disguise the worthiness of their persons. For the *Witnesses* were to be clothed in sackcloth a thousand two hundred sixty days.

Scorpion. See *Serpent*.

Scorched by the Sun. *Achmetes*, *Onirocrit*, c. 167. *Εἰ δὲ ἰδῇ τις ὅτι ἀπὸ τοῦ ἡλίου αὐτὸν ὁ ἥλιος, εὐφραίνεται τιμωρίαν παρὰ τοῦ βασιλέως ἀποδοῦναι. τὸ καυστικόν* If one dream that the Sun has scorched him much, he will be punished by the King proportionably to that scor-
ching,

ching, according to the doctrine of the *Agyptians*, *Indians* and *Persians*.

9. *Sea*. *Waters* signifying *people*, as the Angel tells *S. John*; the gathering together of people into one Body Politick, Kingdom or Jurisdiction, may fitly be called a *Sea* in the Political world, as the gathering together of the *Waters* is so termed in the Natural, *Gen. 1*. And the whole University of Kingdoms or a great part of them may according to this analogie be called either the *great Sea* or *Ocean*, as is figured out also in the Vision of *Daniel*, Ch. 7. *I saw in my Vision by night, and behold the four winds of Heaven strove upon the great Sea*. Where by *Winds* undoubtedly is meant *War*, as well as by the *great Sea* a comprehension of several Kingdoms in which this bluster and tempest of *War* is made, one Kingdom fighting against another to enlarge their dominions.

This analogie of the *Sea* is also acknowledged in the Interpretations of the *Indians*, *Persians* and *Agyptians*. *Achmetes*, c. 178. 'Εάν ἴδῃ τις ὅτι ἐδίασσε ἢ δαίλασαν, κληρονόμος ἔσται τῆ βασιλείας πάσης· *If any dream he is Master of the Sea, he will be entire successour in the whole Kingdom*. And so likewise of the *Winds*, 'Ο βασιλεὺς εἰάν ἴδῃ ἢ δαίλασαν σφοδρὰ παρασσηνῆν ὑπὸ ἀνέμου γνωρίμου, ἐκ τῷ καλοεικνύει· ὅρος ἢ ἀνεμον ἴδους παραχθήσεται· *If a King see the Sea troubled by a wind from a known quarter, he will be molested by some Nation from that quarter*. Εἰ δ' ἴδῃ γαληνῶσαν ἢ δαίλασαν, εὐφρανθήσεται ἐν τῇ βασιλείᾳ αὐτοῦ· *But if he see the Sea calm, he will enjoy his Kingdom in peace*. This interpretation therefore of the *Sea* will farther confirm that of the *Rivers*.

Serpent. That notorious *Serpentine* shape which deceived *Adam* and *Eve* and lapsed them into rebellion against God, cannot but assure any one that in Scripture all the *Serpentine* kind that are described in Prophecy do in all likelihood refer to the Kingdom of the *Devil*.

Ship. That a *Ship* as well as a *Mill* may be an Hieroglyphick of *Profit*, any one may easily conceive, if he think but of Merchandizing. *Achmetes*, according to the mind of the *Agyptians* and *Persians*, c. 180. 'Εάν ἴδῃ τις ὅτι κτίσῃ πλοῖα, πλάττει πλοῖα ἀνάλογον τῶν πλοίων ἔξει· *If one dream he builds Ships, he shall grow rich proportionably to the number of the Ships he builds*. But out of the foregoing Chapter, according to the doctrine of the *Indian* Interpreters, 'Εάν ἴδῃ τις ὅτι ἐτελέσει πλοῖον ἐμπορευτικόν, συναγωγὴν ἀνδρῶν διὰ μυστήρια ποιήσει· Which is an interpretation as far fetched as from the *Indies* indeed. Nor is it easy to conjecture why a *Ship* should intimate the congregating of men for the celebrating religious Mysteries, unless we conceive a *Ship* to represent a *Temple*: Which why we should, I know not, unless because they are determinated and solitary buildings, as *Temples* are; not joyned to one another, no more then a *Temple* to other Houses. But in that it is said to be πλοῖον ἐμπορευτικόν, *Navis mercatoria*; it may be the profit of the Priest from sacrifices or offerings to Idols may be alluded to. And whether any darkness or recesses in the *Ship* may represent the *Adyta* in *Temples*, I know not. Such particularities I leave to every mans phancy to pursue at leisure,

Slain.

Slain. See Resurrection.

Slaughter. See Death.

10. *Sun, Moon and Stars.* The *Sun* and *Moon* have either a *Spiritual* signification or a *Secular*. Of the *Spiritual* signification of the *Sun* there is an example, where Christ is called the *Sun of Righteousness*, as he is by the Prophet *Malachi*. Also the Apostle to the *Ephesians*, *Awake thou that sleepest, that Christ may give thee light*. The *Moon* also may have a *Spiritual* signification, supposing it to typifie the *Mosaical* dispensation: Which it may very well doe, both because it is a light, and a far dimmer light then that of the Gospel; as also in allusion to their New Moons and other Festivals of the Jews, the order of which depended on that Planet. See Mr. Mede on *Apocal.* 12.

To which you may adde, That as the *Law of Moses* is compared to the *Moon*, so may the *Light of the Gospel of Christ* be compared to the *Sun*. For that the Word of God is compared to *Light*, is plain from that of *David*, *Thy word is a Lamp unto my feet, and a Light unto my path*. And that great Lamp of the Universe, the *Sun*, is the clearest Light men can walk by. Whence that vulgar expression of the *Sun-shine of the Gospel* was framed by very warrantable analogie; and does further assure unto us, that the *Light of the Gospel* may also be one *Spiritual* signification of the *Sun*. Psalm 119.
105.

11. The *Secular* signification of *Sun* and *Moon* is when they signifie the Power and Glory of this world. And that either generally and at large, as *Jerem.* 15. 9. *Her Sun is gone down while it was yet day*: Which the *Targum* renders, *Their glory passed from them in their life-time*. The like to which is in *Amos* 8. 9. *I will cause the Sun to goe down at noon, and I will darken the Earth in the clear day*. Vatabl. *Cum eritis in supremo felicitatis gradu, tunc inde vos dejiciam & infelicitissimos reddam*. Again, *Esay* 60. 20. *Thy Sun shall no more goe down, neither shall thy Moon withdraw herself*: that is to say, Thou shalt have uninterrupted glory and prosperity, as it follows presently after, *The days of thy mourning shall be ended*. In such places as these *Sun* and *Moon* have not a sense determined to any particular Dignity in a Kingdom, but signifie onely at large the Glory and Prosperity thereof.

12. But in other places there may be a more particular meaning of these *Lights*. For as there is a *Political Universe* as well as a *Natural*, (as I have already shewn) which has its *Heaven* also as well as *Earth*: so there must be something answering in the *Political Heaven* to those chief conspicuous parts of the *Natural*, the *Sun*, *Moon* and *Stars*. Whence it will follow, that he that is chief in a *Political* world must be the *Sun* thereof; as may appear, though in an inferior instance touching a Body Oeconomical, *Gen.* 37. 9. viz. the Dream of *Joseph*, that the *Sun* and the *Moon* and the eleven *Stars* made obeisance to him. Which *Jacob* unriddling, *What is this dream*, saith he to his son, *that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down our selves to thee to the Earth?* Wherefore if these Symbols signifie so distinctly in a *Family*, which is but a *Body Oeconomical*, much more is it to be expected that it may signifie so in a *Body Politick*.

Achmetes,

Achmetes, according to the mind of the *Indians*, *Persians* and *Aegyptians*, cap. 167. Ο ἥλιος εἰς πρόσωπον βασιλέως κρίνεται ἀπαλλάκτως, καὶ ἡ σελήνη εἰς πρόσωπον τοῦ ἀπὸ τοῦ βασιλέως δευτέρου ἐξουσιασμένου. (In the next chapter he calls him ὁ δεύτερον ἦτοι ὁ ἐλάττω βασιλεῖα, the second or lesser King.) ἡ Ἀφροδίτη εἰς πρόσωπον τῆς Ἀυγῆς, καὶ οἱ λοιποὶ τῶν μεγίστων ἀστέρων εἰς τοὺς μεγίστους ἀνδρας τοῦ βασιλέως, whom he calls in the following chapter τὸς ἀγενεῖς καὶ πλουσίους καὶ τοὺς ἐγγιστοὺς τοῦ βασιλέως. The sense of all which is in brief, that in the interpretation of *Visions* or *Dreams* the *Sun* immutably represents the *King*, the *Moon* the next in power to him, the *Planet Venus* the *Queen*, and the rest of the bigger *Stars* the *Princes* or *Nobles* of the *Kingdom*.

13. Which is not so superstitiously to be understood but that, if there were no *Queen*, any third in dignity might be represented thereby. For this *Venus* is also *Lucifer*, which the *Hebrews* call לְחִי, under which the mighty *King* of *Babylon* is represented, *Esay* 14. 12. *How art thou fallen from Heaven, O Lucifer, son of the Morning! how art thou cut down to the ground, that didst weaken the Nations!* Which seems to be against the analogie of the *Onirocriticks*, which say the *Sun* signifies the *King* ἀπαλλάκτως. But they do not say a *Star* may not signifie him, especially when he is not compared with his own *Nobles* and *Princes*, but with other *Kings*. For a plurality of *Suns* is unnatural. Wherefore in that case the *Parable* is to be made from the *Stars* onely, and the chiefest *King* is the greatest and most glorious *Star*. Whence when the *Roman* Empire had two *Cæsars* un subordinate to one another, they could not well be called *Suns*, but *Stars*, though glorious ones. Which agrees well with *Mr. Mede's* interpreting of that great *Star* that fell at the sound of the third *Trumpet*, of the expiring of the *Western Cæsareate*.

14. But that there is a more Mystical sense of *Stars* also, may appear in that Promise of *Christ*, * *I will give him the Morning-star*. But where * *Chap. 22. 16.* *Christ* saith, * *I am the root of David and the bright Morning-star*, I know not but that may be understood in a *Political* sense; for all *Kingdoms* had not then, nor have yet, submitted unto him. But where *Stars* signifie *Angels*, that is more *Cabbalistical*. *Apocal. 1. 20.* *The seven Stars are the seven Angels of the seven Churches*: According as they signifie also in *Job* 38. 7. *When the Morning Stars sang together, and all the Sons of God shouted for joy*. As many of which as kept not their station, but fell into this terrestrial pollution, may well be called *Fallen Stars*, αἵ εἰρες ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν πεπλωκότι, *Stars fallen from Heaven to the Earth*. According to which that *Apocal. 9. 1.* καὶ εἶδον ἄστρα ἐκ τοῦ οὐρανοῦ πεπλωκότι εἰς τὴν γῆν is nothing but a *Periphrasis* of some one fallen *Angel* or *Devil*, who afterwards is called the *Angel of the Abyss*, a great Officer in the *Kingdom* of darkness. That this is the sense is plain, in that it is said, not πίπτοντα, but πεπλωκότι in the preterperfect Tense. It may not be impertinent also to adde what * *Horus Apollo* says of this Hieroglyphick: * *Lib. 2. Hieroglyph. 1.* Ἀστὴρ παρ' Αἰγυπτίοις ποτὶ θεὸν σημαίνει, ποτὶ δὲ ψυχὴν ἀνθρώπου ἀρρενέου.

CHAP.

CHAP. IX.

1. Tail; Temple. 2. Throes; Throne of God. 3. Thunder an Iconism of Divine assistance for the discomfiting of the Enemies. 4. Other more mystical meanings thereof. 5. Time; Hours; Days. That Day signifying a Year is an Iconism. 6. The appropriation of Months and Days to the story of the Wicked and Righteous, with an inference from the latter of a latitude of compute in the 1260 days in the Apocalyps. 7. Trees; Vintage; Water. 8. White-clothing; Wilderness; Winds. 9. Whore and Whoredom. 10. The exquisite Analogie Idolatry bears thereunto. 11. Wine-press. 12. That it signifies also spiritual Destruction and slaughter. 13. Woman and Women. 14. Worship; World. 15. That the Prophetick style is so determinately intelligible, that the endeavour of understanding Prophecies is most unjustly reproached for any insuperable difficulties therein. 16. Certain Rules to try Interpretations of Prophecies by, which are more warrantable and genuine, which less.

1. **Tail.** The Tail of a Beast is that part that follows or comes behind, to which therefore the Train of a great Prince or Potentate will correspond in Analogie. But, me-thinks, the Analogie is most exact in Serpents of a great length, who therefore have a long train following them. But it is significant enough in other Animals also, as the Oniro-criticks have taken notice. *Achmet. c. 152.* 'Εάν ἴδῃ τις ὅτι ἐπὶ τοῦ ἵππου τοῦ ἰπποῦ (he means τῷ φάρῳ) μέγα, δασύ, καὶ μακρὸν ὄρατον ἔχοντι, ἀνθρώπου ἀκολουθῶν τῆς ἐξουσίας αὐτοῦ ἀναλόγως τῷ πλήθει καὶ μήκει τῷ ὄρει. If any one dream he rides on a generous Steed, (such as the Persians called Pharas) having a large Tail, thick of hair and long, he shall have a Retinue or Train of Men or Officers answerable to the fulness and length of the Tail. This Analogie will hold good from Nobles to Princes and Emperours, or any Sovereign Power over a State or Kingdom. In which case their Forces and People are their Train or Tail.

Temple. To omit those more Mystical or Moral meanings of Temple, it signifies sometimes in the Prophetick style a People consecrated to God by an outward profession of him, and so set apart from other Nations, as consecrated Places are from other buildings or plats of ground. *1 Tim. 3. 15.* That thou maiest know how to behave thy self in the House of God, which is the Church. And *Rev. 3. 12.* Him that overcometh will I make a Pillar in the Temple of my God: which both *Grotius* and *Dr. Hammond* interpret of the Church Visible; *Grotius* of the Sardinian, *Dr. Hammond* of the Church Catholick.

2. **Throes of Child-birth.** The Throes of Child-birth are a Figure or Image of great endeavours to bring something to pass, not without much difficulty, pain and danger. And the compassing their end is a delivery of what they were big with, and a deliverance from the pain and danger they laboured under. There are several examples of this Iconism in the Prophets.

phets. *Jer.* 30. 6, 7. *Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the day of Jacob's trouble, but he shall be saved out of it. Also Esa.* 66. 7. *Before she travailed, she brought forth; before her pain came, she was delivered of a man-child: which Interpreters usually understand of the sudden Birth of the Church, I mean, of the sudden Conversion of the Gentiles to it; Grotius, of the deliverance of Judea by Maccabeus.*

Throne of God. The *Throne of God* signifies a great Throne, a magnificent Throne, according to that usual Hebraism, where Nouns joyned with אל, אלהים or ייחזק acquire a sense of excellency, vehemency or greatness. So the *Trees of God*, the *Cedars of God*, the *Mountains of God*, are great and high Trees, Cedars and Mountains, the *Fire of God* a vehement Fire, and the like. According to which the *Throne of God* is an high and exalted Throne, a Royal or Imperial Seat, from whence the *Political World* is ruled, as God from Heaven rules the whole Universe.

3. *Thunder.* *Thunder and Lightning* signifies the disjection and dissipation of the forces of War. *Esa.* 29. 6. *Thou shalt be visited of the Lord of Hosts with Thunder and Earth-quake and great noise, with storm and tempest and the flame of devouring fire. And Job* 39. 25. *He smelleth the battel afar off, the thunder of the Captains and their Chariots.* It is very frequently used of God's discomfiting of the enemies of his Church. *1 Sam.* 2. 10. *The adversaries of the Lord shall be broken to pieces, out of Heaven shall he thunder upon them.* Again, chap. 7. v. 10. *And as Samuel was offering up the burnt-offering, the Philistins drew near to battel against Israel: but the Lord thundered with a great thunder that day upon the Philistins, and smote them untill they came to Beth-car.* Which whether it be understood figuratively here or naturally by an *Israelism*, it will be an Image or Figure of the deliverance of the Church from her Enemies to all posterity. *David* also describes his deliverance from his enemies after this manner, *Psal.* 18. *The Lord thundered in the Heavens, and the Highest gave his voice, hail-stones and coals of fire. Yea he sent out his arrows and scattered them, and he shot out lightnings and discomfited them.*

4. But there is also another more *Mystical* signification of *Thunder*; *Prophecy* or *Revelation from God* being signifi'd thereby, by way of allusion to בן קול *Filia vocis*, which is one kind of *Prophecy*. Such was that voice from Heaven testifying of our Saviour Christ, *Matth.* 3. 17. as also *Job.* 12. 28. where the people that stood by said, *It thundered.* See *Drusius* upon the place. But besides this, *Thunder* has of it self a signifi-
cancy of *Prophecy*, the one being the Voice of Heaven, and called the *voice of God*, the other an Oracle from God.

But there is yet another sense that *Thunder* may be capable of; as, namely, of some special and signal Promulgation of the Gospel to a people that has not yet either heard of it, assented to it, or rightly believed it; and this by an allusion to the Law given to the *Israelites* in *Thunder and Lightning*: not to say, with some respect to the manner of God's witnessing out

* *Joh.* 12. 28, 29. of the clouds to his Son Christ, and declaring of him, in a voice of * *Thunder*,

der, that he had glorifi'd him; and would glorifie him again. See *Fire*.

5. *Time*. That a *Time and Times and half a Time* in *Daniel* signifies *three years and an half*, we have the suffrage of *Grotius*, and indeed no Interpreter that I know dissent. But this Figure of speech is referrible to none of the Prophetick Schemes which I have set down, but is a mere *Synecdoche Generis*; as *Hour* is indeed a *Synecdoche Speciei*, when it is put for an indefinite short time, as it is sometimes. As *1 Thess. 2. 17. But we, brethren, being taken from you for a short time, &c.* The Greek has it, *προς καιρόν ὥρας*. Also *Philem. 15. For perhaps he therefore departed for a season, that thou mightest enjoy him for ever. For a season* is in the Greek *προς ὥραν*.

This use of an *Hour* in the ordinary style is, as I said, but a *Synecdoche Speciei*, but in the Prophetick style there is a *Diorismus* in it. But as for a *Day* when it is taken for a *Year*, it is an *Icasmus*, there being a Circuit of the Sun in each, and therefore they bear a similitude one to another. From whence it will follow that if *one Day* will stand for *one Year*, then in proportion *one Month of days* will stand for *Thirty years*.

6. But that numbering by *Months* is appropriate to the works of Darkness, as reflecting upon the Circuits of the *Moon*, which is the Governess of the Night, and numbering by the courses of the *Sun* appropriate to the works of Righteousness, is, as I have noted already, an observation of Mr. Mede's, and is exactly true in the *Apocalyps*: where the continuing of the Beast and the prophaning of the holy City by the Gentiles is reckoned by *Months*; but the Prophecy of the Witnesses, as also their undergoing that Martyrdom, and their lying unburied, by *Days*. The abode of the Woman in the Wilderness is also numbered by *Days*, and by a *time and times and half a time*; which, according to this curiosity of Appropriation, must of necessity signify *three Solar years and an half*; of which notwithstanding they fall short near twenty days. But *Modicum nec curat Prator nec Propheta* is better here applied than as *Grotius* applies it. And hence it is demonstrable that there is a concealed or tacit latitude of twenty years at least in these 1260 days, which are the same with a *Time and Times and half a Time*; and that the first measure may be an *Icad*. But because the Sixty sounds, and that is silent in this Number, it is not improbable but an *Hexecad* might, if need were, be taken for the first measure or Divisor of 1260. But that 1260 days is a *Diorismus*, I have expressly taken notice of above.

7. *Trees*. That *Trees* according to their several bigness and procerity signify several degrees of men, is plain from that of *Zacharie*, chap. 11. *Open thy doors, O Lebanon; that the fire may devour thy Cedars. Houl, O Firre-tree, for the Cedar is fallen, because all the mighty are spoiled. Houl, O ye Oaks of Basan, for the forest of the Vintage is come down.* Those few words, *All the mighty are spoiled*, are a certain Key to the Parable, and shew that the Prophecy does not point at *Trees*, but *Men*: and therefore *Vatablus* and other Interpreters do interpret it accordingly. That Proverbial *Iambick*,

Δρυὶς πείσῃ: τὰς ἀνὰ ξυλόμεται,

Z. 2

sounds

found to this sense, and the Onirocriticks of *Nicephorus* give a further and clearer suffrage thereto,

Κοπῶνται δένδρα πῶσιν ἀνδρῶν σημαίνει.

And *Achmetes*, according to the doctrine of the *Persians*, *Indians* and *Egyptians*, does largely insist upon these *Iconisms*, applying several sorts of *Trees* to several qualities of persons. See *Onirocrit. cap. 151*. Which yet he does more copiously and particularly *cap. 200*. And lastly, *cap. 165*. Ἐὰν ἴδῃ τις ὅτι ἀνέμῳ ἐκλάσθαι δένδρα, ἀπὸ θυμῷ βασιλείας ἀπολλοῦνται μεγάλαι ἀναλόγως τῶν δένδρων. To which purpose he also speaks in the following Chapter.

Vintage. See *Wine-press*.

Prov. 17. 14.

Water. That *Waters* may be the Hieroglyphick of Words and Speech, or of that Doctrine that is conveyed by them, appears from *Prov. 18. 4*. The words of a mans mouth are as deep waters, and the well-spring of wisdom as a flowing brook. Also chap. 15. 28. The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things. But never so bad as when it poureth out such speeches as tend to strife and contention, which is like the cutting a bank in the Sea and over-flowing all. Whence it is that the Wise man gives that wholesome advice, *Leave off contention before it be meddled withall, for the beginning of strife is as when one letteth out water*. See other significations of *Water* in *River* and in *Sea*.

8. *White-clothing*. By comparing *Nicephorus* with *Astrampsychus*, *White-clothing* should signifie that honour and chearfulness that arises from a mans innocency and integrity.

Astrampsychus,

Λευκὴν στολὴν καλλίστην εἰν ὑπὸν φορεῖν.

Nicephorus,

Χιτῶν μέλας ἰδρυξεν αἰχμῆς τρέπον.

Achmetes, according to the sense of the *Indians*, c. 157. Ἐὰν ἴδῃ ἀνθρώπος ὅτι φορεῖ λευκὰ ἱμάτια, εὐρήσει χαρὰν καὶ δόξαν ἐν τῇ πόλει καὶ ἐν τῷ κόσμῳ. And again, *cap. 232*. Ἐὰν ἴδῃ τις ὅτι ἐνεδύατο ἱμάτια λευκά καὶ καδάρει, πᾶσιν ἀποκαθαίρεται πάσης λύπης ἀναλόγως τῆς καδάρσεως καὶ τῆς λευκότητος according to the sense of the *Egyptians* and *Persians*. I need not adde what is said in the *Apocalyps*, That the *White raiment* is the Righteousness of the Saints.

9. *Whore and Whoredom*. That by *Whoredom* is signifi'd *Idolatry*, there are infinite Instances in the Old Testament. *Exod. 34. 15*. Left thou make a Covenant with the inhabitants of the Land, and they goe a-whoring after their Gods; &c. *Deut. 31. 16*. This people will rise up and go a-whoring after the Gods of the strangers of the Land, &c. And *Ezek. 6. 9*. I am broken with their whorish heart which hath departed from me, and with their eyes that go a-whoring after their Idols. That *Idolatry* therefore is compared to *Whoredom* is a plain case.

And truly the reason of this *Iconism* is not obscure, since the people of God are his *Spouse*, and God calls himself their *Husband*. By which Figure is meant that the highest Joy of the Soul of man is by keeping her self in strict union with her God; and by being sincere in his Covenant; as also that

that it is his duty to be so, and that that high act of Religion and devotional Love which is due to him should not in any measure be diverted upon another, but that the eye of our Mind should be wholly fixed upon him. This is the duty of every Rational Soul, whether she be in exterior Covenant with God or no. And therefore the very *Idolatry* of the Heathen in this regard is rightly called *Whoredom*, as it is in that first place of *Exodus* which I cited. But when she is in external Covenant with God, and God becomes her Husband both *jure* and *de facto*, the *Whoredom* is double.

10. We see therefore the Analogie betwixt *Whoredom* and *Idolatry*. For as in *Whoredom* that special kind of passion and the proper effects thereof, which are due onely to a Legitimate Husband, are derived upon some other person; so in *Idolatry* that summity and flower of our Divinest affection, which is Religious Devotion and Adoration, with the outward signs thereof due to God alone, are discharged and exercised upon some Creature, whether Idols of wood and stone, or any other things which are not God. This is a fundamental reason of this frequent *Iconism* in Scripture.

To which you may adde some other few Resemblances. As the Provocation of God's jealousy against them especially that be in an exterior Covenant with him: The ornamental Pompousness in *Idolatry*, answering to the garishness of Whores and the pranking up themselves to allure their Paramours: The Pronity also and Propenseness to fall into this sin, it being even as natural to this corrupt condition of the Soul to dote on a visible Object of Worship, as for the Body to incline to the reaping of those joys it presages upon every inticing Object, did not an higher Law forbid it in both cases. To which you may further adde the Remorselessness of Conscience which men easily fall into in both sins, they rowing down so easily with the stream, and their Animal nature being so much gratifi'd by them. *Such is the way of the adulterous woman* in both senses; *She eateth and wipeth her mouth, and saith, I have done no wickedness.* And, lastly, as the being engaged in whorish practices extinguishes that love and respect that is due to a Husband; so the being inveigled in *Idolatrous worship* does quite suffocate and dead that Divine sense whereby we enjoy God indeed and know our true duty to him, and relish those indispensable points of Obedience wherein we are really to honour him.

So deep and weighty a sense is there concealed under this one Prophetick *Iconism*, *Fornication* or *Whoredom*. Which therefore seems to be so particularly affected in the *Apocalyps*, not onely by way of just reproach to the sin, but for the exquisiteness of signification, it so fully and so truly emblemizing the nature of *Idolatry*.

Wilderness. See *Desart*.

Winds. See *Sea*.

11. *Wine-press.* That a *Wine-press* is an Hieroglyphick of great pressure and Affliction, yea of effusion of blood and great slaughter, the nature of the thing it self does witness, I mean, the pressing of the grapes till their blood comes out, as it is called *Dent*, 32. 14. And accordingly Scripture has made use of this Emblem, *Lam.* 1. 15. *The Lord hath troden under*

under foot all my mighty men in the midst of me, he hath called an assembly against me to crush my young men. The Lord hath troden the Virgin, the daughter of Judah, as in a Wine-press. And Joel 3. 12. Let the Heathen be awakened and come up to the Valley of Jehosaphat, for there will I sit to judge all the Heathen round about. Put ye in the sickle, for the Harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great. This is understood of the great slaughter of the enemies of the Jews in the valley of Jehosaphat, *ὡς τῇ κολάδι Ἰωσαφάτ*, as the Seventy render it.

12. But though this *Iconism* of the Wine-press signifie slaughter or an abundant effusion of blood, yet we are to remember that death and slaughter it self does not always signifie *Physically*, but sometimes *Morally*. And for my part I do not question but that of *Esay* 63. [*Who is this that cometh from Edom, with his dired garments from Bosra, &c. and again, I have troden the Wine-press alone, and their blood shall be sprinkled upon my garments*] what ever other sense there is thereof, has some such Allegorical meaning as the Fathers have put upon it concerning Christ his spiritual Victories, as I shall have occasion to insist more largely upon in its due place.

13. *Woman and Women*. That *Woman* by a Prophetick Scheme signifies not one single *Woman*, but a *Body Politick*, I have already taken notice. For I have heard a voice as of a *Woman in travel*——the voice of the *Daughter of Sion*, Jer. 4. 31. But this Scheme is so usual, that it is needless to insist upon Instances. Here *Sion*, that is, the Inhabitants of her, is called both *Woman* and *Daughter*. The second in a sense of delicacy and nobility, as if we should say in English, The *Damofel Sion*. But there is another sense of *Daughter*, which is conspicuous *Ezek.* 16. where he calls *Jerusalem Harlot*, v. 35. *Wherefore, O Harlot, hear the word of the Lord, &c.* And does in the process of the charge or complaint declare how *Jerusalem* with her *Daughters* was worse then her two Sisters, *Sodom* and *Samaria*, with their *Daughters*; who yet notwithstanding, v. 45. are said to have loathed their *Husbands*, that is to say, to have been Whores and to have committed Idolatry. A Metropolis therefore with the lesser Towns are *Mother* and *Daughters*, and consequently all *Women*; but if Idolatrous, such *Women* as it will defile them who joyn with them in publick worship.

But there is yet another sense of *Woman*, not *Political*, but more *Physical* and *Cabbalistical*, and that is, The life, sense and relish of this Body: This is a *Woman* that we must have a special care of being polluted by, through over-passionately closing with any of her suggestions, or over-deeply sympathizing with or resenting of those pleasures she would allure us by, and so defix our desire upon her. For not Idolatry onely but all other Enormities arise in us from the listening to the false counsel of this domestick *Eve*.

14. *Worship*. That *Worship* or *Adoration* may be an *Iconism* of Subjection, is plain from the nature of the Ceremonie it self; the bowing of the *Body* being a fit Symbol of submitting the Mind and Will to his power to whom we doe this homage. And that it does signifie thus in the *Hebrew* Idiom, is manifest from several Instances. But the very Symbol it self is explained,

explained, *Gen. 37.* where the Sheafs of *Joseph's* brethren are said to make obeisance to *Joseph's* Sheaf, that is, to worship *Joseph's* Sheaf; Τα δράγματα ὑμῶν προσκύνουσιν τὸ ἄμυν δράγμα, *Your Sheafs worshipped my Sheaf.* Whereupon his Brethren presently interpreting the Dream say unto him, *Shalt thou indeed reign over us? or, Shalt thou indeed have dominion over us?* that is to say, Shall we be your Subjects; or fall under your Dominion? So *Esa. 45. 14.* speaking of the subjection of the *Æthiopians* and *Sabeans* to King *Cyrus*, *They shall come after thee, saith he, in chains they shall come over, and they shall fall down unto thee.* The Greek has it, προσκυνήσουσί σοι, *They shall worship thee.* All which signifie submission and subjection to his Sovereignty. I will onely adde one place more, *Gen. 27.* the blessing of *Isaac* upon *Jacob*, *Let people serve thee, and Nations bow down to thee; be Lord over thy brethren, let thy mother's sons bow down to thee.* The word is προσκύνουσιν in both places, and signifies obedience or subjection at large, as is manifest.

But suppose it had not that general signification of it self, but only denoted that part of the duty of subjection which is *Worship* or *Incurvation*, it might notwithstanding signifie thus largely, *Stylo Prophetico*, by a *Diorismus*.

World. See *Heaven and Earth.*

15. These be the chief *Icastick* terms that occur in the Prophetick style, which if they haply prove more in number then we shall have use for in this Discourse, yet I account my pains not improper in reference to what I have had occasion to treat of in my *Mystery of Godlineß*, besides their desireable usefulness at large for understanding the chief *Visions* and *Prophecies* in Scripture. And I hope I have made it appear, partly by this *Alphabet of Iconisms*, and partly by my Explication of those preceding *Prophetick Schemes*, That it is as easie a thing to render a Prophecy or Vision out of this *Prophetick* style into ordinary language, as it is to interpret one language by another; and That the difficulty of understanding *Prophecies* is in a manner no greater, when once a man has taken notice of the settled meaning of the peculiar *Icasticks* therein, then if they had been penn'd down in the vulgar speech, in which there are as frequent *Homonymies* of words as here there are of *Iconisms*; and That therefore it need be no reproach to any one that he endeavours to understand the *Prophecies* of Scripture, more then the *Histories* thereof; *Prophecy* being nothing else but an Anticipatory History, and, when once fulfilled, as plain an History as that which was never prophesied of.

16. We will onely annex a few *Rules concerning the Preference of one Interpretation of Prophecy before another*, and then conclude.

The first Rule.

That Interpretation that keeps close to the approved Examples and Analogie of the Prophetick style is to be preferred before such as are framed at pleasure according to the private phancy of the Interpreter.

The ground of this Rule is this, That besides that it is safer to follow an approved Example then to be destitute thereof, and wholly lean upon a mans private sense; the very style of the Prophets being as it were a peculiar language or dialect, there is a necessity of understanding things according to the meaning of their dialect or language, and not according

ding to what it would found in our own. Which is as fond and ridiculous; as if an English-man in hearing of Latin spoken, where the word *Fur* is occasionally brought in, should think the *Furre* of an Alderman's Gown were meant; or at the founding of *πᾶν δρέπανον* in Greek should let his fancy presently fall into the *dripping-pan*. And yet as absonous and incongruous is it to interpret the *Iconisms* of the Prophets according to what conceits are either vulgar or peculiar to our selves. As if because *Vices* and *Vertues* are painted out in the figure of *Women* or *Beasts*, we should therefore apply that meaning to the *Prophetick style*; whenas they always signifie a *Body Politick*, even in that very Scheme where abstract *Inscriptions* are upon them: as *Zech. 5. 7.* where *the Woman in the Ephra* is said to be *Wickedness*. By which Woman notwithstanding *Vatablus* understands the Ten Tribes revolted to Idolatry, and other Interpreters expound it to the same purpose. And so to interpret *Hail of hardness of heart* is like the interpreting of Latin or Greek by what they found nearest in English. This is *μεταβαίνειν εἰς ἄλλο γένος*, as *Aristotle* speaks, and quite to forget where we are or what we are about.

The second Rule.

That Interpretation that keeps one tenour of sense of the same words, in one and the same Vision especially, is to be preferred before that which varies backward and forward, and takes the same word in as many different senses as it occurs in different places of the Vision.

To be in many tales is accounted an infallible sign of a false story; and to vary the Interpretation of the same word in one and the same Vision, without any account or reason, is as great a demonstration of fraud and forcedness in the Interpretation, and that the Interpreter was biassed by some design or interest, and that he has done violence to the Text for his own advantage. As for example, If one should interpret that *Iconism* of a *Beast*, one while to signifie a *Kingdom* or *Empire*, another while *some single Person of that Empire*, and then again *some grand Vice* thereof; were not this a mere botch in comparison of interpreting *this Beast* of such a *Kingdom* or *Body Politick* in every place of the Vision? I might instance in other such like shufflings, but this one intimation shall suffice.

The third Rule.

That Interpretation that does concern the affairs of Religion and the Church of God, and is of the greatest use and serviceableness to us, is a more likely Interpretation and to be preferred before that which less respects us, but seems to make the Spirit of God to have predicted things with little or no reference to the usefulness of the Church.

The truth of *this Rule* appears not onely from the perpetual Examples of Prophecy, where it is rare to find any that do not respect the Church of God some way or other in a special manner, (for even the ** Riders of the red, black and pale Horses* were as it were so many Scouts to inform the Church of the succeeding Periods of her affairs) but also from the reason of the thing itself. For if the number of Prophecies be not limited by this measure, what must be the bounds of them?

And

* Rev. 6.

And if there be any beyond this, why are there not Prophecies of all Nations and of their affairs without any reference to the Church?

The last Rule.

Those Interpretations are more likely to be true that are suggested to a Minde unprejudiced and unbiassed by any outward respects, than those that are made by such as the sense of Interest, worldly hopes or fears, or any fend or disgust may put a false bias upon, and make the judgement partial.

The truth of *this Rule* is plain at first sight, but I must confess the usefulness is more maimed and uncertain. For though it may be apparent enough in many cases, that an Interpreter is prejudiced by some of those waies I have intimated; yet because it is very hard to be assured of any mans being entirely free from prejudice, the application of *the Rule* will be found the more difficult. But where certain Demonstration will not reach, wary Conjecture may claim a right of succeeding in its place. Nor need we be over-solicitous concerning the force or use of this last *Rule*, it respecting the Interpreter more then the Interpretation, and arguing rather from the quality of the person then the solidity of the performance; which is better examined by the three foregoing Rules, and other firm Principles of Reason and Knowledge.

CHAP. X.

1. *The order and entrance of his Search into the Prophecies, beginning at the Seventeenth Chapter of the Apocalyps.* 2. *That the Seventeenth Chapter and the Thirteenth treat adequately of the same Subject, proved by Two Parallelisms of Agreements.* 3. *The Parallelism of Agreements betwixt the Two-horned Beast and the Whore of Babylon.* 4. *The Parallelism of Agreements betwixt the Seven-headed Beast with ten Horns in the thirteenth Chapter, and the Seven-headed Beast with ten Horns in the seventeenth.* 5. *That the Parallelism of the Seven-headed Beasts in those Chapters is perfectly adequate and exact. And also of the Two-horned Beast and the Whore, saving that her Original is omitted and her Destruction mentioned in the Seventeenth Chapter, of both which a sufficient account is rendred.* 6. *The Adequateness of these Parallelisms demonstrated by comparing the Seventeenth and Thirteenth Chapters, so as it may appear that the one does wholly imbibe the other, saving in what is above excepted.* 7. *That the naturalness and unforcedness of this Imbibition shall be made good by a joint-Exposition of the two Chapters.*

1. **WE** are now, I hope, competently well appointed to pursue our main Design; which is, *To trace out in Prophecies of Scripture the Predictions and Presignations of this sad Apostatized State of Christendome into that Antichristian condition which it is notoriously known to have degenerated into.* Which we shall do in the same order which we

we have observed in our *Idea of Antichristianism*, beginning first with that first and most eminent member of Antichristianism, *Idolatry*; which we shall note through all those *Prophecies* which we conceive to have pointed thereat, whether in the Old or New Testament, beginning at the *Seventeenth Chapter of the Apocalyps*, which is the Royal Gate which will let us in to view with the greatest certainty and assurance desirable all those Scenes of future things which are exhibited either by *S. John* himself, by *S. Paul*, or *Daniel*, touching the Church of Christ in that State we have described.

Wherefore it being of so great importance to be well ascertain'd of the true meaning of the *Vision of that Chapter*, I have thought fit with more than ordinary diligence (and I hope with proportionable success) to search into the genuine sense thereof; and have, I think, by carefully comparing of it with the *Vision of the Thirteenth Chapter*, thereby demonstrating that both Chapters do adequately treat of the self-same things, as also by strictly keeping my self to the known Analogy of Prophetick Schemes, wrought out such an undeniable clearness of the meaning of *both those Visions*, that no man that is not wilfully blinde can fail of discerning the truth thereof.

2. That both these Chapters have the very self-same Subject, and more particularly that the *Two-horned Beast* is the same with the *Whore of Babylon*, and the *Seven-headed Beast with ten Horns in the Thirteenth Chapter* the same in all respects with the *Seven-headed Beast with ten Horns in the Seventeenth Chapter*, the manifold *Agreements* betwixt the first two, and second two, in these two following *Parallelisms* will abundantly make good.

3. *The Parallelism of Agreements betwixt the Two-horned Beast and the Whore of Babylon.*

Agreement I.

The *Two-horned Beast* and the *Whore of Babylon* are both the Restorers and Promoters of Idolatry in the Empire.

Agreement II.

They both had the Rule and government over the *Seven-headed Beast with ten Horns*.

Agreement III.

They both aspired to a Majesty and Power plainly Imperial.

Agreement IV.

They both were workers of Miracles, or a kinde of Magicians or Sorcerers, and that in reference to the restoring of Idolatry.

Agreement V.

They are both Pretenders to Sanctity, and make a show of acting in the behalf of Christ; when indeed they are Introducers of Idolatry and Antichristianism.

Agreement VI.

They are both cruel and bloody Persecutors of the Saints and of the Witnesses of *Jesus*.

Agreement VII.

They are both so described as to have a Jurisdiction over the whole Empire, as well Oriental as Occidental.

Agree-

Agreement VIII.

The Seat of them both is so indigitated at first, as that it may be understood to be as well at *New Rome* or *Constantinople* as at *Old Rome*.

Agreement IX.

Both their Seats are afterwards expressly determined to *Old Rome*.

4. *The Parallelism of Agreements betwixt the Seven-headed Beast with ten Horns in the Thirteenth Chapter and the Seven-headed Beast with ten Horns in the Seventeenth.*

Agreement I.

They both have seven Heads and ten Horns.

Agreement II.

The bodies of them both are set out by the Symbols of Cruelty and Idolatry.

Agreement III.

In both Visions this Seven-headed Beast is a Beast that had in some sort ceased to be, and was restored, and healed, and revived again.

Agreement IV.

The time of the Death or of the Non-existence of either was not long.

Agreement V.

In neither Vision this Beast is so perfectly restored as to be utterly the same again, but rather the *Image of the former*; or is so the former in one sense that it is not in another. Whence it is called *The Beast that is not, and yet is*; or, *Was, and is not, and yet is*.

Agreement VI.

Both the Beasts are said to rise out of the Sea.

Agreement VII.

They are both ordained to destruction, as not being that Kingdome of the Saints that is to last for ever and ever.

Agreement VIII.

Of both these restored Beasts it is said, that *they whose Names are not written in the Book of Life shall worship them and wonder after them*.

Agreement IX.

The Seven Heads in each Beast are Idolatrous Heads.

Agreement X.

The Beasts are slain or exterminated out of Being in the Sixth Head, restored or revived in the Seventh.

Agreement XI.

The ten Horns in neither Beast did actually reign in *S. John's* time.

Agreement XII.

The ten Horns in each Beast begin their reign with the Beast.

Agreement XIII.

The ten Horns in each Beast give their strength to the Beast.

Agreement XIV.

The Beasts in each Vision make warre with the Saints.

Agreement XV.

The Saints in each Vision overcome the Beast at last.

Agreement XVI.

The Faith and Constancy of the Saints is exercised by both the Beasts.

Agree-

Agreement XVII.

The time of each Beast is said to be determined by God, and to be predicted by his holy Prophets.

Agreement XVIII.

The Seat of this *Seven-headed Beast* is not set down, (but left free in either Vision) though the Seat of the *Whore* and the *Two-horned Beast* be determined: which has an admirable correspondence with the Event.

5. These be the two *Parallelisms of Agreements*: concerning the latter whereof I dare affirm that it is so exact and adequate, that the Parallels betwixt the *Seven-headed Beast* in the *Thirteenth Chapter* and the *Seven-headed Beast* in the *Seventeenth* exhaust all in each Chapter concerning that Beast. The former Parallelism is not so accurate, the *Original of the Two-horned Beast* being parallel to nothing in the *Whore*, and the *Destruction of the Whore* parallel to nothing in the *Two-horned Beast* as he is there described. Wherefore there is that peculiar in the Vision of the 17. Chapter, that it treats also of the judgement of the two-horned Beast or the Whore, according to the very title of the Vision, *I will shew thee the judgement of the great Whore*. But this is no argument at all against the Identity of their persons, especially the *Two-horned Beast* being also to be destroyed, and at the same time with the *Whore*, as it is easie to be made out by the Apocalyptick *Synchronisms*. And as for the omission of the *Original of the Whore* to parallel the *Original of the Two-horned Beast*, that is no argument against their Identity neither. Indeed if there had been an *Original* assigned to the *Whore* different from that of the *Two-horned Beast*, it had been something; but this bare omission signifies nothing but the art and accuracy of the very out-side of these Visions, which keep a *Decorum* in all things. And therefore because it was not so seemly nor suitable to say a *Woman rose out of the Earth*, (though Brutes did so, *Gen. I. 24.*) the mention of her *Original* was fairly declined.

6. But whenas a lesser number of Agreements in each Parallelism (provided there were nothing contrary) could not but have been a strong presumption of the Identity of the Subjects of the Visions in each Chapter, I mean, *That the Two-horned Beast and the Whore are one, and the Seven-headed Beast in each Chapter the same*; how fully assured must we needs be of these Identities, the Agreements of these two Parallelisms (those passages onely excepted of which I have given so fair an account) perfectly exhausting the whole substance of each Chapter? Which that it may be more plainly discerned, I shall expose to your eyes the whole XVII. Chapter, and to every Verse in order subjoin what is parallel to it in the XIII. For we shall see it will imbibe the whole Chapter.

Apoc. Chap. 17.

1. *And there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great Whore that sitteth upon many Waters.*

Chap. 13.

Most of this first verse of this Seventeenth Chapter of the *Apocalyps* is but Introductory to the Vision, no part of the Vision it self, and therefore there needs no Parallel to it in this Thirteenth Chapter. But how the *Whore's being placed*

placed upon many waters may seem to comply with one of our Parallels, I shall note in its due place, when I come to give a Joint-Exposition of these two Chapters.

Chap. 17.

2. With whom the Kings of the Earth have committed ^a fornication, and the Inhabitants of the Earth have been made drunk with the wine of her fornication.

Chap. 13.

11.—And he spake as a ^a Dragon.

12. And causeth the Earth and them that dwell therein to worship the ^a first Beast, whose deadly wound was healed. ^a Parallelism 1.
² Agreement 2.

14.—Saying to them that dwell on the Earth, that they should make an ^a Image to the Beast who had the wound by the sword, and did live.

Chap. 17.

3. So he carried me away in the Spirit into the wilderness; and I saw a Woman ^a sit upon a ^a scarlet-coloured beast, full of names of ^b blasphemie, having ^c seven heads and ten horns.

Chap. 13.

15. ^a And he had power to give life to the Image of the Beast, that the Image of the Beast should speak. ^a Par. 1. Agr. 2.
^a, ^b Par. 2.
Agr. 2.
^c Par. 2.
Agr. 1.

2. And the Beast that I saw was like unto a ^a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion.

5. And there was given unto him a mouth speaking great things and ^b Blasphemies.

6. And he opened his mouth in ^b blasphemy against God, to blaspheme his Name and his Tabernacle, and them that dwell in Heaven.

1. And I saw a Beast having ^c seven heads and ten horns.

Chap. 17.

4. And the Woman was arraigned in ^a purple and scarlet, and decked with gold and precious stones and pearls, having a golden ^b cup in her hand, full of abominations and filthiness of her fornication.

Chap. 13.

12. And he exercizeth ^a all the power of the first Beast before him. ^a Par. 1. Agr. 3.

13. And he doth great ^b wonders, so that he maketh fire to come down from Heaven on the Earth in the sight of men; ^b Par. 1. Agr. 4.

14. And deceiveth them that dwell on the Earth by those ^b miracles which he had power to doe in the sight of the Beast.

Chap. 17.

5. And upon her forehead was a name written, ^a Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.

Chap. 13.

11. And I beheld another Beast coming out of the Earth, and he had two horns like a ^a Lamb, and he spake like a Dragon. ^a Par. 1. Agr. 5.

Chap. 17.

6. And I saw the Woman drunken with the ^a blood of the Saints and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.

Chap. 13.

^a Par. 1. Agr.
6.

15. And he had power to give life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be ^a killed.

Chap. 17.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that ^a carrieth her, which hath the ^b seven heads and ten horns.

Chap. 13.

^a Par. 2. Agr.

7.

^b Par. 2. Agr.

1.

11. And I beheld another Beast coming up out of the Earth, and he had ^a two horns.

1. And I saw a Beast having ^b seven heads and ten horns.

Chap. 17.

8. The Beast which thou sawest, ^a was, and is not, and shall ascend out of the ^b bottomless pit and goe into ^c perdition; and they that dwell on the Earth shall ^d wonder, (whose names were not written in the Book of life from the foundation of the world) when they behold the Beast that ^e was, and is not, and yet is.

Chap. 13.

^a Par. 2. Agr.

3.

2. And the ^a Dragon gave him his power and his seat and great authority.

4. And they worshipped the ^a Dragon that gave power to the Beast, &c.
See also verse 3.

^b Par. 2. Agr.

6.

1. And I stood upon the sand of the Sea, and I saw a Beast ^b rise up out of the Sea.

^c Par. 2. Agr.

7.

10. He that leadeth into ^c captivity, must go into captivity: he that killeth with the sword, must be ^c killed with the sword.

^d Par. 2. Agr.

8.

3. And all the world ^d wondered after the Beast.

8. And all that dwell upon the Earth shall worship him, whose names are not ^d written in the Book of life of the Lamb slain from the foundation of the world.

^a Par. 2. Agr.

3.

3. And I saw one of his heads as it were wounded to ^a death, and his deadly wound was ^a healed.

^e Par. 2. Agr.

5.

14. Saying to them that dwell on the Earth, that they should make an ^e Image to the Beast which had the wound by the sword, and the Beast revived.

15. And he had power to give life to the ^e Image of the Beast, inso-much that the Image of the Beast should speak.

Chap. 17.

9. And here is the mind that hath wisdom. The seven Heads are the ^a seven Mountains on which the Woman sitteth.

Chap. 13.

^a Par. 1. Agr.

8.

11. And I beheld another Beast coming up out of the Earth, and he had ^a two horns like a Lamb, but spake as a Dragon.

Chap. 17.

^a Par. 2. Agr.

10.

^b Par. 2. Agr.

4.

10. And they are seven Kings; five are fallen, and one is, and the ^a other is not yet come: and when he cometh, he must continue ^a ^b short space.

Chap. 13.

1.—Having ^a seven heads, and upon his heads the name of ^a blasphemy.

3. And

3. And I saw one of his heads as it were wounded to death, and his deadly wound was ^b healed.

Chap. 17.

11. And the Beast that was, and is not, even he is the eighth, and is of the ^a seven, and goeth into ^b perdition.

^a Par. 2. Agr.

9.

^b Par. 2. Agr.

7.

Chap. 13.

1. Having seven heads,—and upon his heads the name of ^a blasphemy.

10. He that killeth with the sword, must be ^b killed with the sword.

Chap. 17.

12. And the ten Horns which thou sawest are ten Kings, which have received ^a no kingdom as yet, but receive power as kings ^a one hour with the Beast.

^a Par. 2. Agr.

11, 12.

Chap. 13.

1. Having seven heads and ten horns, and upon his horns ten ^a crowns.

Chap. 17.

13. These have one mind, and shall ^a give their strength and power to the Beast.

Chap. 13.

1. I saw a Beast rising out of the Sea, having ten horns.

^a Par. 2. Agr.

13.

Chap. 17.

14. These shall make ^a war with the Lamb, and the Lamb shall ^b overcome them: for he is Lord of lords, and King of kings; and they that are with him are ^c called and chosen and faithful.

Chap. 13.

4. Who is like to the Beast? who is able to make ^a war with him?

^a Par. 2. Agr.

14.

7. And it was given him to make ^a war with the Saints; and to overcome them.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads.

17. And that no man may ^a buy or sell, save he that has the mark or the name of the Beast or the number of his name.

^b Par. 2. Agr.

15.

10. He that leadeth into captivity, shall ^b go into captivity: he that killeth with the sword, shall be ^b killed with the sword. Here is the patience and ^c faith of the Saints.

^c Par. 2. Agr.

16.

Chap. 17.

15. And he saith unto me, The waters which thou sawest, where the Whore sitteth, are ^a peoples and multitudes and nations and tongues.

Chap. 13.

7. And power was given him over all ^a kindreds and tongues and nations. ^a Par. 1. Agr.

7.

12. And I beheld another Beast come out of the Earth, and he had ^a two horns like a Lamb, and he exerciseth ^a all the power of the first Beast before him.

Chap. 17.

16. And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

Chap. 13.

There is nothing in this Thirteenth Chapter answering to the 16. verse

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of

of the other, but that verse answers punctually to the main Title of the Vision, which is *The judgment of the great Whore*. But that this defect is no prejudice to the certainty of our *Parallelism*, I have already noted.

Chap. 17.

17. *For God has put in their hearts to fulfill his will, and to agree and give their Kingdom unto the Beast, untill the words of God shall be fulfilled.*

Chap. 13.

^a Par. 2. Agr. 17. 5. *And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.*

Chap. 17.

^a Par. 1. Agr. 9. 18. *And the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.*

Chap. 13.

18. *Here is Wisdom, let him that hath understanding count the Number of the Beast; for it is the number of a man, and his number is six hundred threescore and six.*

7. Thus you see the *Two Visions* of the Thirteenth Chapter wholly imbibed into the Vision of the Seventeenth, excepting the *Original of the Two-horned Beast*, of which I have given an account already. And that it is naturally drunk in, not dash'd in by force, will appear from that joint-Exposition which I shall make of these two Chapters together, interpreting those verses or parts of verses of the Thirteenth which I have subjoined to each verse of the Seventeenth, together with the verses they are in order subjoined to. But before I set upon this task, I will first prepare the way by making good a certain Position that is of main concern and of common influence for the clearing and ascertaining of the true meaning of the *Visions* in both Chapters. Which I shall doe as accurately, and yet as briefly, as I can.

CHAP. XI.

1. *The great importance of proving the Seven Heads of the Beast to be Seven Sorts of Governors.* 2. *That the proving of the Seven-headed Beast to signify the Idolatrous Roman Kingdom or Empire quatenus Idolatrous, will go far toward the proof of the former Position.* 3. *That the Seven-headed Beast is a Kingdom or Empire;* 4. *And particularly the Roman.* 5. *That it is the Idolatrous Roman Kingdom or Empire.* 6. *That it is this Idolatrous Empire or Kingdom through all those Ages it is Idolatrous.* 7. *That it represents the Roman Kingdom or Empire in those Ages only in which it is Idolatrous. Whence the true meaning of the slaying of the Beast, and a further confirmation of the foregoing Assertion, is to be understood.* 8. *That this adequate Representation of the Idolatrous duration of the Empire implies that no Seven single Persons can be the Seven Heads thereof.* 9. *The same conclusion inferred*

inferred from the Stigmatizing these Seven Heads with the note of Idolatry, whenas more then Seven, nay all, of the Pagan Emperours were Idolaters. 10. Also from the ordinary form of speech in distinguishing Animals by the number of their parts. 11. And finally from the certainty of the Seventh Head's being not one single Person but a Succession. 12. That what-ever Interpretation supposes these Seven Heads Seven single persons is not onely false, but impossible. 13. That it follows from what has been evinced, That the Beast in the 17 chap. of the Apocalyps is the Roman Empire degenerated again into a kind of Paganism. 14. As also that the Whore of Babylon is not Rome Pagan, but Pagano-christian. 15. And that the coming of Antichrist at the very last end of the World is a Chimericall Fiction. 16. The true Subject of the Visions of the 17 and 13 Chapters of the Revelation.

1. **T**HE Position which I mentioned, and which is of so great importance, is this; *That the Seven Heads of the Beast are not any seven single Persons, whether Emperours or any other Supreme Governours, but Seven sorts of Governours succeeding one another.* Which being cleared, we shall then be infallibly assured what is the Subject and the genuine sense of the Visions of these two Chapters we have in hand.

2. And truly we shall strike very far into the proof of this so important a Thesis, if we can but make good this preparatory Conclusion thereto, namely, *That the Beast with seven Heads and ten Horns signifies the Idolatrous Roman Kingdom or Empire quatenus Idolatrous,* that is to say, *when and so long as Idolatrous, and no farther.* The truth of which Proposition I shall endeavour to demonstrate gradually and by parts.

3. First therefore, That by *Beast* is understood a *Kingdom or Empire*; it is needless here to repeat, having proved that in my *Prophetick Alphabet*; as also advertised in my first Rule of comparing Interpretations of Prophecy, how absonous and ridiculous it is not to interpret Prophetick Figures according to the approved meaning and observable use of the Prophetick style: To which, lastly, you may adde, that the *Seven Heads* of the Beast being interpreted *Seven Kings* in succession, and the *Ten Horns* *Ten Kings* at once appertaining to it, it must of necessity be a Kingdom or Empire.

Chap. xi
Sect. 9.

4. Secondly, That this *Seven-headed Beast with Ten Horns* is the *Roman Kingdom or Empire*, besides that those Ten Horns answerable to the Beast with ten Horns in *Daniel* (which the Church has constantly interpreted of the *Roman State*) seem to defix and determinate the Prophecy to that sense, the *Whore of Babylon*, which is said to sit on this Beast with seven Heads, which is universally understood of *Rome*, (*Alcazar* cites at least twenty Interpreters) must of necessity infer the same. And, lastly, the Interpretation of the Angel, who makes the *Seven Heads* of the Beast to signify as well *Seven Hills* as *Seven Kings*, does plainly demonstrate that the Beast is *Roman*, the Hills being the Hills of *Rome*. For how can the *Seven Hills of Rome* be said to be the Beast's *Seven Heads*, if the Beast were not the *Roman Empire*?

But that the *Seven Hills* do denote *Rome*, *Ribera* himself dares not deny; and *Grotius* expressly upon the Text, *Noti satis Montes ex Poetis & Historiis, nec ullapoterat ad describendam Romam adferri nota illustrior.* And it is universally the sense of all Interpreters. And Bishop *Mountague*, who would extend it to the *Turkish Empire*, which has gotten the possession of *Constantinople*, (which History has also in some measure noted for her *seven Hills*) yet he does not exclude *Old Rome* from the Angel's Interpretation: But that the *Seven-headed Beast* cannot be the *Turkish Empire*, we may conclude with Mathematick certitude; Because it is an Empire that had continued the Succession of *Five Heads* in *S. John's* time, whereas the *Turkish Empire* was not so much as in being by many hundred years. Nor was there any Empire whose Metropolis was famous for *Seven Hills* but the *Roman*. Whence we have all desirable assurance that the *Beast with Seven Heads and Ten Horns* is the *Roman Empire*.

5. Thirdly, That this *Seven-headed Beast* is the *Idolatrous Roman Kingdom or Empire*, may appear from several indications. As first, in that this very Figure of a *Beast* in that sense that the *Greek* word sounds, which is *Θηριον*, *Fera*, does of it self signifie an *Idolatrous Kingdom or Empire*, as I have already made good in my *Prophetick Alphabet*: which alone were sufficient to evince this third part of our Assertion.

Chap. 5. Sect.
9.

But besides this, it is observable that in every Vision wherein this *Seven-headed Beast* is represented, there is that which plainly speaks him *Idolatrous*. As *Apocalyps 12*. he is a *Dragon or Serpent*. Which therefore must needs be a *Pagan Power*, or *Idolatrous Empire*; his shape being the very Effigies of the *Devil*, his War against the Church of Christ, and his downfall the Exaltation of Christ's Kingdom. And *Grotius* himself will acknowledge that this * *μυρρὸς δράκων μέγας*, *this great red Dragon*, is *Mars* the President-Dæmon of the *Roman Polity*, which was as notoriously *Idolatrous* as *Cruel*.

* Rev. 12.

Now as it is certain that the *red Dragon* is the *Idolatrous Roman Empire*; so that the *Seven-headed Beast* in the 13 Chapter is the same *Idolatrous Empire*, is as certainly imply'd, in that it is the *Beast* healed of that deadly wound it had in its conflict with the Host of *Michael*, and in that the *Dragon* is said to have delivered his power to this *Beast*, and this *Beast* is termed the *Image of the Dragon* that was so mortally wounded: As also chap. 17. the *Seven-headed Beast* there exhibited is said to be the *Beast that was*: and, I pray, who was that but the *Dragon*? and therefore this *Draco redivivus* or this *Image of the Dragon* cannot but be an *Idolatrous Empire*, or the Empire again becoming *Idolatrous*.

And, lastly, lest the Reader should not be heedful enough to observe the *Idolatry* of the *Seven-headed Beast* in the 13 and 17 Chapters from this consideration I have named, the Spirit of God has farther and more expressly stigmatized him with this Note in both those Visions, placing the *Name of Blasphemy* on his *Seven Heads* in the 13 Chapter, and declaring his Body to be full of the *Names of Blasphemy* in the 17, by *Blasphemy* meaning *Idolatry*, as I have abundantly proved in my *Prophetick Alphabet*.

6. Fourthly, That these Visions exhibit the *Roman Empire Idolatrous* through

through all the time it was so or was to be so, appears, First, from the general nature of these Prophetick Figures, where a *Beast* signifies a Kingdom or Empire in its entire succession and duration, unless any thing be intimated to the contrary. Which is clear as well from those examples in *Daniel*, where the *Four Beasts* signifie so many Kingdoms in their entire Successions, as also from the very nature of that Prophetick Scheme which we call *Henopæia*, which always goes along with these *Iconisms* of Beasts. For an *Henopæia* is nothing else but a Collection as well of Succession as of Multitude into one Individual Form or Shape, be it Humane or Belluine.

See Chap. 3.
Sect. 6.

Again; in that the *Seven-headed Beast* in the 13 Chapter is said to be the *Image of the Dragon*, and the said Beast in the 17 to be *the Beast that was*, which certainly was the *Dragon*, this shews that those Visions intend to represent the Empire through all the times of its being Idolatrous, as well the times of its primitive or purely Pagan Idolatry, as of the *Image* or *Restoration thereof* in a *Paganish* or *Idolatrous kind of Christianity*. Or more fully thus: This Seven-headed Beast is represented under some one of his Heads to fight and to be wounded to death, but after to be revived; also to have been for a certain time, and then to cease to be, but after to be again, and then finally to perish. Wherefore the whole Duration and Continuance of the Beast seems to be comprised therein, divided into two parts by this death and interceasing of the Beast for a time: Of which the plain sense is this, The Roman Kingdom or Empire has been and shall be a *Beast*, that is to say, *Idolatrous*, for a certain *series* of time, then cease to be so for a while, but after be Idolatrous again, and then cease to be so for ever. These Prophetick Figures therefore, I mean these Beasts, that exhibit this sense; must needs imply these two entire parts of time wherein the Empire is represented Idolatrous: as he that divides a Line into two, divides the whole Line into two parts.

To all which you may adde, That the Seven Heads of the Dragon being represented as actually crowned, whenas yet Five were gone in *S. Fohn's* time, and but one present, and therefore the Seventh not yet in being; it plainly intimates that the whole Duration and Succession of the Beast is exhibited at once. Which is still more evident, in that the Seventh Head is the last, under which the Beast perisheth together with that Head, as that Elliptical Text doth certainly imply, chap. 17. 11. the entire sense whereof is this, *And the Beast that was, and is not*, even his Head is the *Eighth, and is one of the Seven*, and he together with his Head goes into *perdition*: as I shall have occasion more fully to note in its due place.

Wherefore it is reasonable to conceive that the first Head reaches to the first beginning of the Beast, that is, of the *Roman Empire*, as well as the last to its destruction. Nor will I adde, that *ὁ ὄψις ὁ ἀρχαῖος* connoting the Roman Empire as well as the Devil, may also connote the antiquity of the one as well as of the other.

7. Fifthly and lastly; That the *Seven-headed Beast* represents the *Roman Empire* no further then as *Idolatrous*, (which is the last part of our Assertion) will appear from this, That this Prophetick Image or *Iconism* of *Imper* or *Fera* is not used for the Representation of any Empire but

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what is *Idolatrous*, as I have already intimated : and therefore if it should stand for a Kingdom or Empire while it is not *Idolatrous*, it would be like a false affirmation in words, and prove an Emblematical slander. The names of *Blasphemy* also on his Heads and on his Body make this *Seven-headed Beast* still more inept to represent any Kingdom while it stands free from *Idolatry*; I mean, the Life and Being of the Beast is thus inept.

But the slaughter of the Beast, or extermination of him out of Being, may signify that an Empire that was *Idolatrous*, and consequently, according to the Prophetick style, a *Beast*, ceases to be so still : And considering that the *Roman Empire*, as an *Empire*, has not yet ceased to be, but that it did cease to be *Idolatrous* upon *Constantine* his turning Christian, it is manifest that the Beast's being slain or ceasing to be is to be understood of that state of the Empire. For from *Constantine's* time till the entrance again of *Idolatry* into the Empire, the Beast in life and being was an inept Emblem thereof, and, as I said, a mere Hieroglyphick slander.

But as the slain Beast, during the time it lies slain, comprises in it all the time of the Empire's pure Christianity : so the Beast as yet not slain, as also after the slaughter again restored to life, comprises all that tract of time of the Roman Kingdom or Empire's *Idolatry*, as well that before as that after the flourishing of pure Christianity in it. Which is another plain discovery of the truth of the fourth part of our Assertion.

8. It is abundantly plain therefore from what we have alledged, *That the Beast with seven Heads and ten Horns signifies the Idolatrous Roman Kingdom or Empire quatenus Idolatrous*, that is to say, *when and so long as Idolatrous, and no longer*. Which is one considerable Argument to evince that the *Seven Heads* of the Beast are *not Seven single Persons succeeding one another*, but *Seven sorts of Supreme Governours*. For what seven Persons can fill out the time of the duration of the Empire while *Idolatrous*, and not leave it many hundreds ; if not above a thousand years, destitute of Sovereign Power, and so make it a Beast living so many Ages without an Head : then which nothing can be more absurd.

9. But this is not our onely Argument, though it alone may seem sufficient to prove our main Thesis. For it may be farther confirmed by reflecting on the nature and description of these *Seven Heads* : for what they are set out by ought to be conceived as a character to distinguish them from all other Heads of the Beast (if there be any besides them) that are omitted, and to denote that these thus characterized are all that are of this character. And therefore whenas these *Seven Heads* are said to have *Seven Crowns* upon them, (were it not to distinguish them from the *Seven Hills* to which *Crowns* are not so proper) I should demand of them that make these seven Heads seven Roman Emperours, if there were but seven Roman Emperours crowned. But I have already answered my own demand, by acknowledging that the *seven Heads* bear *seven Crowns*, to determine the sense in that place to such Objects as it is proper to wear Crowns, namely, Seven Kings ; and that the phancy may make no divagation to the *Seven Hills*.

But whereas in the following Chapter these Seven Heads (for that they are the same that fought with *Michael*, appears in that one of them is represented

represented as wounded in the battel) are said to have inscribed upon them the Name of Blasphemy, that is to say, of Idolatry; here I seriously demand, if there were no more then *Seven Blasphemous or Idolatrous Emperours* in the whole Roman Succession. And I dare answer, without expecting the consent of our Adversaries, that there were. And that therefore *Seven single Emperours* cannot be understood by these *Seven Heads*, but *Seven sorts of Governours*.

10. To which in the second place you may adde, That as in ordinary speech by a two-footed Animal is understood an Animal that has two feet and no more; as also in a four-footed Animal, four feet and no more: so by this *Seven-headed Beast* is naturally to be understood a *Beast that has Seven Heads and no more*; it being so * constantly represented with that number of Heads and no more. Which cannot be true of the Roman Idolatrous Empire, unless *Seven sorts of Governours*, not that number of Persons, be understood. For *seven single Persons* in the whole tract of the Empire's continuance will make no better show then a tuft of seven bristles on the back of the *Calydonian Boar*; which can neither be painted nor called the *Boar with seven Bristles*, when there is a whole row or ridge of these setaceous prickles of the same nature with them that are either mentioned or depicted.

* All Seven crowned, *Apoec.*
12. one of the Seven wounded, ch. 13. the succession of all Seven, ch. 17. Which are all the places where the Heads of the Beast are mentioned.

11. Lastly, The Beast (as appears plainly from the Text) was slain under the Sixth Head, because the slaughter of him is a Prediction by *S. John*, who himself lived while the Sixth Head was in being, and the last Head is the Head of his restoring or reviving; and there are but *Seven Heads* in all. Wherefore it is plain that the Beast was slain under the Sixth Head. Nor could the last Head be said to be the Head of the *Beast that was, and is not, and yet is*, if it had started up before the Beast was slain or before he was restored. Wherefore it is plain that his slaughter was under the Sixth, as it is also that the Beast revived has but one Head from the commencement of his restauration to his final perdition; for there are but *Seven Heads* in all.

But now the *slaying of the Beast or making of him cease to be*, it is manifest that it was the Introduction of Christianity instead of Paganism into the Empire, and of the Christian Emperours into the place of the Pagan *Casars*: the continuance of which state of things is said to be but * *a little while* * Revel. 17. in comparison of this succeeding or reviving Beast. (For the preceding Head is nothing to our present purpose.) But that *little while* there is none will say was so little as to be concluded within the reign of one Christian Emperour, and therefore must signify a Succession of Emperours purely Christian.

Much more therefore must the *Seventh Head* (which is also called the *Eighth King*, but amongst the Heads is as well the Last as the Seventh) signify a Succession, it being to continue much longer. But for those that make the return of Idolatry into the Empire more late or not yet, how long will the reign of that *Beast that was, and is not, and yet is*, be found in their compute? If the *little while* be already thirteen hundred years, how many thousands must the reign of the revived Beast be? So impossible is it that the *Seventh or Last Head* should be understood of any single Person,

Person, but of a Succession; unless they will have a Beast live some thousands of years without an Head.

But if the *Seventh* or *Last Head* signify a Succession of Supreme Governours of such a kind, and not one single Person, then must the other Six also signify six sorts of Governours, not six persons, as any one unprejudiced will easily acknowledge.

12. Which Conclusion was worth the searching into; the only establishing it so plainly evincing, that such an Interpretation as implies *That the Seven Heads are Seven successions of different sorts of Governours*, is not only fit and agreeing to the Text, but necessary, and that all other Interpretations that run upon *Seven persons* are not only false but impossible.

13. Now out of what we have concluded it is further manifest what is the main Subject of this Vision in this Seventeenth Chapter of the *Apocalyps*, namely, *That it is not the Roman Empire purely Pagan*; for that had passed under the *Five* first Heads, and was passing away under the *Sixth* in *S. John's* time. Which *Sixth Head* together with the Beast was slain and ceased to be upon the Roman Empire's receiving Christianity, and the Emperours becoming Christians, and the Christian Religion continuing untainted with Idolatry. For while that was, (and it was so once) the Beast ceased to be. But the Beast exhibited to *S. John* in this Vision is *the Beast that was, and then ceased to be, but after was to be again, and then was utterly to be destroyed*. Which Notes all put together are only competent to the Beast upon his temporary ceasing to be; and is a Name given to him with regard to that time of his temporary cessation, for then was all that true of him; and is a proper Characteristick of his nature and order of succession.

Wherefore it is plain that the Subject of this Vision is the Roman Empire again revived into Idolatry, and so to continue till the final extirpation of Idolatry out of it: Which is the utter Perdition of the Beast, and the making of him cease to be for ever; as the exterminating of Idolatry out of the Empire for a time was the deadly wounding or killing the Beast for a time, but so as that he revived again in a very lively Image of himself.

14. From whence it will also follow, That the *Whore of Babylon* cannot be understood of *Rome Pagan*, but of *Rome Pagano-Christian*, or of the *Roman Hierarchy* (taking *Roman* in the largest sense) corrupting Christianity with the illicit Doctrines and practices of Idolatry. For how can *Rome Pagan* that past under the first Six Heads sit upon *the Beast that was, and is not, and yet is*; that is to say, upon that Beast that had no existence before pure Christianity had become the Religion of the Empire, but was afterwards to succeed that State, as a sad Corruption thereof, under the *Seventh Head*?

Rome Pagan therefore sate upon the Beast under the succession of the *Six* first Heads only. At which only time it could rightly be said of the Beast, and simply, *That he is*. But the incorrupted Christianity being once made the Religion of the Empire, at that time it might rightly be said, *That the Beast was, but is not*, but that he was again to ascend out of

of the Abyss, and then after a certain considerable duration of time utterly to perish. But during the time of that corrupted Condition, when Christian Religion became *Paganish* and *Idolatrous*, it might rightly be said of the Empire then, *That it is the Beast that was, and is not, and yet is.* But the *Whore* is said to ride this very Beast. Wherefore it is not ancient *Rome*, but the *Pagano-Christian* Hierarchy, or the *Roman Hierarchy*, which is the *Whore* that rides the Beast in this Vision.

15. Nor can the Vision be understood of *Paganism* grossly so termed, that should again over-run the Roman Empire a little before the End of the World under a *Chimerical Antichrist* then to appear, (as some are willing to phantasy for a shuffle,) but is to be interpreted of an *Antichristianism* that has already seized it; forasmuch as it is said, that the truly Christian *Cæsar* shall continue but * a short time. Which implies that the *Antichristian State* will continue a long time in comparison thereof. Revel. 17.

Wherefore if this Antichristian State is not come, but all is well, and that *Pagano-Christian* Idolatry has not entred from the reign of *Constantine* to this very day; the Reign of Antichrist will be at least three or four thousand years long: Which is so monstrous a consequence, and so point-blank contrary to Scripture, that the Position must be necessarily false that infers it.

16. Wherefore we may safely conclude, *That the main Subject of the Vision in this 17th Chapter of the Apocalyps, as also of that in the 13th (which is in a manner the very same with this) is the State of the Roman Empire corrupted and degenerated from the true and pure Christianity into a Paganish and Idolatrous condition, by reason of the false direction and guidance of those of the Roman Hierarchy that took upon them to rule the Empire in matters of Religion: But withall, That this Idolatrous condition both in the Hierarchy and Empire after a certain Period of time shall be changed, and true Christianity overflow all again, and Idolatry never again revive.*

This is the Summary Account of these Visions. We will now fall upon the Exposition of every Particular of each Chapter, whereby this general Account may be still more convincingly demonstrated.

CHAP. XII.

1. *The Scope and Order of his Joint-Exposition. Ver. I. What is meant by Whore.* 2. *What by her Greatness.* 3. *That she is not Rome Hea-then, but Rome Pseuda-christian.* Ver. II. *Who the Kings of the Earth, and what their Drunkenness.* 2. *The first Agreement of the first Parallelism made good.* Ver. III. *That the Two-horned Beast and the Whore's being in the wilderness might have made one of the Agreements of the first Parallelism.* 2. *The second Agreement of the first Parallelism.* 3. *What meant by the scarlet colour of the Beast.* 4. *The second Agreement of the second Parallelism.* 3. *The first Agreement of the second.* Ver. IV. *The Woman's purple and scarlet and*

and precious stones and pearls, what they signify. 2. And how plainly the third Agreement of the first Parallelism is evinced. 3. What is meant by the Cup of abominations in the hand of the Whore. 4. That it is a Philtrous Cup, with an inference therefrom of the truth of the fourth Agreement of the first Parallelism. 5. The chief charm used in the mingling of this Philtre. 6. Fire from Heaven Excommunication. 7. Other Miracles for the promoting Idolatry. 8. What the golden Cup signifies in respect of the Metall. Ver. V. The names of Whores inscribed on their foreheads. 2. That the whole sentence is the Whore's Name; and how ridiculous it is to understand by [Mystery] a mere Synecdoche. 3. The Interpretation of these parts of her name, Mystery, and Babylon. 4. As also of, Babylon the Great, the Mother of Fornications. 5. A demonstration of the fifth Agreement of the first Parallelism. 6. The different Rise of the Two-horned Beast from Others.

1. **I**N this Joint-Exposition, though I shall not be wanting in other Particulars, my main drift shall be to note out and confirm the Agreements of the two Parallelisms I have above delineated. And for brevity sake, without any farther Analyse, I shall guide my Exposition by the Order of the Verses of the Seventeenth Chapter, passing from verse to verse, and comparing those out of the Thirteenth which I have subjoined, with what is comprized in each Verse of the Seventeenth, accordingly as I have above intimated.

Ver. I. *The Judgment of the Great Whore that sitteth upon many waters.* The *Judgment* or *Condemnation of the Great Whore*, the Punishment to which she is sentenced, is a special part of this Vision, and therefore bears the Title of the whole. I need not here insist upon what I have so fully instructed my Reader in, in my *Doctrine of the Prophetick Schemes*; How in the Prophetick style a *Body Politick* or a *Multitude of Persons* and their *Succeſſion* is represented under *one Individual shew or shape*, whether *Belluine* or *Humane*: which Scheme we called *Henopœia*. And therefore he will easily understand that the *Whore* is no single or particular Woman, but a Type of a *Body Politick*, which being called a *Whore*, implies their *Idolatrousness*, as I have abundantly made good in the Explication of that *Icasmus* in my *Prophetick Alphabet*.

2. And that she is said to be that *Great Whore*, it may either signify the height of her *Whoredom*, or the extent of her *Jurisdiction*; the latter whereof is agreeable to her being placed upon many waters. The Greek has it, ἐπὶ τῶν ὑδάτων τῶν πολλῶν, where the second τῶν seems to be demonstrative and emphaticall, pointing at the whole *Roman Empire*. For that is *those many waters* indeed, a great Sea or Ocean, in the Prophetick style. Whence I conceive the *Great Whore* to be the *Roman Hierarchy* in a larger sense, understanding thereby the whole *Body of the Idolatrous Clergy throughout the Roman Empire*: though I do not doubt but that this imputation will more notoriously concern one part than another, more the *Roman* than the *Greek Church*; and then especially when the *Bishop of Rome* had once got the Title of *Universal Bishop*, he in a more peculiar manner entitling himself thereby to all the foul miscarriages of the *Catholick Church*.

3. And

3. And that the Vision of the *Two-horned Beast* does also imply such an universal Idolatrous Corruption in the Clergie, as well in the *Oriental* as in the *Occidental* parts of the Empire, is intimated in the *Two horns* of that Beast; as also in *exercising all the power of the former Beast in his sight*, which I will defer to speak of till we come to the 15th verse of this present Chapter. I shall onely take notice before I pass any farther, that I have in the foregoing Chapter proved by a method plainly Demonstrative, That this *Great Whore* is not to be understood of any Body Politick that promoted Idolatry while the Empire was Pagan, but after it became and continued Christian, though contaminated with a *Pagan-like* Idolatry of a new Fashion, which I have proved to have been many Ages already in being, according to the evident sense of this Prophecy. So that, there can be no rub nor scruple as concerning this.

Ver. II. *With whom the Kings of the Earth have committed Fornication.* That is to say, By whose allurements and persuasions the Kings of the *Roman Empire* (which is called *οικουμένη* the inhabited Earth, Luke 2.) have admitted and embraced Idolatrous doctrines and practices, which is Spiritual Whoredome. Haply, the *Ten Kings* may be alluded to which are mentioned v. 13. and are said to have one minde, and to give their power and strength to the Beast, which the *Whore* rides. And the *Inhabitants of the Earth have been made drunk with the wine of her fornication*: that is to say, The people of the Empire were so inflamed, intoxicated and dementated with the unwholsom heat of Idolatrous zeal, that it made them very tragically quarrellous against all Opposers or Despisers of their fair *Diana*; and made them so sottish, secure and heedless, that they were exposed to all the deceits and injuries this intoxicating *Circe* could put upon them.

2. Now as this *Great Whore* is said to be such a Promoter or Restorer of Idolatry: so likewise is the *Two-horned Beast*; which though he have *two horns like a Lamb*, yet is said to *speak like a Dragon*, that is, to publish Idolatrous Edicts or Doctrines. And again v. 12. he is said to *cause the Earth and them that dwell therein*, that is, the Empire, (as I said before) to *worship the first Beast whose deadly wound was healed*: And v. 14. to *command them that dwell on the Earth, that they should make an Image to the Beast who had the wound by the sword, and did live*. The sense of the latter of which citations is this, That the *Two-horned Beast* by his authority and power of speech perswaded them of the Empire, which was now purely Christian, (and was therefore the death of the Beast, as I have demonstrated in the fore-going Chapter) to introduce such a face of Idolatry again, (though upon pretence of the better adorning and promoting Christianity) that the slain Beast might justly seem to *revive* again in this *Image*, that is to say, that the Empire might be said to become a Beast again by becoming Idolatrous, as the death of the Beast was the Empire's ceasing from Idolatry. And therefore to make an *Image* to the Beast that was slain, is as much as to make an *Image in the behalf* of the Beast that was slain; that he might at least live again in this *Image*. And it is said in the very Text, *καὶ ἐζήσεν*, & revixit; so *Vatablus* and *Grotius*: that is, upon the making this *Image* the slain Beast revived again and lived in this *Image*.

B b

Where-

Wherefore it is no wonder that this *Two-horned Beast* is said to make them that dwell on the Earth to worship the first Beast whose deadly wound was healed, when he was the Healer and Reviver of him, and put him in a capacity of being worshipped, that is, obeyed, as I have noted in my Alphabet, and that in such Injunctions as were Impious and Idolatrous. For this *Pagano-Christianism* becoming the Religion of the Empire, it was made thereby the Law and Commandment of the Empire, so that the healed Beast may be rightly said to be obeyed in the submission thereto. Out of all which does plainly appear, That the *Two-horned Beast* as well as the *Whore of Babylon* was a Restorer and Promoter of Idolatry in the Empire.

Ver. III. So he carried me away in the Spirit into the wilderness. This is no part of the Vision, unless we make *Wilderness* Hieroglyphical. And indeed *Alcazar* from the authority of many of the Fathers makes it a Symbol of *Gentilism*. But whether you consider the Type or no, this *Two-horned Snipov* or wild beast will naturally be conceived to be in the wilderness as well as the *Whore* is declared to be so, and this *Pagano-Christianism*, of which they are both the Authors, what is it but a kinde of *Gentilism*? So that it had not been inept to have made this one Agreement in our first Parallelism.

2. And I saw a Woman sit upon a scarlet-coloured Beast. The sitting upon a Beast implies the riding and guiding of him, the exciting and quickening of him to this or that course, as the Rider pleases. And the *Two-horned Beast* is said likewise to animate the *Seven-headed Beast*, and to prick him up to those bloody Edicts that seem to be alluded to Chap. 13. v. 15. That the revived Beast should speak, and cause as many as will not submit to him as Beast, that is to say, as *Idolatrous*, to be slain. And this may suffice for an intimation of the truth of the second Agreement of the first Parallelism; That as well the *Whore*, as the *Two-horned Beast*, has the governance and rule over the Beast with seven Heads.

3. Now for the scarlet colour of the Beast, it has a double indication; the one of *Tyrannical Cruelty*, the other of *Imperial Majesty*. In the former sense *Victorinus*, *Aretas*, *Zegerus*, *Viegas*, *Alcazar* and others interpret it. In the latter *Cornelius a Lapide*, *Paraus*, *Ribera* and *Grotius*. *Fera coccinea*, (saith he) *nimirum quia eo colore tingi solebant Imperatorum Romanorum Paludamenta*. But where both senses are so fit, they are both to be understood by an *Henopæia*, which reduces many Objects prefigured, under one Type. But for the present I shall onely take notice of the *Cruelty* of the Beast set out by this bloody colour. And the like is also figured in the shape of the *Seven-headed Beast* in the Thirteenth Chapter: His body there being like that of a *Leopard*, his feet like a *Bear's*, and his mouth like a *Lion's*. All which are Beasts of great Rapine and Cruelty.

4. Full of names of Blasphemy, that is, Full of Titles or Kinds of Idolatry. *Plenam Diis*, so *Grotius*, understanding it of the Pagan Empire; and we may safely render it, full of *Demons*, in Mr. Mede's sense, that is, full of the superstitious and Idolatrous worship of the Souls of the Saints departed, (besides other Idolatries committed in the manner of worshipping the

the due Object of our Religion, God and Christ) since the Empire has become *Pagano-Christian*.

Nor is the Beast in the Thirteenth Chapter less remarkable for this foul fin. For as the *Scarlet Beast* was full of *names of blasphemy*; dappled as it were with those black Titles; so *Grotius* makes the *Leopard* spotted with various objects of Idolatry. *Pardalis varii coloris animal; sic Idololatria, Romana Deos habebat mares, feminas, mari-feminas; maximos, medioximos, minimos, vario vultu, vario habitu, varia potestate.* And does the *Pagano-Christian Idolatry* fall any thing short? Has it not its He-Saints and She-Saints, to which they give Religious worship? Do they not profess a *Dulia* and *Hyperdulia*, as well as *Latria*? which bids fair towards the Heathens *Dii Minimi* and *Medioximi*. Has it not some Saints famous for inflicting particular mischiefs, and others for doing this or that particular good? some Saints of one aspect and dress, and others of another? Have not some one office, and others another? as shall be seen more punctually hereafter.

But the *Blasphemy*, that is, the *Idolatry* of this Beast is more copiously recorded and more expressly v. 5. *And there was given unto him a mouth speaking great things and blasphemies*; that is to say, an Authority decreeing gross Idolatries to the reproach of the living God; whose name he is said to blaspheme, in the following verse, and his *Tabernacle*, and them that dwell in Heaven. To blaspheme God, viz. by worshipping him by *Images*, or by giving Religious worship to others which is onely due to him; and thereby vilifying him and making him no better then a Creature. To blaspheme the *Tabernacle of God*, that is, the Body of Christ; in whom the fulness of the Godhead dwelleth bodily, (as the Apostle speaketh) by pretending that a piece of Bread, which they put into that foul prison whither a mans phancy is loath to descend, is the very Body of Christ, even that Body so full of stupendious glory: which certainly is wretchedly eclipsed, while a morsel of Bread is avowed to be really it, and is adored towards accordingly. And, lastly, To blaspheme them that dwell in Heaven, namely the Saints, by declaring they are so ambitious and rebellious against God, that they do not onely accept, but would extort Religious worship from men by deaths and imprisonments, and various pressures and afflictions, which this bloody Beast does execute against the sincere members of Christ, having first branded them with the odious Nick-name of *Hereticks*; pretending herein their Zeal and Honour to the Saints, while they are really by these courses very highly reproached and blasphemed as cruel and inhumane against men, as well as rebellious and treacherous against God. So wonderfully true and significant is this Character of *Blasphemy* upon the Beast, and so plainly have we made out the second Agreement of the second Parallelism.

5. *Having seven Heads and ten Horns.* So Chap. 13. *And I saw a Beast rise up out of the Sea, having seven Heads and ten Horns.* Which is a palpable evidence of the first Agreement of our second Parallelism; What is meant by these *seven Heads* and *ten Horns* we shall understand anon.

Ver. IV. *And the Woman was arrayed in purple and scarlet colour, and*
B b 2 *decked*

See my Idea of
Antichrist.
Book 2. Ch. 5.
Sect. 2, 3.

See Idea of An-
tichristianism,
Book 1. Ch. 16:
Sect. 2.

Par. 2. Agr. 1.

decked with gold and precious stones and pearls. That Purple and Scarlet is an Imperial colour, we have already noted, and is here again allowed by *Grotius* on this 4. verse. But here it is seasonable to observe, That as the Beast, which is the whole Roman Empire, was allowed to be called a *Scarlet Beast*, though that Wear was peculiar to the Heads of the Empire, I mean the Emperours themselves or the Senate; so this *Whore* may be said to be arrayed in purple and scarlet. (that is, the Roman Hierarchy or whole Body of that Clergy) though this colour should belong onely to the Head, or at least those higher Governours of this Body next to this chief Head. And such are the Robes and Habits of the Roman Cardinals, as is well known. And for the Gold and precious Stones and Pearls, it does plainly refer to the Pope's Triple Crown of Gold glistering with rich gemms and precious stones, as also to the pearls of his rich Cope, &c. Which shews that this Vision hath a more peculiar regard to the Church of Rome properly so called, though it may cast a lighter glance on the whole Idolatrous Clergy of the Empire.

But this Head of the Roman Hierarchy with his purple Cardinals are so Emperour-like and of such a Senatorious splendour, that it is manifest that there is an affectation of Imperial power in the Pope himself; his Crown and Vestments being so plainly Imperial. And though the colour of the Beast and the Seventh Head distinct from this Mitred Head implies there is an Emperour to be acknowledged distinct from the Pope; yet this Hieroglyphick does plainly signifie that the Pope does play the Emperour as well or more then he. Which does admirably agree with the known event of things, and is plainly foretold also in the 13. Chap. Par. 1. Agr. 3. v. 12. And he exerciseth all the power of the first Beast before him, that is to say, He plays the Emperour as much or more then He. Which must be understood of this Two-horned Beast most especially as residing at Old Rome, who timely challenged the right of Universal Bishop, and had it early conferred upon him by the bounty of Phocas the Emperour; and after so out-topp'd the Emperours, that he made himself greater then they: though I do not stick to confesse with *Grotius*, that neither they nor their Empire has yet ceased to be, accordingly as the Prophecie it self may seem to testifie, there being a Seventh Head of this Beast distinct from the Head of the Two-horned Beast or the Whore.

2. But that this Two-horned Beast, viz. the chief and most eminent part of him, does exercise all the power of the first Beast before him, is to admiration fulfilled in the Pope's playing the Emperour: As in wearing not onely a single Mitre as Bishop, but a Triple Imperial Diadem as if he were Emperour. His purple Vestments also and crimson pantofles; his Title of *Dominus Deus noster*; his Senate of purpurate Cardinals; his making Kings and Princes kiss his feet; his receiving Tribute even from the remotest parts of the Empire; his Canonizing of Saints with the joint suffrages of the Cardinals; his sending of his Legats to Princes; his Revenue out of Stews, &c. (of which and others of the like nature you may be informed more punctually in * *Molinaus*) all these were imitations of the Imperial Power and Dignity. So exactly may he be said to exercise all the power of the first Beast before him.

And

* *Molin. Var.*
Lib. 5. c. 17.

And is yet still more palpably true, in that he takes away all power in *Ecclesiastick* affairs from the Emperour, and will exercise it solely himself: not to adde that by virtue of this entire *Ecclesiastick Power* he has wrested even the *Civil Power* of the Empire out of the Emperour's hands in a very great measure; so awful a thing has been the Pope's thunder of *Excommunication*. And this is sufficient to make good the third Agreement of my first Parallelism.

3. *Having a golden Cup in her hand, full of abominations and filthiness of her fornications.* Where Grotius upon the word *Abominations*, *Βδελύγματα*, saith he, *In Viso quidem intelligendo* humor foetens, *in re vero* Dii falsi, *quos Græci vocant βδελύγματα*, and the Hebrews *עֲוֹנוֹתָם* and *חַטֹּאתָם*. And therefore the *filthiness of her Fornications* is the same with the former, they all signifying the *Idolatry* of the *Roman Hierarchy*. And as we have already demonstrated in the foregoing Chapter, that this *Whore* is not understood of *Rome Pagan*, so this Circumstance amongst others agrees very naturally thereto. For this Woman with her *Cup in her hand* implies she is the beginner, not of an health, but of this damnable Pollution of *Idolatry*; and that, whereas the Empire had grown chaste and cold to this folly and madness through the power of the pure Gospel of Christ, this Woman by this Incentive, this *Virus amatorium*, would inflame their spirits again with new lustful motions after Idols, and make them goe a-whoring from their God.

4. But there is something further observable in this *golden Cup*, wherein the force of its bewitchery may consist. For that it is an *enchanted Cup* or a *Philtrum*, I have abundantly made good under that Title in my *Prophetick Alphabet*; and not onely Mr. Mede, but *Cornelius à Lapide* and *Alcazar* interpret it to that sense. The latter of whom besides the filthiness of the Composition, as the ashes of Toads and of mens brains hanged at the Gallows, addes also *Cantiones & execranda verba*, Charms and direful words: which must needs therefore be conceived to be *Magical* and of a miraculous power. Analogical to which is that Chap. 13. concerning the *Two-horned Beast*, that *he doth great wonders, even so much that he maketh fire to come down from Heaven, and so deceiveth them that dwell on the Earth by those miracles that he had power to doe in the sight of the Beast*; that is to say, in the sight of the Empire which he seduced into *Idolatry* by these Miracles, and so re-introduced the Image of the slain Beast by this seduction. Whence it is plain, That the *Magick* and the *Miracles* of the *Whore* and of the *Two-horned Beast* tended to one end, the reviving of *Idolatry* again in the Empire, according to the fourth Agreement of our first Parallelism.

5. But one chief Charm that was used over this *Magical Cup* undoubtedly those powerful and affrightful words of *Excommunication*, that Menace of committing men to Hell-fire, if they did not submit to these *Idolatrous Institutes* of the Church. This Thunder from that Roman *Vejovis* did not sowre but sweeten this Cup, and make it goe off with a great deal of pleasure; it looking so like the *Cup of salvation* to those that drank it, when it was so authoritatively and terribly declared that those that refused it should undoubtedly perish. This is that main *Spell* that did

invigorate the virtue of this Potion, and made the Whore's Paramours lie more close in her bosom, when they were terrified with such ineffable danger and misery that should befall them out of it. Which pretended power being neither lawful nor natural, but above the limits of Nature, what can it be justly deemed but *Magical* or *Diabolical*? And this is that very same power which is plainly and apertly figured out in those words of the 13 Chapter, where the *Two-horned Beast* is said to *make fire come down from Heaven*: which I have already, in my *Prophetick Alphabet*, plainly
 Chap. 6. Sect. 14. proved to be a very significant *Iconism* of *Excommunication*.

6. And there is nothing more frequent in the mouths of all men then the *Pope's Thunderbolt*; of which they have conceived so miraculous an effect, that the people at *Paris* were made generally to believe that it had so blasted the Hereticks, that their very faces were grown black and ugly as Devils, their eyes and looks ghastly, their breaths noisom and pestilent, as Sir *Edwin Sandys* has recorded in his *Europa Speculum*. *Erasmus* also runs much upon this Metaphor in his *Colloquies*, and the Popes themselves glory in it. And as if the people were not quick enough to understand the similitude without some visible Ceremonie, the Pope casts down *burning Fire-brands* from aloft at a certain solemn *Excommunication*. And, lastly, *Nauclerus* uses this phrase of being thus *Thunder-struck* three or four times within the compass of a page or two. And the Popes themselves look upon them whom they have Excommunicated *tanquam fulmine afflato*, and so speak of them, as *Parus* has also observed upon the place. So that there is not room left for the least Hesitation whether *Excommunication* be not alluded to in that miraculous *bringing down fire from Heaven*.

7. But whereas it is said, *That he deceiveth them that dwell on the Earth by reason of those Miracles which he had power to doe*; I must confess I think other *Miracles* may also be glanced at, of which there is abundance boasted of by the *Roman Church* themselves, by which they would confirm several sorts of *Idolatries* practised amongst them. Which may be attributed, as many of them as are true, to the great activity and desire of their Priests to promote *Idolatry*, who thereby invite the Devil to play such pranks at their Images or Altars or in their *Cœmeteries*. But to return to the *Magick-Cup*.

8. We have considered the contents of it, and that supernatural *Magick* infused into the Liquor thereof. But the very Metall of the Cup, which is *Gold*, has also its significancy, and bears with it a meaning of a more natural *Magick* that attracts all.

— — — *Quid non mortalia pectora cogis,
 Auri sacra fames?*

Wherefore that great Affluency of Riches, Honours and Preferments that are to be had in the *Roman Church* is no small part of this intoxicating Potion, *ἡ περιουσία τοῦ ἄδου* nay indeed has made the *Inhabitants of the Earth drunk*, the fumes of Ambition and Coverousness possessing their Brains; especially theirs of the *Roman Clergie*, who are not enriched with these *Golden gifts* of the Church but upon the condition of assisting and abetting the *Idolatry* thereof. This *Cup* therefore I conceive may

may also be an Emblem of Sensuality, Luxury and Affluency; and to be drunk therewith, to abound with worldly felicity even to an Insensibility of better things, and to a besotted security and contentedness with the present enjoyments of this Life. This also may be one sense of this *intoxicating Cup*, besides what I have touched upon before.

Ver. V. *And upon her forehead was a Name written.* Which Interpreters have rightly noted to allude to the custom of some *impudent Harlots* who had their names written upon their foreheads; as appears from that in *Seneca*, *Nomen tuum pependit in fronte, pretia stupri accepisti, & manus quæ Diis data erat sacra, capturas tulit.*

2. *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.* All which Inscription I conceive is the Name of the Whore. For the Scripture often makes long Names, even a whole Sentence, as I shall have occasion more fully to note anon. I say, the very word [*Mystery*] is part of the Name. And the sense of the whole is, That the Name of the Whore is *Mystical Babylon the Great, the Mother of Harlots*, or rather *the Mother of Fornications*, *πορνείων* so some Copies, which the Vulgar Latin follows, and *Grotius* best approves of, and best fits with what follows, and of the *Abominations of the Earth*, that they may be both Abstracts. And *Mystical* here signifies the same that *Spiritual* elsewhere in the *Apocalyps*, Which is *spiritually called Sodom and Egypt*, as *Cornelius à Lapide* has also compared them: and it is the *Great City* there too which is so called. Wherefore let any one judge if *Mystical* or *Spiritual Babylon* can be understood of *Rome Pagan*; or whether it is likely that the Spirit of God should prefix the term [*Mystery*] to an Inscription that hath no more in it than a dry *Synecdoche*. For if *Rome Pagan* be understood, it is no more but putting one Pagan; Idolatrous and Persecutive City for another. With which certainly so profound and venerable a Preface as [*Mystery*] cannot well suit. Chap. II. v. 8.

3. Wherefore it must be understood of a *Christian City or Polity Idolatrizing* and debauching others with Idolatry. And the meaning of the *Mystery* must be this: Even that that Hierarchy which should over-spread the Empire, & pretend to be the pure and unadulterate Apostolick Church, and be generally believed to be so; nay, to be that *City from Heaven*, the foundations of whose Walls are twelve, with the names of the twelve Apostles of the Lamb inscribed upon them; that City wherein God will wipe away all tears from the eyes of his servants, where there shall be no more death nor sorrow nor crying, nor any more pain, that is to say, no more bloody Persecutions, Pressures nor Tortures of the faithful Servants of Christ, as *Grotius* well interprets it; and, lastly, that City wherein there is no Temple, that is to say, no Object towards which we bow, besides the Lord God Almighty and the Lamb, who alone is worshipped with Religious worship; I say, the *Mystery* is this, That that *Oecumenical Hierarchy* or Body of the Clergie that boast themselves to be this pure and Apostolick City, as being of an unerring judgment, should indeed be the very City *Babylon* it self, which in stead of being so chaste a pattern of Purity of Worship, were *Sacrificers to the dead*, and the Adorers or Worshippers of *Bel*, and the Propagators of the worship of the *Baalim*, that is to say, of the wor-

ship of *Demons* or *false Gods*, through the world, infecting therewith even the very *Jews* themselves, the peculiar people of God; and in stead of being a Protection and Refreshment to the Servants of the true God, held them in a long and sad Captivity, casting them that would not bow to the Image that *Nebuchadnezzar* had set up into an hot fiery Furnace. This is the *Mystery*, and yet a very true one.

For it is over-manifest of this Pseudo-christian Hierarchy, that they have debauched the professed People of God with various kinds of Idolatry, and have held them captive a long time under an hard servitude, and besides other tortures and persecutions have burned thousands of the faithful servants of Christ with Fire and Fagot. Wherefore it is a *Mystery* indeed that she that so boldly professes her self the *City of God*, and had the luck to be believed, so generally, to be so, should in truth be found to be that *bloudy* and *Idolatrous Babylon*.

4. And because she boasts her self also to be the *Catholick* as well as the *Apostolick Church*, she is farther adorned with the Title of *Great* as well as of *Babylon*, and is at once styled *Babylon the Great*; the vast extent of that City (which they that have made the most frugal computation reckon 360 or 380 *Stadia* in compass, *Pliny* and *Herodotus* 480) being a fit Symbol of their pretence to *Catholickness* or *Universality*. And, lastly, because she will pretend to be the *Spouse of the Lamb*, and be called *Our Mother the Church*, the Spirit of God in reproach to this false Beast has styled her the *Mother of Harlots and Abominations of the Earth*.

5. Which style does plainly discover that this City *Babylon* is not *Rome Heathen*, but a *Polity Christian*. For *Rome Heathen* was not *μητρὶς πόλις*, as *Grotius* reads it, the *Mother*, that is, the *Author and Dispenser, of Idolatry over the face of the Earth*: for the Nations were Idolatrous of themselves without her, and she rather a Learner and Receiver of their Idolatries, which she increased as she advanced her Trophees; as it may appear by that promissory Charm which *Macrobius* sets down, used by the *Romans* when they had hopes of taking a City, calling out thereby the Tutelary Gods of the Place, and promising them Temples and Solemnities at *Rome*.

Saturnal. lib. 3.
cap. 9.

Wherefore the Title of *Mystery* prefixed to the Name of the *Whore* (or rather it being a part of it, and which easily answers to that *Mystery of Iniquity* the Apostle speaks of) jointly considered with this part of the Name [*The Mother of Fornications and Abominations of the Earth*] does evidently agree with our Demonstration in the foregoing Chapter, that proved it necessary to understand by *Babylon*, not *Rome Heathen*; but a State of the Church degenerating into Heathenism and Idolatry. Which lying deeper then that every man can discover it at first sight, as being coloured and gilded over with fair pretences of magnifying Christ and his Apostles and the rest of the Saints, especially the Virgin *Mary* the Mother of Christ, is rightly called a *Mystery*. In which this *Whore* and the *Two-horned Beast* do exactly agree. For his *having Horns like a Lamb* is that outward pretext of Succession from Christ and his Apostles, and of having a power from them to rule and discipline the Church according to the

2 Thess. 2. 7.

Psalm. 1. Agr. 5.

the mind of Christ, to his Honour and for his Interest, which they pretend in every thing: But his *speaking like a Dragon* bespeaks him a Decrier of Idolatrous practices, and a publisher of Doctrines of Adulterate Worship. Whence the fifth Agreement of our first Parallelism is manifest; both the *Whore* and the *Two-horned Beast* being found Introducers of Idolatry under pretence of promoting Christianity.

6. That was the meaning of the *Lamb-like Horns* and *Dragon's speech* of the *Two-horned Beast*: But concerning his *rising up out of the Earth*, which is peculiar to him, other Beasts being described both in *Daniel* and the *Apocalyps* to *rise out of the Sea*, the Winds also bustling against one another on the surface thereof in those four Beasts in *Daniel*, this discovereth this Beast to be quite of another kind, getting up, not by War nor by power of the Sword, as the Potentates of the world doe, but in a more still and concealed way, and from a meaner condition; *Cui onig pri- vata, non publica*, saith *Grotius*: and he addes further, *Mos est Hebraeorum vocare vis idiomus populum terra*. And *Molinaus* also upon the Text, *Sic Latini homines novos & ex sordibus provectos ad nobilitatem & opes vocant Terra filios*, ipsaque Scriptura dicit Deum attollere humilem ex pulvere. Which how true it is of the *Whore* and the *Two-horned Beast* every one knows. Apoc. 13. 11.

CHAP. XIII.

Ver. VI. What is meant by the Martyrs of Jesus. 2. *The sixth Agreement of the first Parallelism.* *Ver. VII. That the Woman is not Rome* Heathen, demonstrable from the *Beast* that carries her. 2. *That she rides the whole Empire.* 3. *That the Two Horns of the Beast are the Two Imperial Patriarchates, but by an Heniopoeia may glance also at the Power of Binding and Loosing, and at the Horns of the Episcopal Mitre.* 4. *The seventh Agreement of the first Parallelism.* 5. *The first Agreement of the second.* *Ver. VIII. What is meant by ἀνάστα.* 2. *That the end of the Vision of the Beast in this Chapter is to represent the Empire in that Succession wherein it is Pagano-Christian.* 3. *That the prolixity of the Title hinders not but that it may be called the Name of the Beast.* 4. *The meaning of the Name.* 5. *That the Angel having considered the whole Successions of the Roman Kingdom or Empire, fixed his mind on that time the Empire was purely Christian, and why. And that it thence appears what succession of the Beast's time is understood.* 6. *As likewise from his name a little varied into, Was, is not, and yet is. Whence the fifth Agreement of the second Parallelism is also evinced.* 7, 8. *How the Angel came to give the Beast these Names: And that there is an Ellipsis in the Angel's saying, The Beast which thou sawest, was, and is not, &c.* 9. *That the Name Was, and is not, and shall ascend, &c. signifies the successive Order in being, not the actual being or not being of the Beast, with a confirmation thereof out of Alcazar.* 10. *A plain Eviction from the Name [Was, is not, and yet*

yet is] that [Was, and is, and is not] do not signifie actual Existence or Non-existence, but order of Existence and Similitude. 11. That [Is not, and yet is] would neither be good sense nor any elegancy, unless the Laws of a right Contradiction were closely touched on in this mysterious Assertion. 12. And yet that an absolute Sameness, in either Essence or Qualification, could not be under this affirmation and negation without falsity. Whence Similitude is necessarily intimated thereby. 13. That the certainty of the meaning of this Title [Was, is not, and yet is] confirms the sense of the former, and demonstrates a latitant Ellipsis in the Application of these Names of the Beast; which is farther argued from other considerations. 14. Why he interprets the Re-existence or Image of the Beast, of the Empire's becoming Idolatrous again, rather than of the Revival of its ancient Polity in the Pontifical Power. 15. The third Agreement of the second Parallelism. 16. The sixth Agreement. 17. The seventh. 18. The eighth Agreement. 19. The third Agreement again noted, with a Confirmation, therefrom, of the above-mentioned Ellipsis. 20. That near Resemblance stands for Identity in common elegancy of speech: Whence, The Beast that was, is not, and yet is, and the Image of the Beast is again evinced to be all one, and the fifth Agreement of our second Parallelism thereby farther confirmed.

1 Cor. 11. 1.

Ver. VI. *And I saw the Woman drunk with the bloud of the Saints and with the bloud of the Martyrs of Jesus:* that is to say, with the bloud of the Saints which were the Martyrs of Jesus. Which were not Martyrs for the Doctrine of this or that seducing Spirit or false Teacher, who might besot them with a foolish confidence and hardy resolution of laying down their life to witness to a Lie cunningly contriv'd for the Interest & Advantage of the Inventours of it. No, these were the close followers of the Lamb, Jesus Christ; and trode in his footsteps onely, and in the footsteps of them that faithfully followed him, I mean the Apostles, according to their own direction, *Be ye followers of me, as I am of Christ.* And him they did follow through prosperity and adversity, through good report and evil report, through life and death it self.

2. Whose Death is imputed here to the Whore, because she by her counsel and animation stirs up the Seven-headed Beast to this Murther and Bloud-shed. Accordingly as it is said of the Two-horned Beast, that he gave life and animation to this revived Beast, and made this breathing Image speak, and cause as many as would not worship, that is, obey and submit to the commands of the Image of the Beast, even in those things wherein it was the slain Beast's Image, viz. in Idolatry, that they should be killed. Which is plainly the sixth Agreement of our first Parallelism.

Ver. VII. *I will tell thee the mystery of the Woman, and of the Beast that carrieth her.* Which Mystery of the Woman he unlocks by unfolding first the order and succession of the Beast that carrieth her: for that is a demonstration that it is not meant of Rome Pagan, as I have clearly proved in the eleventh Chapter of this Book; and consequently that the meaning of this Mystery of the Whore's Title, which displays her nature, is such as I have

I have declared upon the Fifth verse in the fore-going Chapter.

2. Here we shall onely note, that her *riding of the Beast* implies her to be such a Polity as had the Governance of the whole Empire, was not confined to one part thereof. As he that rides an Horse is not conceived to ride one part of him, and leave the other unriden, but to ride the whole. So the *Whore* rides the whole *Beast*, that is, the whole Empire, as well *Oriental* as *Occidental*. Which agrees with the description of the *Two-horned Beast*, whom I conceive to be so depainted in the Vision, because of the two Imperial Patriarchates, the one at *Rome*, the other at *Constantinople*, dividing in a manner the Empire thus betwixt them, as the Eastern and Western *Cæsars* did. But all the whole Clergie of the Empire, I mean the Idolatrizing Clergie, are the Body of this *Whore* or *Beast*, of which these two Imperial Patriarchates are the Horns.

3. Nor have I found any thing yet in the Interpreters that can according to the Prophetick style be interpreted *Horns*, unless some such Concrete Power as this may have place also in the Type. But by a secondary *Henopia* (it being once admitted that these two Patriarchates are two real Concrete Powers and Dignities, for I understand the two Patriarchs themselves thus empower'd) it may be the *two Horns* of the Episcopal *Mitre* may be also glanced at, as the *seven Heads* signifie as well *seven Hills* as *seven Kings*. And *Iosephus Acofta* in his Treatise of the Last times, speaking of this *Two-horned Beast*, *Duo cornua*, saith he, *Episcopalis dignitatis, puta Mitra sive Infula*, (*hæc enim est Bicornis*) *insigne sunt. Videtur ergo quod hic Pseudopropheta erit Episcopus quispiam Apostata & simulator Religionis*. Which Interpretation of the *two Horns* of the *Beast Cornelius à Lapide* seems also inclinable to, and does rightly conceive that the Interpretation is no more a reproach to Episcopacy, then that they are *Agni cornua* is a reproach to Christ; but rather an argument of the Excellency of that Degree and Function, this great Apostate endeavouring to recommend himself to the world under that Habit and Dignity.

De Temp. Noviss. lib. 2. c. 27.

Nor need we exclude Mr. *Made's* Interpretation, who understands by these *two Horns* the power of *Binding and Loosing*, which this *Pseudo-prophetick Beast* pretends to be derived upon him from the Lamb Christ *Iesus*. For these two significations, and more, if there were more as fit and convenient, may by an *Henopia* be couched under this one Type; provided first, as I have already said, that the Type have one signification plainly allowable according to the Prophetick style, which every-where in *Daniel* and the *Apocalyps* understands by *Horns* some Persons or other in high place and dignity, not abstract Powers or Virtues; as if one should make an Emperor to have *two Horns*, because he had the power of *Life and Death*. This is not warrantable in the Prophetick style, nor would that sense alone support so substantial an Emblem as this.

4. Wherefore these *two Horns* implying the *Pseudo-prophetick Beast* to be spread as well over the *Oriental* as *Occidental* part of the Empire, and the *Whore's* riding the *Beast* with *seven Heads* denoting also what a bank she had upon the whole Empire, it appears that the *seventh Agreement* of our first Parallelism is not without grounds in these Visions. To which you

Paral. 1. Agt. 7.

you may superadde a farther and fuller Confirmation from what we have said upon the first verse in the preceding Chapter, in the second and third Sections.

Paral. 2. Agr. 1.

5. Which has the seven Heads and ten Horns. The same description of the Beast as to this point is in the Thirteenth Chapter, verse 2. And we have already noted that it makes good the first Agreement of the second Parallelism.

Ver. VIII. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit and go into perdition*; *ὃς ἐς ἀπώλειαν ὑπάγει*, that is, *ἐς πανωλεθρίαν*, into utter destruction, or into final perdition: for the circumstance does plainly imply that sense. For in that it is said, before this last course, that *he was not*, (which imports that he was destroyed) it naturally follows, that this last is a more signal destruction, and final as well as last, and that *ἀπώλεια* is to be taken in such a sense as in *ὁὖς ἀπωλείας*, the Son of perdition, who is so called because he is utterly to be blasted and consumed by the brightness of Christ's appearing. And therefore this *Perdition* is the very same that is spoken of in *Daniel*, *I beheld till the Beast was slain*, (and he speaks there of the Ten-horned Beast) *and his body destroyed and given to the burning flame*, which was to be utterly consumed. But the understanding of this eighth Verse being of so great importance, I shall something more largely paraphrase thereon, that we may the more fully understand the scope thereof; which I conceive is to this sense.

2. The Beast which thou sawest, and which thou didst see in the two former Visions, is the same Beast, as may appear from the chief Character thereof, *seven Heads* and *ten Horns*, and is one and the same Idolatrous Kingdom or Empire, as is evident in the Serpentine body thereof in the first Vision, from the *names of Blasphemy* on each Head in the second, and from the *body full of names of Blasphemy* in this third and last. But the chief drift of this last Vision (though it have a reflexion upon the former part of the Succession of this Idolatrous Empire, as it is of a fresh represented in that part of the whole Succession which is next after that intervall wherein for a time it ceased to be,) I say, the chief drift of this Vision is, to represent determinately this Idolatrous Empire, and adequately under that succession of time which commenced upon the expiration of that season wherein the Empire was purely Christian, and as yet untainted with Idolatrous Superstitions, even unto that very time wherein Idolatry, having taken its course once more, is quite to be exterminated out of the Empire, never to return thither again.

3. Wherefore the Angel counting as it were upon his fingers the order of things, and then more particularly pointing at this succession of time; *The Beast which thou sawest*, (saith he to *John*) *his name is* (for the Ecstatical style of Prophecy may easily admit of such an *Ellipsis*) *Was, and is not, and shall ascend out of the bottomless pit and go into perdition*. Which is a name of fewer syllables then *Mystery*, *Babylon the Great*, *the Mother of fornications and abominations of the Earth*. But such long names are not unusual in Scripture, as appears in *Maher-shatal-hash-baz*, which in English is, *In making speed to the spoil he hasteneth the prey*.

Esa. 9. 1.

4. But now the meaning of the Beast's Title or Name is this; That this Idolatrous

atrous Empire is represented onely under that succession of time (according to the main scope of this present Vision) under which it being considered, it will be sometime opportune to say, That it is *the Beast that was, and is not, but will ascend again out of the bottomless pit, and then goe into perdition*, that is to say, be finally destroyed, never to revive again, that time or state of the Empire under which considered it is sometime probable to pronounce thus, is this present Vision of the Beast to be understood, and of no other: and therefore was thereby especially recommended to the Church of Christ for that season when the Empire ceased to be idolatrous.

The Angel therefore placing his thoughts on those times of the Church, does here preadvertise them of a strange alteration of the Christian Empire, even while they find it thus purely Christian, and as yet untroubled with Idolatry; namely, that this pure and happy state will pass away, and that the Beast will revive and come again into Being; that is, the Empire will again become Idolatrous. Which premonition being useful to as many as receive it, to fortifie them against those Idolatrous innovations that would be brought into the Church, is no wonder that the mind of the Angel was fixt on those times when he unriddled the meaning of this Vision to *John*, as if he were present then amongst them forewarning them of the danger to come.

This is one way of determining the sense of this Vision to the intended time and state of the Idolatrous Empire, that is here aimed at, namely, by turning our minds on those times wherein this *Note or Name of the Beast* is rightly applicable to him as future, and not again returned into Being; which was when the Empire was purely Christian.

5. But that you may still lay farther hold upon the meaning of the Vision, and certainly understand under what succession of time this Idolatrous Empire is represented, I will a little alter his *Note or Name*, saith the Angel, and style him *The Beast that was, and is not, and yet is*. Which style imports him considered as present, though acknowledged yet to be gone, for it is a Prophecie, and not an History. But I say in this Title he is considered as present; as those words also most naturally imply, *When ye behold the Beast that was, and is not, and yet is*. For we behold and eye things present; and therefore *καί τω νυν* seems the more reasonable reading as well as the more authentick and approved, (and not *καί μετὰ ταύτα*, as *Mede* would have it out of *Arethas*) and denotes the Empire become Idolatrous again as it was once, and therefore to be the Beast that was, and yet to be true that the Beast *is* also. But it is not that Idolatry that consists in worshipping the ancient Pagan Deities, *Mars, Venus, Vulcan, &c.* Wherefore in this respect it is *the Beast that was, but is not*. But considering again, as I said, that onely the Objects are changed, and that the Saints are worshipped with such like Idolatry as the Heathen Deities were, it is in that respect rank Paganism, though exercised upon new Objects, and therefore though the Beast be, in some sense, said *not to be*, yet is true in a very considerable sense that *he is*. Whence it is evident that *the Beast that was, and is not, and yet is*, is meant this *Roman Empire* generated into a Paganizing or Idolatrizing Christianity, which

though it profess Christianity, bears the Image of the ancient Pagan Idolatrous Empire.

Paral. 2. Agr. 5. So that the *Image of the Beast* and *the Beast that was, and is not, and yet is*, do answer exactly one to another. For the Image is, and is not that of which it is the Image, as is easily acknowledged and conceived by any one. Whence the truth of the fifth Agreement of our second Parallelism plainly appears.

7. This Interpretation which I have given of this verse is so natural and coherent, that I think it were impossible for any one to doubt of it, were it not for that obscurity which arises from that Elliptical manner of speech in the beginning of the verse, *The Beast which thou sawest, was, and is not, and shall ascend, &c.* For it seems to import that this Idolatrous Roman Empire was not in S. John's time; which is contrary to truth. But I answer, that there is an *Ellipsis* to be supplied, and then this mistake will vanish. Which supplement may be made either thus, as I have already hinted, *The Beast which thou sawest, his name is, Was, and is not, &c.* or thus, *The Beast which thou sawest, was, and is not; and shall ascend, &c.* this is his Name, this his Character whereby you shall understand under what succession of time he is to be expected.

For it is to be conceived that the Angel had before his sight the entire Succession of the Beast dissected into two parts by that temporary Interemption of him in the introduction of pure Christianity into the place of Paganism, that it might become the Religion of the Empire. Now he revolving these series of Ages in his mind, in reference to the Beast, on the first he could not inscribe any other Title than, *Is*. For till that intercession of the Idolatry of the Empire by the victory of pure and untainted Christianity, it was not proper to say of the Beast, that he *was*, he continuing still in being; much less that he *is not*, he being still in existence. Nor was it seasonable to take notice of his ascent again out of the bottomless pit, he being as yet not descended thither; nor of his utter and final perdition, he being to revive again after his first Interemption.

8. Wherefore this Title being incompetent to the Idolatrous Empire in the first series of time it was considered in, it is plain that the Angel casting his sight forward on these successions of Ages, and finding a season wherein the Beast ceases to be, but withall foreseeing that he would get up again, and then after a certain continuance finally perish, he describes the Beast under that Period, styling him, (in an abrupt and rapturous way, without prefacing that it is his style) *The Beast that was, and is not, but would again emerge into Being, and then finally perish.* Which Name the Angel gives him while his eye is fixt on that *Interregnum* of his, his temporary cessation from Being. Which occasion of his name though it was transient, as that of the child who was called *Mahershalal-bash-baz*, yet it may be a permanent Appellation of the Beast, to shew his order in succession. For his *Condition* and *order of succession* into existence is rather hereby noted, than any thing declared of his existing or not existing in S. John's time. Which duly considered and rightly understood will easily take away this seeming difficulty of the Text's implying that the Beast was not in the time of S. John.

9. For

9. For this Expression concerns not it self at all in any such Assertion, but onely considers the succession and *series* of time under which this Idolatrous Empire is comprehended, and has given a name to the Beast under the last succession, not in reference to S. *John's* time, but in reference to the first *series* of time under which the Idolatrous Empire *was to be*, and then of the time it was *not to be*, and lastly of that *series* of succession it *was to be again*, and then *finally to perish*. Which Character from these *series* of times compared one with another, might have been made as well in *Daniel's* time as S. *John's*, they having no coherence or ligation with the time of the Prophet, but onely with one another. For so far forth as is expressed in this verse, the signification is onely of succeeding Order; in Existence and Non-existence and Re-existence, which changes upon that consideration are indeed tied to one another, but free as yet from being fixed to the Prophet's time, or any ones time else.

Which thing though I have been so carefull to make good, yet is an apprehension so easy to admit, that *Alcazar* in his Exposition supposes it without asking leave or giving any account. For he understanding the revived or re-existent Beast of the persecuting Empire under *Julian* the Apostate, whom he makes the eighth King, and acknowledging the Visions exhibited to *John* in *Domitian's* time when the Roman Empire was actually persecutive, does evidently impleie that [*The Beast which thou sawest, was, and is not*] is not to be understood of Existence or Non-existence joyned with the time of the Vision, (for it had been false to say the Beast *is not*, in *Domitian's* time) but onely of permutations and successions of the Condition of the Empire. *Cum igitur* (saith he) *persecutiones interrumpenda forent, hac ipsa interruptione significatur quod Angelus ter repetit capite decimo septimo, dum ait de Bestia, Fuit & non est, Erat & non est; Quod idem est ac si diceret, Modò est & modò non est*. Which phrase signifies no set time of Existence or Non-existence, but onely the vicissitude of them.

This upon the Thirteenth Chapter; and to the same purpose he speaks upon the Seventeenth, where he asserts that by the *Beast that was, and is not*, the Angel onely intimates that there would be an Intermision of Persecution. I might adde also that our Protestant Expositours go generally upon the same supposition, as *Parus* has noted. But this point, I hope, is abundantly cleared.

10. And what has been said of this first Description of the Beast, *Was, is not, and shall ascend out of the bottomless pit and go into perdition*, is to be understood of the second, *Was, is not, and yet is*; namely, that it is the Name, Nature, or Character of the Beast, not any Assertion concerning his present Existing or Not-existing. For of that Idolatrous Empire which is here indigitated, it could not be properly said, when S. *John* wrote, that it *was*, but *is not*; for it did then continue still in an uninterrupted being. Nor could it be said of it, *Is not, and yet is*; for it was not the Image of the Pagan Idolatrous Empire, but that very Empire it self. And it is remarkable that this Beast is described as to come hereafter out of the bottomless pit, and that the world shall wonder at him, when he ascends again upon the Stage, beholding the *Beast that was,*

and is not, and yet is. Where therefore neither *Was* nor *Is not* have any connexion or ligation with that present Age of *S. John*, seeing it is so evident that *Is* has not, the prediction being not of a present Beast, but of one to come. And indeed to me it seems very improbable that the Title or Name of the Beast would have been so presently in the same verse repeated again with this little variation, had it not been done on purpose to be a Key to the meaning of the former Title, and to cast the considerate Reader upon such a sense as I have pitched upon. But to read *εἰς τὸ μέλλον* for *καὶ τὸν βίον*, is to make the Prophecy guilty of a senseless and useless Tautologie, and to deface in it a special Note and Mark of direction to the true meaning thereof. But we proceed.

11. Nor can [*Is not, and yet is*] be understood of any Object but with a close touch on the known laws of a right Contradiction. Which is the mysterious dress which is here affected to excite amusement, and without which it will not sound like either sense or an Elegancy. The same thing therefore in some sense or other must be affirmed and denied of the same Subject. Wherefore as by that part of the Title [*Was, and is not*] it is naturally understood he is not what he was, and as [*Is not*] is to be understood in the same extent that *Was*, (as if [*Was*] intimate his whole Existence, [*Is not*] must take away his whole Existence; and if [*Was*] intimate onely the Condition or Qualification of Existence, [*Is not*] must take away just so much and no more:) So [*Is not, and yet is*] must be understood in the same extent, and the Object of their Affirmation and Negation must be equal; that is to say, either the whole Existence of the thing must be affirmed and denied, or the same Condition or Qualification.

12. The former in this case cannot be pretended to, it being so real a Contradiction that it is a down-right Falsity. And in the latter if there were a perfect Sameness, it would be as rank and as unreconcilable a Contradiction. As suppose a man were a King, and should be deposed for a time, but then afterwards be restored to his Kingdom in as full power as ever; it were a real contradiction and gross falshood to say, *He is not King*, as well as, *He is King*. Whence the fondness of *Hugo Grotius* his interpretation is detected, who makes *Domitian* the Beast that *is not, and yet is*. For it could never be said of him while he was Emperour, that he was not Emperour, or while he was not Emperour, that he was Emperour; because to be Emperour was utterly the same Condition at both times he was so, if he was so twice. For which he has no evasion but by reading *εἰς τὸ μέλλον*.

But when this sameness is in some respect defective, and verges rather towards similitude then exact Identity, then indeed this Riddle is proper; and though the *Enigma* seems to amuse a man with a contradiction, yet it declares a truth. As is apparent in our Interpretation of the Beast that *is not, and yet is*; which is this, That the ancient Idolatrous Empire *is not, and yet is*: where both parts are true. For as to the manner of Idolatry it is the same Beast, but in respect of the persons whom they would worship it is not the same; and therefore, as I have already noted, is also called *the Image of the Beast*.

13. Wherefore this second Title of the Beast [*Was, and is not, and yet is*]

is] being thus plainly discovered not to signify existence, but condition and order of succession, it is a farther assurance that our Interpretation of the former Title of the Beast is true also: and that the omitting of the Interjection or subjunction of *This is his Name* or *Property*, or the like, is a mere Prophetick Ellipsis, and Artifice of concealment, warrantable upon a double ground; either as spoken rapturously and ecstatically, and therefore thus Elliptically; or else because there are Examples of such an Ellipsis in other places of Scripture and in the very same case, as *Apoc. 1.* and *Exod. 3.*

But to object that there they breed no such obscurity of sense as in this place, is to acknowledge what I contend for, that the Ellipsis is here used on set purpose for concealment; but the concealment again more recommendable, and not at all invincible, because this Ellipsis is not without Examples in Scripture, and made, it may be, not without some allusion to those very Texts, where the Name of God is *אֲנִי אֶהְיֶה אֵל* *Ero* *Exod. 3. 14.*

qui ero, and *ὁ ὢν καὶ ὁ ἔν καὶ ὁ ἐρχόμενος* which *Zegerus* and *Cornelius à Lapide* compare with this name of the Beast, to shew the great discrepancy. And the latter of them concludes, that the Reign of the wicked is fitly expressed by *Erat, & non est*; but the Name of God, who alone has immortality, and whose Kingdom is a Kingdom of all Ages, by *Qui est, & qui erat, & qui venturus est*: and much more he has to that purpose in comparing this Name of God with the Name of the Beast; for so he also calls this description of him. *Sicut Dei Nomen est Fehova*, h.e. *Qui est; ita Bestia Nomen est, Qui non est. Secundo, Dei Nomen est, Qui fuit & est; Bestia, Qui fuit & non est. Tertio, Dei Nomen est, Fuit & erit; Bestia, Non erit amplius.* So *Cornelius*. The last of which answers exactly to our sense of *εἰς ἀπαλειαν ὡς ἄγε*. But we have been over-copious and industrious in clearing a point which we had already so fully demonstrated by proving, That this Beast, whose Name, or Title, or Description (call it what you will) is [*Was, and is not,*] &c. is the *Roman Empire* after it had taken the profession of Christianity upon it, and had degenerated therein into a kind of an After-Paganism.

Chap. 11. Sect. 13, 14, &c.

14. And that I have interpreted the Beast in his Re-existence of the Empire turning Idolatrous, rather than being moulded into any new Political Government, as many doe, my reason is, because this is more consonant to my third Rule of interpreting Prophecies: and likewise because the Empire in a Political sense cannot be said to have ever yet ceased to be; there was never yet a season since its being when a man might say, *It is not*: and lastly, the Whore or Two-horned Beast will not be Synchronal with the Beast that *was, and is not, and yet is*, unless this Beast's Commencement begin upon those terms I have declared, namely, That the Rising again of the Beast was the Empire's Relapse into a kind of Paganism & Idolatry.

15. But we shall now pursue the detection of Agreements, *Was, and is not, and shall ascend out of the bottomless pit*. That is to say, *It was* in that decursion of time before the Dragon was fought by *Michael* and slain; but *ceased to be* upon that slaughter. And therefore it is said in the Thirteenth Chapter, that the Dragon gave him his power, that is, he succeeded as Heir to the powers of the Dragon; and the Dragon's forces (for so *δυνάμεις* signifies, as in *Rugos & undation*) were left to his conduct and management.

C c 3

Or,

Or, because the Dragon signifies the Devil as well as the Pagan Empire, The Devil delivered to this Beast his forces, his power and throne, so as he had done to the Pagan Empire, that is, the assistance of evil Spirits, Idols, Or Images, and all the Pomp and Train of his Kingdom of Darkness; but yet changing himself and all these into a show of true light, and hiding his villainy under a pretext of adorning and improving the Christian worship. See Mr. Mede upon the place.

Paral. 2.
Agr. 3.

Which setting up again of the Beast that had the deadly wound, and getting into life by means of the Dragon's assistance and proper weapons of his warfare, such as Idols and Images and false Miracles, answers very fitly to his re-ascending here out of *the bottomless pit*: For so ἀβυσσος may signify as well as *the Sea*, or *Abolition*, or *Evanescenty*. And hence is manifested the truth of the third Agreement of our second Parallelism.

Paral. 2.
Agr. 6.

16. But if we understand ἀβυσσος to signify *the Sea*, as it usually does, and in reference to the Empire it self I doubt not but does also here; this answers to the Seven-headed Beast's rising out of *the Sea* chap. 13. v. 1. and is the sixth Agreement of our second Parallelism.

Paral. 2.
Agr. 7.

17. *And go into perdition*. According as it is said chap. 13. v. 10. *He that leadeth into Captivity, must go into Captivity: He that killeth with the sword, must be killed with the sword*. Which is the seventh Agreement of our second Parallelism.

Paral. 2.
Agr. 8.

18. *And they that dwell on the Earth shall wonder, whose names were not written in the book of life*. According to what we read chap. 13. v. 3. *And all the world wondered after the Beast*: and v. 8. *And all that dwell upon the Earth shall worship him, whose names are not written in the book of Life of the Lamb, &c.* Which is the eighth Agreement of our second Parallelism.

19. *When they behold the Beast that was, and is not*. He is said here, or rather in the beginning of this verse, *not to be*, answerably to his being said to be slain chap. 13. 3. *And I saw one of his heads as it were wounded to death*; so the English Translation. But the Greek has it, *ὡς ἐπερ-
χόμενος ἐν θανάτῳ*, that is, *velut ad mortem*. Nor does *ὡς*, which we render *as it were*, imply that his head was not slain and struck with so deadly a wound that it died. For besides that this wound is called *ῥάνην ἐν θανάτῳ*, a deadly wound, more then once; it is evident that the particle *ὡς* does not always weaken or lessen the sense, as appears ch. 5. v. 6. where we find *ὡς ὁ νεκρὸς ἦν* or *ὡς ἐπερ-
χόμενος*, which Lamb notwithstanding was really and down-right slain. *Ως* therefore refers to the Imaginateness of the Representation, not to the Imperfectness of the Death or Slaughter represented. Wherefore this Head was really slain and killed, and therefore implies the Body was dead also; and that the Beast ceased to be, according as it is here said that *he is not*: Which I have already noted to be the third Agreement of our second Parallelism.

Paral. 2.
Agr. 3.

Which Agreement considered jointly with the perpetual Agreements of that Parallelism is also an invincible Confirmation of the truth of our Exposition of, *The Beast which thou sawest, was, and is not*, &c. namely, That he speaks adequately of the Beast under the last Succession, re-ex-isting, in this Seventeenth Chapter, as he does of the beheaded Beast in the Thirteenth;

Thirteenth; and that there can be no objection against the ever-close concealment of the sense in this notable *Allegory*, because though the commixture be as invisible as that in curious Steel-work, yet the apparent Agreements of this second Parallelism betwixt the Seven-headed Beast in this and the Thirteenth Chapter would not fail to unferue the meaning with the considerate and intelligent.

20. *Is not, and yet is.* Of which I have shewn already that there can be, no good sense, unless we understand not a perfect Identity, but rather a Resemblance or Similitude. Which Resemblance by way of elegancy gives the title of Identity, as if that which is very like were exactly the same. So he that came in the Spirit of *Elias* was called *Elias*; and one egregiously *Epicurean* or *Platonical*, might be called *Epicurus redivivus*, or *Plato redivivus*, as if the one were really *Epicurus*, the other *plato*. And it is a vulgar expression, *That such an one will never die, while such a Son of his*, namely, one that is exactly like him, is alive; conceding herein that the Father may be dead and alive at once, dead in his own person, but alive in that lively image of himself, his surviving Son. *Quonquam nullum monumentum clarius Servius Sulpitius relinqueret potuit quam effigiem morum suorum, constantia, pietatis, ingenii, filium.* Of such a son as this is that saying of *Siracides*, *Though his father die, yet he is as though he were not dead; for he has left one behind him that is like him.* Paral. 2. Agt. 9. Ecclesiastic, 30.

So then, as *Servius Sulpitius* may be said to be dead and alive at once, dead in his own person, but alive in his son who is so perfect an *Effigies* of him; so it may be said of the Beast, that he *is not, and yet is*: Because he *is not* really that ancient Pagan Empire which was the Beast killed by the introduction of pure Christianity; but yet *he is*, in that he is revived in the Empire's becoming again so Paganly Idolatrous, and so lively representing the state thereof in the Dragon's time. *Res enim dicitur existere (saith a Lapide) cum ejus Exemplar, Imago, Typus, aut Figura existit.* And how lively an Image or Resemblance this degenerate Empire is of that under the Dragon, I might here particularly display, but I will rather defer it to the following Chapters. In the mean time this may suffice in general to prove the fifth Agreement of our second Parallelism.

CHAP. XIV.

Ver. IX. What is the meaning of *ompa*, and that *Siracides* seems to allude to the Hebrew. *Ver. IX.* in his description thereof. 2. That *Constantinople* is also allowed to have *Seven Hills*, and that it makes for the proof of the eighth Agreement of the first Parallelism. *Ver. X.* That the making the *Seven Heads* seven sorts of *Governours* is no *metaphor*, but a natural and necessary truth. 3. How naturally the different successions of the Supreme Powers of the *Roman Empire* fall into eight parts. 4. The only true reason why there are numbered *Eight Kings*, though but *Seven Heads* of the Beast. 5. That the dividing of the Em-

perours into Pagan, Christian and Pagano-Christian, is aimed at or supposed in the enumeration of the Eight Kings, is an unexceptionable Truth. 5. That it is most credible that after the Sixth King no other account of distinction of the Supreme Power of the Empire was look'd upon by the Angel but what respected Religion. 6. A demonstrative Inference from [One is] that there is an Ellipsis in, The Beast that thou sawest, was, and is not, &c. 7. Why * ὁ ἄλλος ἐπὶ ἡλ. δειν, rather than ὁ ἰβ. δειν. Whence the last subdivision is confirmed, and the tenth Agreement of the second Parallelism made good. 8. The fourth Agreement of the second Parallelism. Ver. XI. That the description of the Beast is his Name, and part thereof used for the whole, as in the Name of God; which farther confirms the above-mentioned Ellipsis. 2. The easie and genuine meaning of καὶ αὐτοῦ ὄντος ὅτι καὶ ἐν τῷ ἑβδ. δειν. 3. That the meaning of [* The Beast that was, and is not, he is the eighth] is, that his Head is the eighth. 4. That the Eighth King by an Henopceia may admit of more Cæsars then one reigning at a time, and why. 5. The ninth Agreement of the second Parallelism. 6. The seventh Agreement. Ver. XII. The eleventh Agreement of the second Parallelism. 2. The twelfth Agreement. 3. The meaning of * Θεοῦ ὡς βασιλεὺς μίαν ὡρὰ λαμβάνουσι καὶ τῷ θεῷ. Ver. XIII. The thirteenth Agreement, together with the meaning of * being of one minde, and of giving their strength and power to the Beast. 2. That the Pope once emerged above the Emperour even in Secular Power may continue the succession of the seventh Head, there being nothing else intended thereby but the secular Pagano-christian Sovereignty of the Empire. Ver. XIV. The fourteenth Agreement of the second Parallelism. 2. The fifteenth Agreement. 3. The sixteenth Agreement of the second Parallelism.

* Apocal. 17. 10.

* Verse 11.

* Verse 12.

* Verse 13.

Ver. IX. **AND** here is the mind that hath wisdom, ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. In such a sense as ὧδε ἡ σοφία ἐστίν, ch. 13. 18. Here is wisdom, that is, Here is a special Arcanum, Here is recondite Wisdom, or a Cabbalistical Parable. According as is intimated Ecclesiastic. 6. 22. Σοφία γὰρ καὶ τὸ ὄνομα αὐτῆς ἐστὶ καὶ ὁ πολλοῖς ἐστὶ φανερά. For wisdom is according to her name, and is not manifest to the vulgar. Where Siracides in all likelihood alludes to ἱδρῶς, which signifies to cover over a thing and so conceal it, as if σοφία were derived from thence. And assuredly the Wisdom of the Ancients was such, had an outward crust or rind as well as an inward pulp: And Diogenes should have rather wrote thus of Parmenides, διττὴν σοφίαν, (not φιλοσοφίαν) ἢ μὴ κατ' ἀλήθειαν, ἢ ὅτι δόξαν. That the ancient Sophia, which Siracides would have found like ἱδρῶς, had a double sense, one according to external appearance, the other according to an inward truth. Wherefore as ὧδε ἡ σοφία signifies, Here is such a kind of recondite wisdom as I have described; so ὧδε ὁ νοῦς ὁ ἔχων σοφίαν signifies, Here is a meaning that implies a special example of the ancient Sophia, which used to hide great and concerning Truths under outward Hieroglyphicks and Types.

2. The seven Heads are seven Mountains on which the Woman sitteth. That

That Old Rome is here indigitated by these seven Hills, Interpreters generally consent; that City being so famously taken notice of for them both by Historians and Poets. As by *Dionysius Halicarnassensis*, *Pliny*, *Platarch*, also by *Varro*, *Tertullian* and others. By Poets, as *Virgil*, *Horace*, *Ovid*, *Claudian* and the *Sibylls*. Which things being so well known and obvious in Commentators, I think it needless to produce any examples.

But there are that please themselves in finding Records of *Constantinople's* being also noted for her seven Hills: which Bishop *Mountague* does in his *Appello Casarem*; where he saith, this City is called *πόλις ἑπτάκορυφος* by *Nicetas*, *Urbs Septicollis* by *Paulus Diaconus*, and that it is so acknowledged by *Jannus Donsa* and by Mr. *Richard Knolls* in his *Turkish History*. To which I will add what I finde in *Theatrum Urbium*, That *Scholarius* Patriarch of *Constantinople*, in his *Enarratio Vaticinii de Turtici Regni interitu*, styles the City *ἑπτάκορυφος*. *Dilichius* also in his description of the City not onely mentions the seven Hills, but tells also what magnificent structures stand upon them. And lastly, *Ludovicus Gorofredus*, *Mari ejus* (saith he speaking of this City) *sunt incredibilis altitudinis, complectentes ambitu suo septem Colles*. So that though there be not so ancient and early mention of the Seven Hills of *Byzantium* or *Constantinople* as of those of *Rome*, and that it may be probably conceived that upon the Emperour's pleasure of having the City called *New Rome*, they would also finde *seven Hills* in it, (in emulation of the old Imperial City) whether there were just Seven or no, I mean though there might be more then *seven*, or if fewer, take occasion to phansy one and the same Hill for some little unevennesses in it to be more then one; yet I cannot well distrust but that there is a tolerable ground for this Title: and being that it has obtained in the Writers of her History, I will not gainsay but that she may also goe for *Urbs Septicollis*. Which will be no inconvenience to our Interpretation, but a further confirmation of our Exposition of the *Two Horns* of the Beast, which I conceive to be the two Imperial Patriarchates, the *Roman* and *Constantinopolitan*: which shews the extent of that Pseudo-prophetick Beast, that it reached over the whole Empire, as well *Oriental* as *Occidental*.

And here we finde the Seat of the Whore as broad; these *Seven Hills* not confining her, as is usually conceived, to *Old Rome*, but permitting her to reside also at *New Rome* or *Constantinople*, there being *Seven Hills* there as well as at the other Seat, but not so famous as those other, as the fame of her whoredomes is not so great from the one as from the other. According to which sense *Αἱ ἑπτὰ κεφαλαι ὅν ἐστιν ἑπτὰ*, would be rendred *Septem capita septem sunt montes*, The *seven Heads* signifie the two Septenaries of Mountains, the one at *Rome*, the other at *Constantinople*. From whence the eighth Agreement of our first Parallelism is cleared.

Paral. 2. Agr. 8.

Ver. X. And they are seven Kings; that is, They signifie seven sorts of Supreme Governours, which are called *Kings* here by a *Diorismus* or an Hebraism, who understand by *King* and *Kingdom* any Body Politick with the supreme Power thereof, be it in one or in many. And these *Seven Sorts* are not seven Individuals of different sorts, but the whole Succession.

Succession of each sort, by an usual *Henopaia*. And that seven different Sorts of Governours may be called *Seven Heads* as well as seven Individual Persons, I think is demonstrable by Reason, because there is a greater difference betwixt Kind and kind, then betwixt Individuals of the same kind. Whence I wonder that *Grotius* should call seven forms of Government, taken concretely, (as every one does take them) *παραπολογία*. Whenas if there be such a sevenfold difference in the supreme Powers in the succession of an Empire, the Empire once considered as a Beast, it will be *ipso facto* Seven-headed whether we will or no. So farre is it from being a *παραπολογία*, that it is a natural and inevitable truth.

2. Now the Division of the succession of the Supreme Powers of the Empire is made naturally thus. This Power was either in *many* or in *one*: In *many*, as in the *Consuls*, the *Tribuni Militum*, the *Decemviri*; In *one*, as in the *Kings*, *Dictatours*, and *Emperours*. Which *Emperours* I will again divide into *Pagan*, *Christian*, and *Pagano-Christian*. So that the whole line of succession of these Supreme Powers is divided, first into two equal parts, and then each of those two subdivided into three, and then one part of the second subdivision into three again. So that the whole line does naturally fall into eight parts, agreeably to the History of things and declaration of the Prophecy.

For there are plainly numbered *Eight Kings*, though but *Seven Heads* of the Beast. For under the Christian *Emperours* the Empire was no Beast, and therefore there could be no Head thereof.

3. Nor know I any tolerable solution of this Riddle of *Eight Kings* and yet but *Seven Heads*, but this. For the shortness of the stay of the Christian Succession cannot put them out of the number of the Heads, since the stay of the *Decemviri* was above fourty times shorter. Wherefore it is not this, but because the Empire during their succession was not a Beast, nor they either fit or actual Heads of one; but were onely Heads or Kings of the undegenerated and not-yet-again-Paganizing Empire. Which therefore was the time of the Death of the Beast, when he was not, and therefore was to have no Head, nor could have any.

4. Nor is there the least ground of any Cavil against our last Subdivision, which is of *Emperours* into *Pagan*, *purely Christian*, and *Pagano-Christian*, as if there were not a cause fundamental enough of this last Distribution: Whenas on the contrary there is such a strong Opposition betwixt the two first members thereof, that one outs the other, the seventh King being the wounder and killer of the sixth Head. And forasmuch as when a Religion is made the Religion of a Kingdom or Empire, it is in a sort the Law of that Empire; it may be rationally conceived that there is even a Political difference betwixt a *Christian* and a *Pagan* Emperour. And, lastly, be that how it will, it is plain to all men that there is a very eminent and notorious difference betwixt a *Christian* and a *Pagan* Emperour, and of more concernment to the Church of God then any Political Distinction of Government. And that which most concerns his Church, we may be assured God takes most notice of, and therefore would be as likely to distinguish the succession of Supreme Governours by this difference as by any.

5. Nay

5. Nay I think I may safely adde, that it is likely, that when once the Angel had come to the division of the Heads or rather Kings into *Christian* and *Pagano-Christian*, he did wholly neglect the consideration of the Political differences of forms of Government in the Empire, that notion being now impertinent to his design, and contented himself with the distinction of them from the account of Religion onely. But till this he numbered according to the distinction of Political form, they all of them till now agreeing in pure Paganism. So that the sense of [*The Beast that was, and is not, his Head is the eighth King*] seems to be this, That supreme Power, be the Political frame or Title of it what it will, which is over the Beast revived, that is, over the Empire Idolatrizing again, all that Succession, pitch upon it where you will, be it Pope, be it Emperour, is look'd upon as the Eighth King or last Head of the Beast. For this is that which this Vision onely concerns it self in, and not useless discriminations and niceties. Which supposition is agreeable to our third Rule of interpreting Prophecy.

And what was said in the behalf of the Distinction of the two first Members of my last Subdivision, is so easily applicable to the last compared with the second, that is to say, *Pagano-Christian* with *Christian*, that I need onely advertise so much, and pass to other things.

The Proof of the truth of my first Subdivision into *Consules*, *Tribuni militum*, *Decemviri*, and *Kings*, *Dictators* and *Emperours*, or *Cæsars*, I will deferre till after I have finished my Joint-Exposition.

6. *Five are fallen, one is.* The *five* fallen in S. *John's* time were *Kings*, *Consuls*, *Decemviri*, *Dictators* and *Tribuni militum*; the *one* that then was, was the continued Succession of the *Pagan Cæsars*.

And here it will be seasonable to note, That S. *John* so plainly asserting that one of the seven Heads of the Beast was alive and not slain as yet, when he had this Vision, that the Beast it self was still alive and in being; and that therefore the Beast then was not come to the state of [*was, and is not.*] Which is a demonstration no less then Mathematical that [*was, and is not*] do not signifie fixt or determined Existence or Non-existence, but onely the order of them, accordingly as I have declared; and that consequently there is such an *Ellipsis* as I have supposed in [*The Beast that thou sawest, was, and is not*] &c. So demonstratively evident in every point is our Interpretation. But I proceed.

7. *And the other is not yet come.* Ο ὅλως ὄντως ἔλθων. He does not say ο ὅλως ὄντως ἔλθων, but ο ὅλως because this *Seventh* is not of the line properly of the predecessors, they being all Pagans. And therefore he is called ο ὅλως for that excessive difference he had, or distinction from them that went before, as if it were plainly specifick; according as *Porphyrius* has defined, "Οτι πάσα διαφορά θεωρομένη τινὶ ἑτέρῳ ποιεῖ, ὡς: αἱ μὲν κοινῶς πρὸς τὴν ἰδίαν ἀλλοίον ποιῶσιν, αἱ δὲ ἰδιαίτατα, ἄλλο. And then he addes, αἱ μὲν ὑπὸ τοῦ αἵματος, εἰδοποιοὶ κινδυνῶν" Those Differences that make a thing ἄλλο are called *Specifick* differences, which are the greatest Differences that can be. So just a ground is there of our last Subdivision.

Out of which is also discoverable that the Beast was wounded in the sixth

Part. Agr. 10.

sixth Head. For this $\delta \alpha\mu\theta$ being so perfectly opposite and contrary to him, outed him out of Being; it being impossible that the Head of the Empire should be purely Christian and yet Pagan at once. Which is agreeable to what we have in the Thirteenth Chapter, where there are numbered *Seven Heads* of the Beast with the Inscription of *Blasphemy* upon them, that is, of *Idolatry*. Now there being but *Seven* Idolatrous Heads, whereof *Five* were gone in *S. John's* time, and the *Seventh* or last appertained to the Beast restored, which is here called *the Beast that was, and is not, and yet is*; it necessarily falls to the share of the *Sixth Head* there to be the wounded or slain Head, as it is the Head exterminated out of Being in this Seventeenth Chapter. From whence appears the tenth Agreement of our second Parallelism.

8. *And when he cometh, he must continue a short space.* Short and Long are terms of comparison, and must respect some other term with which they are compared. And assuredly the nearest and most freshly mentioned is the most naturally glanced at, namely, the duration of the *Sixth Head* or King: The stay of this *Seventh King* will be short in comparison of the *Sixth*. And that his stay will be *short* seems also to be prefigured in that expression in the Thirteenth Chapter, *And his deadly wound was healed*. For though $\epsilon\sigma\phi\alpha\gamma\mu\acute{\epsilon}\nu\eta\ \epsilon\iota\varsigma\ \delta\tau\acute{\iota}\nu\alpha\tau\omicron\nu$ implies him at length really dead, yet $\eta\ \pi\lambda\eta\gamma\eta\ \tau\bar{\epsilon}\ \delta\tau\acute{\iota}\nu\alpha\tau\omicron\nu\ \alpha\upsilon\tau\bar{\omicron}\ \epsilon\delta\iota\epsilon\gamma\alpha\pi\epsilon\upsilon\delta\eta$, *his deadly wound was healed*, seems to inferre that his stay in death was not long, but more like a deep and profound trance, or deadly stound. For such a wound as transmits a man into the state of death for a long time is a wound not to be cured, as here it is said to be.

Paral. 2. Agr. 4.

Wherefore this state of death in this deadly-wounded Beast was but for a *short space*, as the reign of $\delta \alpha\mu\theta$ is described to be; the one necessarily implying the other. For just so long as the *Cæsars* were purely Christian did the *Sixth Head* that was slain (which were the Idolatrous *Cæsars*) lie dead upon the spot, and no longer. Which makes good the fourth Agreement of our second Parallelism, That the time of the Death or Non-existence of the Beast is not long in either Description of his fate.

Ver. XI. *And the Beast that was, and is not, even he is the Eighth.* It is observable, that as in *Exodus* 3: after God had declared his Name to be *I AM THAT I AM*, afterwards he takes but part of it, *Thus shalt thou say unto the children of Israel, I AM hath sent me unto you*; so here, whenas this Beast was thus defined, [*Was, and is not, and shall ascend out of the bottomless pit and goe into perdition*] and afterwards [*Was, and is not, and yet is*] yet here a short portion of the Title is made use of, [*The Beast that was, and is not.*] Whereby I conceive is intimated (accordingly as I have above noted) that this Description of him is look'd upon as his Name, so as $\delta \omega\bar{\nu}\ \chi\bar{\epsilon}\ \delta \lambda\bar{\omega}\ \chi\bar{\epsilon}\ \delta \epsilon\rho\chi\acute{o}\mu\eta\omicron\varsigma$ to be the Name of God: And that in all these places there is an *Ellipsis* or defect of that intimation. But is to be understood as firmly as if it had been thus supplied, v. 8. $\Theta\eta\rho\acute{\iota}\omicron\nu\ \delta \epsilon\delta\epsilon\iota\varsigma\ \omicron\ \nu\omicron\mu\alpha\zeta\epsilon\tau\alpha\iota\ \lambda\bar{\omega}\ \chi\bar{\epsilon}\ \sigma\bar{\omicron}\kappa\eta\ \epsilon\iota\varsigma$, &c. and in the same verse, $\beta\lambda\acute{\iota}\pi\omicron\nu\tau\epsilon\varsigma\ \tau\bar{\omicron}\ \delta\eta\rho\acute{\iota}\omicron\nu$, $\phi\bar{\omicron}\nu\eta\ \tau\bar{\omicron}\ \omicron\ \nu\omicron\mu\alpha\ \alpha\upsilon\tau\bar{\omicron}$, $\lambda\bar{\omega}\ \epsilon\ \sigma\bar{\omicron}\kappa\eta\ \epsilon\iota\varsigma\ \kappa\alpha\iota\ \pi\epsilon\rho\ \epsilon\iota\varsigma\iota$ and in this 11. verse, $\kappa\alpha\iota\ \tau\bar{\omicron}\ \delta\eta\rho\acute{\iota}\omicron\nu\ \phi\bar{\omicron}\ \tau\bar{\omicron}\ \omicron\ \nu\omicron\mu\alpha\ \alpha\upsilon\tau\bar{\omicron}$, $\lambda\bar{\omega}\ \chi\bar{\epsilon}\ \sigma\bar{\omicron}\kappa\eta\ \epsilon\iota\varsigma$, &c.

2. Even

2. *Even he is the Eighth*: So our English; but this sense is not so even and so adequate. The Greek has it, *ὁ ὄγδοος ἐστὶν, καὶ ἐν τοῖς ἑπτὰ ἐστὶν* which is most easily and naturally rendred; *Et ipsissimus ille octavus est, & tamen è septem*; or more briefly, *Et ipse octavus est, & de septem*: That this Beast that *was, and is not*, namely, his Head; (for it is manifestly a *Synecdoche*) is both the *Eighth King*, and also of the *Seven*, to wit, of those seven Kings that are understood by the Heads of Blasphemie or Idolatrous Heads.

Where it is remarkable with what caution and circumspection things are penned down in this holy and mysterious Book of the *Apocalyps*. For first, when he came to the *Sixth* Head, he did not say the *Sixth* is, but *One* is, to make way for the reckoning the next under the name of *ἄλλος*, which is so significant, as I have already noted, and so necessary an Expression to set off the quite different nature of him from all that went before, he not being properly of that kind of Line. For what communion or affinity had the pure Christian *Cæsars* with the purely Pagan?

But now when he comes to this last Head, which I cannot avoid for significancy to term *Pagano-Christian*, (the whole Empire from head to foot being supposed such) this King he thinks good to call the *Eighth*, because he being derived from a double Line, takes in all Predecessors before him, as well Christian as Pagan; and therefore reckoning here *ὁ ἄλλος* in the Succession, from whom also he is derived; he is rightly called the Eighth King; and yet considering that he is a Paganizing or Idolatrizing Head as well as Christian, he is laid to be *one of the Seven*; namely, of those seven Kings that are noted by the seven blasphemous Heads of the Beast, which were *seven*, and no more. This, in my apprehension, is the most easie and the most assured sense that any can desire of any place of Scripture.

3. Nor need we distrust it for the seeming harshness of that *Synecdoche* by which the whole Beast is put for part, namely, the *Head*, the speech being to be salved not onely by this Figure, but confirmed by Example. As *Dan. 2. 38. Thou art this Head of Gold*: and yet this *Head of Gold* was a Type of the whole Kingdom of *Babylon*. Wherefore it is plain that the whole *Head of Gold* is put for some chief part thereof. Also *Dan. 4. 20, 22. The Tree which thou sawest, which grew and was strong*, &c. *It is thou, O King, that art grown and become strong*, &c. Where notwithstanding that Tree was an Emblem of his whole Kingdom, and of the large extent of the Dominion thereof. So that the King is here again called the *Tree*, whereas indeed he was but part thereof, the *Root*, as *Βασιλεύς* is said to be *βῆλος λαῶν* and the stumping of the Tree to the ground was a Figure to represent the cutting him off from his Kingdom for a time. Besides all which it is not sense without this *Synecdoche*; for how can any Head be truly and properly the whole Beast?

4. Wherefore the *Eighth King* is the Succession of the Christian *Cæsars* for that time wherein the Empire Paganizes, that is, Idolatrizes in Christianity. Which, though their Succession be long, and their Persons more then one at a time in some Ages, yet by an *Henopaiia* they are expressed under the show of one single King. For the Division into *Seven*

D d

was

was not by Individuals, but by difference of Kind, as I have above declared. And therefore the Eastern and Western Emperours reigning at once in the Empire breaks no squares in this Prophetick way of Computation, which reckons not by Individuals, but by Sorts and Successions contrived into one Individual shape or show. Which is the reason there is no mention of succession of Persons, no more then enumeration of Years in this Book of the *Apocalyps*, though it treat of things that fill the Period of almost two thousand years, and that of this side of the *Millennium*.

Par. 2. Agr. 9. 5. *And is of the Seven*. This also intimates that the Seven Heads of the Beast are Idolatrous Heads, accordingly as they are declared Chap. 13. v. 1. Which is the evidence of the ninth Agreement of our second Parallelism.

Par. 2. Agr. 7. 6. *And goeth into perdition*, that is, into final destruction, as is intimated also in the Thirteenth Chapter, v. 5 and 10. where his time is set 1260 days, but then death allotted him. It is the seventh Agreement of our second Parallelism, as I have noted already.

Par. 2. Agr. 11. Ver. XII. *And the Ten Horns which thou sawest are Ten Kings, which have received no Kingdom as yet*, that is to say, in S. John's time, who liv'd in the reign of the Sixth Head, under which the Beast fought and was slain by Michael; in which Battel he is also represented with Seven Heads and Ten Horns, but no Crowns upon these Horns, their actual Coronation being not till the Seventh Head: And therefore, *Which have received no Kingdom as yet*, answers to that Type of the Horns without Crowns upon them: Which is the eleventh Agreement of our second Parallelism.

Par. 2. Agr. 12. 2. *But receive power as Kings one hour with the Beast*; that is to say, with the Beast whose name is [*Was, and is not, and yet is,*] which is the Beast considered under the succession of the Seventh or last Head, the healed or revived Head from the mortal blow it lay under: the Kings receive power and are actually crowned Kings at the time of this Beast's getting again into Being. And therefore this healed Beast his ten Horns are represented with ten Crowns on them, Chap. 13. 1. which answers exactly to this present Text, *They receive power as Kings one hour with the Beast*, and is a manifest proof of the twelfth Agreement of our second Parallelism.

3. Ἄλλ' ἔξουσιν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τῷ θηρίῳ. The meaning is, I conceive, *But they are receiving power about the same hour with the Beast*. For the present Tense may intimate a productedness of the Action as being *in fieri*: nor does imply but that they may be receiving (though not in such a passive way as it does not involve with it some stout effort of their own towards the getting of this power; for λαμβάνειν ἀρχὴν and λαμβάνειν πᾶν, have an higher sense and more active then so) that they may be receiving, I say, this Roial power for some time together, though some speed sooner then other some, but none long without their booty. For so I would understand μίαν ὥραν by a *Diorisimus*; that it does not signifie an Hour properly so called, but any short space of time the measure of which Circumstances will make us the

the best to understand. Wherefore I would render it, *But they receive power as Kings about the same time with the Beast*: so as it is understood, *Exod. 9. 18. Behold, to morrow about this time I will cause it to rain a very great hail.* The Greek has it, *Ἰδὲ ἐγὼ βρέχω πύμην τὴν ὥραν αὐτοῦ χαλαζαν.* And that *μία ὥρα* will signifie *τὴν αὐτὴν ὥραν*, is plain from *Exod. 36. 9.* and several other places of Scripture.

The sense therefore is this, That about what time the Beast should revive, and be worshipped, that is, obey'd, or, in plainer English, About what time the Empire should relapse again into Idolatry, and be a-resuming the ancient Pagan Rites, though placing them upon Christian Objects; about that very time should the Empire be rending into Ten Kingdoms, or these Ten Kings be catching at and receiving power as Kings, all of them appearing and succeeding in their Enterprises within a little time from the first Degeneracy of the Empire into Pagan Idolatries and Superstitions: which may be within the space of forty or fifty years. See Mr. Mede's Diagram of the ten Kings.

Ver. XIII. *These have one mind, and shall give their strength and power to the Beast.* And therefore in the Thirteenth Chapter he is also adorned with this gift, where he is described *The Beast with seven Heads and ten Horns, and upon his Horns ten Crowns*; which shews that even when they were actually Kings, they were voluntarily the strength of this Beast. For what strength in the Empire could have constrained them, they being the very strength thereof? Whence appears the thirteenth Agreement of our second Parallelism.

But the sense of this verse is briefly this: These ten Kings *shall be of one mind*, that is, of one mind in matters of Religion, shall be of the Religion of the Empire, that is to say, of the Pagano-Christian Religion, whereby the Empire had again become a Beast; *and shall give their power and strength unto this Beast*, that is to say, shall be ready even by force of Arms, if need be, or by what other power or authority they have, to maintain this Beast in its beastly, that is, in its Idolatrous condition and Pagan-like Superstitions: or else, understanding all along a *Synecdoche*, shall give the Pagano-Christian Emperour (which is the Head of this Beast) the aid or afford him the assistance of their Armies or forces, if need should so require, against all Opposers of this Pagano-Christianism. For the Emperour is look'd upon as the chief Champion and *Generalissimo* of all the Pagano-Christian Forces. And though those Kings be distinct and absolute in their own Dominions, yet looking upon them as held together in one upon the account of the Religion of the Empire, of which the Emperour is by place the chief Champion, these ten Kings may be considered as coming into a kind of subordination unto him, and be conceived to be the Horns of this Head, I mean, of this *Generalissimo* or Emperour of that Army which *makes War with the Lamb*. But that Power which influences all is the *Whore* that rides the Beast.

2. And truly when the Head of this *Whore* is once found to be so big as to out-top the *Secular Head* of the Empire, the *Emperours* themselves, and both pretends to and makes use of that boasted *Fus utriusque gladii*; that is to say, So soon as the *Pope* is found to act the *Caesar* as well as the

Universal Patriarch, there is no incongruity to allow him represented in two places as well as he sustains two parts, and conceive him to be typified as well in the last Head of the Beast as in the costly adorned Head of the *Whore*. But my way is more distinct and more compliable with *Grotius* his opinion, who stands so stoutly for the permanency of the Imperial Majesty to this day. And it seems also reasonable to me to interpret Prophecies according to the sense and phrase of History; *Prophecies* being nothing else but an *Anticipative History*. And therefore the *Series of Roman* Emperours and Title of the Empire and the Body of the Empire continuing still, (though much contracted) and being so look'd upon in History, I should think it is the most natural way to interpret according to the common acknowledged phrase and sense of Historians.

But, as I said, if the Pope be conceived to supply the room of the Emperours, as soon or as oft as he appears to out-top them even in Secular power, and to prove the real Head of the Empire, acting the *Cæsar* as well as the *Patriarch*; that Interpretation also is very approvable and unexceptionable. For the Supreme Power of the Beast *that was, and is not*, is by the Angel look'd upon as one and the same Head, provided it be but all along the Head of that Beast that is *Pagano-Christian*. For the spirit of Prophecy takes no notice of any useless distinctions and discriminations. Wherefore that Supreme Power that shall be found *Pagano-Christian* is still one Head in the style of this Prophecy, as I have above noted. And that which is under it, though it were invested with the Title of *Emperour*, will fall under the number of the *Ten Horns* after the division of the Empire into many Kingdoms, *Ten* suppose at least, or thereabout. For I look upon the number to signify Symbolically rather than purely Arithmetically.

Par. 2. Agr. 14. Ver. XIV. *These shall make war with the Lamb*. What is said of these *Ten Kings*, is said of the *Beast* in the Thirteenth Chapter, That *he should make war with the Saints*; which is the same as *to war with the Lamb*. *Saul, Saul, why persecutest thou me?* And these *Ten Kings* being the Horns of the Beast, what is done by them is done by the Beast. So that the Beasts in both Chapters make war with the Saints; according to the fourteenth Agreement of our second Parallelism.

As for the 16 and 17 verses of the Thirteenth Chapter, the sense of them is this; That no man, of what degree soever, that was not of the *Pagano-Christian Profession*, (for that is meant by *receiving a mark in the hand or in the fore-head*) should have any traffick or commerce in the Empire or Territories of any of these *Ten Kings*, which is a kind of besieging them with famine, and therefore not unfitly reckoned under the Hostilities of War. Which interdiction of all commerce and traffick is an effect of *Excommunication* by the Two-horned Beast. Examples of which Warfare are obvious every-where in History. Concerning the *Name of the Beast* and the *Number of his name*, mentioned in those 16 and 17 verses, I shall speak upon the last verse of this present Chapter.

Par. 2. Agr. 15. 2. *And the Lamb shall overcome them*. According to that in the Thirteenth Chapter, v. 10. *He that leadeth into captivity, shall go into captivity*. This fifteenth Agreement of our second Parallelism is very manifest.

3. *And*

3. *And they that are with him are Called; and Chosen, and Faithful.* Sutable to that in the Thirteenth Chapter, v. 10. *Here is the Patience and Faith of the Saints.* The great stress lies upon *Chosen* and *Faithful*, *Patience* and *Faith*: For many are called, but few are *chosen*. But those choice ones that are said to be with him are stout Souldiers that will follow the Lamb wheresoever he goes, never leave him for any persecution whatsoever; but be Firm and *Faithful* unto him, be their *Patience* never so much exercised by sufferings. In which is comprised the sixteenth Agreement of our second Parallelism.

CHAP. XV.

Ver. XV. The seventh Agreement of the first Parallelism. Ver. XVI. The folly of those Interpreters that understand the Burning of the Whore of the burning of the Houses of Rome by fire. Ver. XVII. The Ten Kings giving their Power and Kingdom to the Beast according to the will and purpose of God, how stupendious an Arcanum. 2. In what sense God may be said to put it into their hearts. 3. That it is rather Fate than Policy that has carried on the affairs of the Whore so prosperously hitherto, with an Admonition thereupon. 4. The meaning of Until the words of God be fulfilled; with a further Admonition to the Apostatized Church. 5. The evulsion of the truth of the seventeenth Agreement of the second Parallelism. Ver. XVIII. Why the Seat of the Whore is so determinately affixed at last to Old Rome in this Prophecie. 2, 3. A clear and confessed evidence that Old Rome is here pointed at as the Seat of the Whore, with a short Paraphrase upon the sense of the Verse. 4. That the Seat of the Two-horned Beast is also fixed to Old Rome; and of the Cabbalisticalness of the Apocalyps. 5. That the Numeral Name of the Beast is Λατίν®, and that it is so to be written, and not Λατίν®, proved from the ancient Orthography of both the Greek and Latin Tongue. 6. That the ancient Latines, who usually sounded long i as a Diphthong, pronounced their Vowels nearest to the Greeks. 7. How exquisitely this name Λατίν® answers to Events. 8. That the finding the number 666 in other names does not at all weaken the determinate applicability of this. 9. In what sense 666 is called the number of the Beast. 10. The application of the Root thereof illustrated from the Cabbalistical application of the Root of the Tetractys. 11. The last Agreement of the first Parallelism. 12. The last Agreement of the second. 13. That the Vision of the Whore is more appropriate and peculiar to the Church of Rome. 14. Of the Inscription Mystereium on the Pope's Crown; and of a Woman-Pope.

Ver. XV. The Waters which thou sawest where the Whore sitteth, are peoples and multitudes and nations and tongues. This Interpretation of Waters in reference to the describing of the Extent of the Whore's Jurisdiction does imply that it was very large: and if we com-

pare it with what is in the Thirteenth Chapter, v. 7. it seems to indicate no less compass then that of the whole Empire. For the Beast there is certainly the whole Empire, and it is but said of him, ἐπὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος. Here is not indeed in this present verse πάντες λαοὶ καὶ ὄχλοι, &c. for the Angel here delivers a precept of the Art of interpreting of Prophecies, and therefore could not so well say that *Waters* signifie All peoples and multitudes; but his heaping up so many words more then in the fore-cited Verse of the other Chapter, and that in the plural number, seems to drive at as large extent as the other. Which the consideration of his calling these Peoples and Multitudes and Nations and Tongues τὰ ὕδατα τὰ πολλὰ in the beginning of this Prophecie (which seems to point at the whole Empire, as I have intimated above) does farther ratifie. To which you may adde, that both *Grotius* and *Alcazar* understand the meaning of the place of the universal extent of the *Roman Empire*. And à *Lapide* also, who glosses upon the Text; *Aqua quas vidisti* (saith he) *significat omnes gentes & populos quibus Roma imperabit.*

Par. 1. Agr. 7. But that the *Two Horns* of the Second Beast import the same thing, I have already named; and whether this *exercising all the power of the first Beast before him* may not as well respect extent of place as the kinds of power, I leave to further disquisition. Enough already has been produced for the making good of the seventh Agreement of our first Parallelism.

Ver. XVI. *And the Ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. To burn with fire is a Diorismus, and signifies onely to consume and destroy, and to make to cease to be what it was. What execution also the making of her desolate and naked and eating of her flesh does imply, I shall defer to declare till the last part of our Discourse.*

In the mean time having so plainly discovered that this *Whore* is not a City built with Wood and Stone, but an Hierarchical Polity degenerated into a kind of Idolatrous Paganism, the very same with the *Two-horned Beast* or Pseudo-prophetick Body, I must confesse I see no necessity of any such War as should aim at the burning of the ancient City of *Rome*, but that this Prophecy may be fulfilled without any such martial noise, or ruines, or garments rowled in bloud. Which is a thing seriously to be considered for the peace and welfare of Christendom. For the hatred of these *Ten Horns* against the *Whore*, and their persecution of her, implies no such raising of Forces, or marching in Battalia against Bulwarks and Walls and Houses, and taking so long an Expedition as to *Rome*. For this City is larger then to be comprised within the whole confines of *Italy*. For it is a Pseudo-prophetick Polity that has spread through the whole Territories of the Empire, a Water-Nymph whose skirts are so large, that she has sat floating upon the whole Imperial Ocean for these many Ages; and therefore is such as neither the Punishment of *burning* nor *drowning* is competible to, in that crass and literal sense as vulgarly is understood. But of these things in their more proper place.

Ver. XVII.

Ver. XVII. For God hath put in their hearts to fulfill his will, and to agree and give their Kingdom unto the Beast. This seems to be but the very same with the thirteenth verse, *These have one mind*, (*μίαν γνώμην ἔχουσι*, which answers to *τοῖσιν μίαν γνώμην* here) and shall give their power and strength to the Beast. But that which is the most stupendious Arcanum, and not to be thought upon but with the greatest humility and veneration, is, That God is here entitled to this counsel and joint-purpose of these Kings; he is said to put this in their hearts, and it is called the fulfilling of his purpose or counsel (*τὴν γνώμην αὐτοῦ*) to give their Kingdom to the Beast. Of which the easie sense is, to contribute their Kingdoms to make up this Ten-horned Beast; as the children of Israel might be said to contribute to the golden Calf.

2. This seems a wonderful passage of Providence, which that of S. Paul Act. 17. will hardly come up to, where speaking of the gross Idolatries of the Pagans which reigned in the world so many Ages, *And the times*, saith Verf. 30. he, *of this ignorance God winked at, but now commandeth all men every where to repent.* But God is said here not to wink at the thing, but to put it into the hearts of these Kings, &c.

Wherefore it seems most like to that of *hardening Pharaoh's heart*, that he might not let Israel go; or of the Jews crucifying our Saviour Christ, whom (*Peter saith*) they took, and by wicked hands crucifi'd, and A. R. 2. 23. slew him, *τῇ ὀλεσμένῃ βουλῇ καὶ παραγνώσει τῷ θεῷ ἐκδοτον*, being exposed and given up to them (as it were) by the determinate counsel and foreknowledge of God. Wherefore it should seem that such invincible circumstances and inviting opportunities which God by his permissive or more positive Providence brings into the world, to try or rather discover what is in the hearts of the wicked, and which he is well assured will naturally take effect in those that are laps'd into this lower Fate, are look'd upon as Suggestions or Transmissions and Motions upon the hearts of men from God himself; and that by such a providential frame of affairs of his allowing at least, if not contriving, the minds of men are determinated to act thus or thus. And no other way then this need we understand touching Pharaoh's heart being hardened by God: the grand cause whereof was his permitting the Magicians to emulate, if not equalize, the Miracles of Moses for the most part; for so the Text runs, *And the Magicians did so with their Inchantments, and Pharaoh's heart was hardened.*

And it is as easie to conceive that it might be permitted to the Pseudo-prophetick Beast (by the officious Assistance of the Powers of Darkness) to doe such Miracles and use such ways of imposing upon the Ten Kings as would certainly enough determine them to the Idolatrous Religion of the Empire. But that they were thus certain to be deceived, is the fault of their own lapse and of the after-Consequences of it, not any Injustice in God.

3. But it is here seasonable to consider (lest that School of false Prophets sacrifice too much to their own Nets, and too lavishly applaud the marvellous pitch of their own policy and the policy of their predecessours,) how the *Romish* Politicians have hitherto rowed in a manner

Apoc. 18. 7.

manner with the stream, and how God has *winked* at the times of this Ignorance. But let them be assured that the Night is far spent, and the Day is at hand wherein God will no longer wink nor men be so universally asleep and in so deep a sopor, but that they will be easily awaken'd by that voice of *S. Paul* commanding all men every where to repent; or, if you will, of *John the Baptist*, *Repent, for the Kingdom of God is at hand*. For there is no other prevention of that dreadful and peremptory judgement against the *Great Whore*, (who, being lulled in security by long and fatal successes, faith in her heart, *I sit as Queen, and am no widow, and shall see no sorrow*) then by casting away her Idols and by serving the living God. Otherwise the stream of Fate and Providence will turn, and that Doom shall be fulfilled upon her in the most unwelcome sense, *Therefore shall her plagues come in one day, death and mourning and famine: For strong is the Lord God that judgeth her*. For her time of prosperity is set, as is plain by what follows in this present verse of this Seventeenth Chapter;

4. *Untill the words of God be fulfilled*. That is, These *Ten Kingdoms*, which were contributed to the making up the *Ten-horned Beast* which was to be rid by the *Whore* and be at her devotion, will be in this subjection but such a time as is decreed by God and predicted by his Prophets. So long indeed they will be her servants, *ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ*, till the words of God be fulfilled spoken by the mouth of the Prophet *Daniel*, but no longer. For in *Daniel 7*. it is plainly said of the *little Horn* that there takes upon him *to change Times and Laws*, (that is, that makes what Festivals and Solemnities he pleases, and for his own advantage appoints Laws and Institutes not onely new, but grossly clashing with the known Laws of God) that *they shall be given into his hand for a time and times and half a time*. But then it presently follows, *But the Judgement shall sit, and they shall take away his dominion, to consume and to destroy it to the end*.

A. B. 9.

This 17th verse therefore gives a reason of the unexpected hatred and hostility of the *Ten Horns* against the *Whore* in the foregoing verse, namely, That their giving their Kingdoms to the Beast (which is their professing of that Idolatrous Religion they were intoxicated with by the *Whore* that rides the Beast) was to be but for a determinate time foretold by the Oracles of God; but that Period expiring, the Scene of things would fatally change, and the doom of the *little Horn* or of the *great Whore* would be executed upon them. And *there is no kicking against the pricks*, as our Saviour told *Saul* out of Heaven. And I wish those whom it most concerns would believe the voice, and so become of Persecuters the true followers of Christ, and living members of his body, the *truly Catholick and Apostolick Church*, and would cease to be the Body of an Harlot.

5. But we may observe from the joint consideration of these two verses together, That these *Ten Kings* their giving their Kingdoms to the Beast, and their being in league with the *Whore*, is all one. For their being guided by this *Whore* makes the *Empire Beast*, by making it Idolatrous. And for these *Ten Kingdoms*, though their Kings be called the *Horns* of the

the *Beast*; (As the four Successours of *Alexander* are called the four *Horns* of the *Beast* Empire divided into four shares;) yet these Kingdoms themselves may be look'd upon as the greatest share of the Body of the *Beast*, while they are at the devotion of the *Whore*, and profess her Idolatrous Religion. Whence their flying upon the Harlot to consume her is *ipso facto* the dissolving or destroying the *Beast*, that is, the making the Empire to cease to be Idolatrous.

Wherefore it is plain that the continuance of this *Ten-horned Beast* is said to be determined by God in this Chapter as well as in the Thirteenth, where it is said that *it is given unto him to continue forty two months*, which is plainly *three years and an half*, the same that a *Time and Times and half a Time*. Whence the truth of the seventeenth Agreement of our second Parallelism is cleared.

Ver. XVIII. *And the Woman which thou sawest is that great City which reigneth over the Kings of the Earth.* The adjection of this last part of the Interpretation is of special consequence, and very answerable to the event of things. For this Idolatrous Hierarchy having at first as magnificent a Seat in the Oriental part of the Empire as the Occidental, and both these Imperial Patriarchates being in a manner alike engaged and alike active, or at least alike authoritative, in the debauching of the Empire with Idolatrous doctrines and practices; the Seat of the Great *Whore* is not restrain'd necessarily to one place more then another at first. But because afterwards this Occidental Patriarchate did so much emerge above the other, and exceed the other, not onely in his peremptoriness and activity in keeping up and propagating Idolatry, and is so foully besmeared, or rather has been so swinishly drunk, with the blood of the Witnesses of *Jesus*, but also besides all this did acquire to himself the Right and Title of *Universal Bishop*, and has for a long time laid claim to and exercis'd this power; (to say nothing of his high insultations over the *Cæsarean* Majesty, and his usurping as well his Rights, as wearing the Imperial Ensigns) I say, this Idolatrous Hierarchy growing so big in time in these Western parts of the Empire, and their power shrivelling up or melting away so much in the Eastern, and not continuing in nor advancing to that gross measure of *Antichristianism* that is found in the other, the Spirit of God has accordingly more strongly stamped the mark of discovery on the *Western* Hierarchy then on the *Eastern*; and because that See lays claim to an Universal Jurisdiction, has made *Old Rome*, I mean the whole Hierarchy whose Head is seated there, to be this *Great Whore*. For he saith, *The Woman which thou sawest is that great City which [now reigneth] over the Kings of the Earth.* For it is the present Tense, and spoken in *S. John's* time, when there was no Seven-Hilled City that reigned over the Kings of the Earth but *Old Rome*. And therefore of necessity it is she.

2. But besides that *ἡ ἔχουσα βασιλείαν* signifies in the present Tense, and is all one as if one should say, *qua nunc regnat*; it is farther observable, that if it were not determined to this sense it would rather be a Negation, if a man may speak it with reverence, then an Interpretation, and would be added to no purpose, as being of an uncertain sound, and not able

to

to signify any thing but what was said before. For in that she is said to *whore with the Kings of the Earth*, and to *ride the Beast*, and to *sit upon Peoples and Multitudes and Nations and Tongues*, this already amounts to as much as the *reigning over the Kings of the Earth*. Wherefore this Adjection must have this peculiar in it, that in saying ἡ ἑξουσία βασιλείαν, it implies that that City was meant that ruled the world in S. *Fohn's* time, and therefore is the *Seven-Hilled Rome*.

But why do I goe about so industriously to prove that which our very Adversaries do not deny, as *Ribera* and *Cornelius à Lapide*, who both acknowledge *Old Rome* here meant, and *Alcazar* also and *Bellarmino* upon particular evincement from this verse? The words of *Bellarmino* are, *Neque enim alia Civitas est qua Joannis tempore imperium habuerit super Reges terra quam Roma, & notissimum est supra septem montes Romanam edificatam esse*. Which two things joyn'd together is a Demonstration that *Rome in Italy* here is meant, and no other City.

3. The sense therefore of the Verse may be clearly delivered in this short Paraphrase. The *Woman* which thou sawest riding on *the Beast that was, and is not, and yet is*, is that great City which now ruleth over the Kings of the Earth, that is to say, it is *Rome*, whose Inhabitants, though flowing successively, are accounted one and the same City, because included within the same walls or buildings; as that is accounted one and the same River that flows betwixt the same banks, though the same Water does not continue for a day together.

This *Woman* then which S. *Fohn* saw riding the Empire under the last Head thereof, upon the pretence of being the true Catholick and Apostolick Church, though indeed become an Apostatized Harlot, this *Woman*, I say, is that very City, that great City, that great *Roman* State or Polity that now rules over the Kings of the Earth, saith the Angel to S. *Fohn*. But where or from whence could that be but from *Rome* the Imperial City? Whence it is evident that the Roman Catholick Church (as she calls her self) which rules the world from the Seven Hills, is to be understood, as being look'd upon as one and the same *Woman*; this new *Roman* Hierarchy succeeding and being seated as much in the same City, that is, as much within the *Roman* walls, as that ancient Polity was.

Which is as easy to conceive, as if one should prophesy of a certain River that it should run bloud three hundred years hence, and then should adde that this River is that River that now discharges it self with seven mouths into the *Mediterranean*. For it is evident that this must be understood of the waters of *Nilus*, and yet not of those that flow now, but those that shall flow three hundred years hence. And as we would say, that this very River *Nilus* that runs now into the *Mediterranean* is the River that will run tinctured with bloud three hundred years hence, though the water is not the same now and then nor of the same Quality: so might it be said in S. *Fohn's* time that that very City (meaning the Power or Polity there) which then ruled the world would ride *the Beast that was, and is not, and yet is*, so many Ages after, though the Polity be no more the same then the water of *Nilus* now running is the same with the bloody water which is foretold shall flow within his banks three hundred years hence.

So

So easy and natural is the Expression of the Angel in this last verse, and so manifest the determination of the Woman's Seat to *Old Rome*, accordingly as it has come to pass.

4. And that the Vision of the *Two-horned Beast* may keep perfect pace with this of the *Whore*, for the same reasons which I have already here alledged the Seat of the *Two-horned Beast* is likewise at last restrained to *Rome*, as the onely See of the Universal Head of the Pseudo-prophetick Body.

Which restriction is discoverable as well by the Numeral Name of the Beast, as by numbering that Number comprised in his Name. The former Computation is observed by Bishop *Dounham* to be cavilled against by some as *Cabbalistical*. But he proves it plainly enough out of *Irenaeus*, that this kind of Computation is *Traditionary* even from *S. John* himself: And though a many *Pseudo-Cabbalists* have brought the very name of *Cabbala* into a suspectedness, yet I must confess that I think the same thereof was not raised upon nothing, but that there was such an hidden way of delivering the great *Arcana* of knowledge, and that part thereof was the Symbol of *Numbers*, (which is frequent in this Book of the *Apocalyps* as well as continual in the first Chapter of *Genesis*.) Not to take notice that that very Expression of *Alpha* and *Omega* seems to be *Cabbalistical*, there being frequent mention with them of *Aleph lucidum* and *Aleph tenebrosum*; concerning which *Robert Flud*, (who pleased himself in diving into these depths so far as his bucket would reach) *Habetis*, saith he, *Aleph Cabbalistarum tenebrosum in lucidum conversum, omnia creans, calumque & terram informans, & consequenter habetis Alpha & Omega Principium & Finem*. This is answerable to that verse of *Orpheus* concerning God,

De Antichrist. lib. 6. cap. 4.

Meteorolog. Cosmic. lib. 4. cap. 3.

Ἀρχὴν αὐτὸς ἔχων ἀρχὴν καὶ μέσον καὶ τέλος

Which *Plato* calls ἡ παλαιὸν λόγον and I doubt not but was the doctrine of the old *Cabbalists*, and in all likelihood hid in some such dress as this.

Grotius acknowledges the phrase of *Alpha* and *Omega* to be *Rabbinical*, and to be taken from their *א ל פ ח ו ט י ק ר*. And that which follows, ὧν καὶ ὁ πῦρ καὶ ὁ ἔρχομενος, what is it but a *Talmudistical* Exposition of *אור* or *יורה*; and is peculiar to this Book of the *Apocalyps*. Wherefore if it be found to *Cabbalize* in other things, this *Cabbalistical* computation of the *Number of the Beast* is rather the more credible for being *Cabbalistical*.

Apocal. 1. 8.

5. Now by this Computation his Name is found to be *Ααλειν*. For the numeral values of these letters will amount to 666.

Α Α Τ Ε Ι Ν Ο Σ

30. 1. 300. 5. 10. 50. 70. 200.

Put these together and they will make up just 666, *Grotius* excepts against the Orthography of *Ααλειν*, as if it should be writ *Ααλιν*. But besides that *Irenaeus*, a Greek Father, who should know better then *Grotius* or any one else now-a-days how they then wrote the word, does positively affirm the writing of it with *ει* in the very same place where he

he doubts whether *Teila* be so to be wrote, and at such a time when he knew not whether it would ever prove applicable or no; *Joseph Scaliger* gives it for a rule, That the *Greeks* in *Latine* words turn a long *i* before *n* into *ei* as *Σαβεῖν*Ⓢ, *Ἀντιβεῖν*Ⓢ, *Ἀαῖν*Ⓢ. And indeed the *Latines* themselves wrote in stead of *i* long, an *ei* diphthong. In *Ennius* there are infinite examples thereof.

Poinci sunt solitei ses sacrificare puellōs
Diveis.

In the seventh Book of his *Annals*: And again in the same Book,

Quorum virtutei bellei fortuna pepercit,
Horundem me leibertatei parcere certum est.

I shall produce but one single verse more, but which affords no less then five examples at once;

Quam preimum Cascei popolei tenuere Lateinei.

So little ground is there for that conceit of *Grotius*.

6. Nor can these Examples be excepted against for their antiquity; because the Ancient *Latines* pronounced the nearest to the *Greeks*, as appears in those diphthongs of *æ* and *æ*, and in *γ*, which the After-*Latines* distinguished not from *i*; but it was the *Greeks* short *u*, and they had no other. And that the *Greeks* sounded it like *u*, appears from several words, derived from that tongue; as in *Sus*, *Super*, *Fucus*, *Turbā*, *Trutina*, and the like, which are from the Greek *ὕς*, *ὑπέρ*, *φύκ*Ⓢ, *τύρβη*, *τρούτανη*. Which *Ennius* keeps to, in that he says *Olympus* and not *Olympus*, *Cuclops* and not *Cyclops*, *Luchnus* and not *Lychnus*; and pronounces *æ*, *oi*, and *æ*, *ai*:

Annal. lib. 1.

————— *Adeste,*
Musai, quai pedibus magnum pulsatis Olumpum.

And for that example of *Cuclops*, it is in the ninth Book of his *Annals*;

Cyclopis venter velut olim turserat, alti
Carnibus humaneis —————

And the third example is also had in the same place,

————— *Lychnorum lumina bis sex.*

For the pronouncing *æ* like *oi*, there has been one example already in *Poinci*; to which you may adde, Book 1.

Quāquam multa manus ad coilei coirola templa
Tendebam lacrumans.

where there is also *lacrumans* for *lacrymans*, which is from the Greek *δάκρυον* by changing *δ* into *l*, as in *Ulysses* from *Ὀδυσσεύς*. We have also had two examples of sounding *æ* like *ai*, in *Musai* and *quai*; to which you may adde out of the same Book,

————— *O gnata tibi sunt anteferendai*
Airomnai.

And infinite other examples there are to the same purpose: whereby it may appear that the ancient *Latines* pronounced more exactly according to the mode of the *Greeks* then the latter *Latines* did; and that therefore it is most likely that the *Greeks* pronounced *Latine* words according to the mode of the ancient *Latines*; and that they saying *Lateinus*, and not *Latinus*, the *Greeks* without any more a-doe spoke and wrote *Ἀαῖν*Ⓢ, and not *Ἀαν*Ⓢ.

ΑαηνϞ. and that if ΑαηνϞ. be found in *Greek* Authors, it is the unskilful officiousness of some pragmatistical Scribe, or Critick that has depraved the Orthography of the word. Of which pragmatisticalness there are innumerable examples. But these are subjects too trivial to insist upon.

7. Thus have we made good the Orthography of the Name. Now the Application is to admiration fitted to the *Two-horned Beast*. For though at first he might wear his Horns somewhat equilibriously; yet the *Eastern* Horn being afterwards so out-topped by the other in every respect, and shrinking into so small a power, the Beast became at last solely in a manner *Σηρ ΑαηνϞ.*, not *ΡωμαιϞ.* And it is well known that upon the Division of the Empire into *Eastern* and *Western*, the *Greeks* called the *Western* Churches the *Latine* Church, but called themselves *Romans*.

Wherefore whenas not onely the *Latines* but the *Greeks* called themselves *Romans*, and their Emperours *Imperatores Romani*, their City also *New Rome*, and the Countrey about it *Romania*; the *Latine* Church, or *ΚληρϞ. ΑαηνϞ.*, is very particularly and discriminatively aimed at and described by this *Numeral* name of the Beast *ΑαηνϞ.*, the Event exactly agreeing with the Prophecy. For this distinction of the *Greek* and *Latine* Church was so notorious and acknowledged, that in general Councils the *Western* Bishops were called the *Latine* Bishops, and the Subscriptions of them both were accordingly distinct under the Titles of *Patrum Latinorum & Patrum Græcorum*. Thus exquisitely does the Name of the Beast determine him to *Rome* and *Italy*.

8. Nor is it any thing to the purpose to say there are several other Names wherein the letters will make up 666. For that this of *ΑαηνϞ.* is notwithstanding the right, not onely the Event shews, but the Connexion which the *Two-horned Beast* has with the *Beast that has Seven heads and Ten horns*, which is undoubtedly the *Roman* Empire. Who therefore so fit to play these pranks therein as this *Latine* Beast, as he is discovered to be, and doth so *Latinize* in every thing; *Mass*, *Prayers*, *Hymns*, *Litany*, *Canons*, *Decretals*, *Bulls*, *Councils*, *Bible*, and every thing so in *Latine*, that it cannot seem a slight cause that moved the Spirit of Prophecy to characterize him so particularly by this Name? I say, not every thing whose Name contains 666, in the letters thereof, can be this Beast; but together with a Name containing this Number, all those things that are said of the *Two-horned Beast* must be also applicable to what-ever any one will pitch upon for Him. For no man that minds what he saith will argue thus; This Person or Polity's Name comprises 666, therefore he is the Beast; but rather thus, This Person or Polity does or has done all those things that the *Two-horned Beast* is said to have done in reference to the *Roman* Empire, and moreover his Name also comprehends 666; wherefore this is most assuredly the Beast. This is sound Reasoning, yea perfect Demonstration.

9. Hitherto we have but numbered the Number of the Beast in the Name of the Beast. But there is a farther piece of *Cabbalism* in the numbering the Number it self, whereby the chief Residence of the Beast will again be determinately detected, and the now *Roman* Catholick Church, so called, discovered to be chiefly aimed at in this Vision of the *Two-*

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horned Beast. Wherefore as in the ancient *Cabbala* the Number *Ten* and the Number *Thirty six* are each called the *Tetractys*, whenas indeed they are rather the *δυναμις* or *power* of the *Tetractys*, (though more in a *Cabbalistical* sense than a Geometrical or Arithmetical) the one arising from the parts of *Four* put together, the other from the addition of the *four first feminine and masculine Numbers*: so is this Number of the *Beast* (though it be called his Number) rather the *power* of that Number that detects the *Beast* than the Number it self.

For he could not say, *ὧδε ἡ σοφία*, and, *Let him that has understanding count the Number of the Beast*, if it were a mere reading of the Number, or but summing the *Numeral* letters of some Name. Therefore there is a greater skill required to the counting of the *Number of the Beast* than of the *Number of his Name*. And yet it is to be counted *humano more*, as it is intimated by [*It is the Number of a man.*] But there is no numbering of one Number given but by extracting of the Root.

10. Wherefore as the Square-Root of 36. may rightly be conceived to detect that that famed *Tetractys* had a relation to the *Hexameron* of *Moses*, and signified that every Day's Creation had its *Feminine* Principle as well as *Masculine*, the *First* it self not excepted, (which is consonant to that Aphorism of the Jews, *Nulla virtus divina descendit sine indumento*, and to *Moses* his assimilating the *First Day's* Creation to *Light*;) so the Square-Root of this Number of the *Beast* may also detect to whom this Vision of the *Two-horned Beast* doth belong. And I have already shewed in my *Mystery of Godlineß*, that the Root of this Number is 25, and that it does plainly agree with several substantial Observables concerning the *Church of Rome* and their City, and that in a perfect *Ἀρμονία* to 12, which is the Root of 144, the number of the Regiments that appear with the *Lamb* on *Mount Zion*. Which things being sufficiently cleared in the said Treatise, and may be more copiously understood out of Mr. *Potter*, I shall spare to speak any thing farther of them in this place, but wholly remit the Reader thither for satisfaction.

Book 5. Ch. 16.
Sect. 8.

Paral. 2. Agr. 9.

11. In the mean time I will not stick to conclude, that it is apparent partly from what I have delivered there, and partly from what is added in this place, That the *Seat* as well of the *Two-horned Beast* as of the *Whore* is at last in their respective Visions determined to *Old Rome*, as being the most permanent and conspicuous Residence of the Apostatized Priesthood, and such as, by being so notorious an Instance of this Wickedness, becomes a Measure and Rule of comparing and judging of the greatness of the Apostasy of other Churches by their nearer accession and agreement to this *Queen of Harlots*. And therefore by intimating the *Name*, *Number* and *Seat* of this chief part of the Apostatized Clergy, it gives us the clear knowledge and fast apprehension of the whole corrupted Body and all the parts thereof, where-ever and how long soever they be found within the Boundaries of the *Roman Empire*.

But when once they are swallowed up and washed off by some extraneous Power, and fall under the Jurisdiction of some other Empire, I must confess (though we may judge these too by this measure) I do not see how they then can so well be concerned or aimed at in these two Prophecies,

phacies, both the *Two-horned Beast* and the *Whore* being look'd upon as Riders and Guiders of the Beast with seven Heads and ten Horns, and therefore supposed within the *Roman Empire*. Which is a plain cause why these Prophecies have laid so fast hold on the *Church of Rome* in the conclusion of them, as if she were in a manner solely concerned. For it was fit so to doe by reason of her Permanency in Duration, as well as Eminency in wickedness.

Which may be one reason also why this body of the adulterate *Clergy* is called *the Beast with two Horns*; because all those Patriarchates annu-merated to the *Greek Church* were betimes swept away, a new Empire overflowing them, whenas the Patriarchate of *Constantinople* was free from this inundation till about two hundred years ago. So faithful is the Spirit of Prophecy in the Prefiguration of Events; as he may easily see that pleases to consult History. In the mean time, as I said, it is manifest enough that the *Seat* as well of the *Whore* as the *Two-horned Beast* in each Vision is determined to *Old Rome*. Which is the last Agreement of our first Parallelism.

12. As the last of our second is, That the *Seat* of the *Seven-headed Beast* is left free in either Vision, and not fixt to any Metropolis. Indeed the *Seven Heads* of the Beast being also interpreted of the *Seven Hills* of *Rome*, it is apparent that the Beast has some relation to that place, and must have some Title or denomination from that City, else why should the Beast's Heads have any thing to doe to typifie those *Seven Hills*? But the Prophecy, as it were *datâ operâ*, declining the fixing the Imperial Seat of the *Seven-headed Beast*, bestows that Privilege on the *Whore*, assigns her the *Seven-Hilled seat*, saying, *The seven Heads are seven Hills where the Whore sitteth*. Which is admirably agreeable to the event. For indeed *Rome* has been the constant See of the *Whore*, but the *Seat* of the *Seven-headed Beast* has been very changeable, some time at *Rome*, then at *Constantinople*, and lastly in *Germany*.

13. And thus we have seen the exquisite Congruity and Coincidence of all the parts of the Visions of these *Thirteenth* and *Seventeenth* Chapters one with another: which though they be so accurately correspondent, yet I must confess not altogether so adequately, but that the Vision of the *Whore* bears a more press and close respect to the *Church of Rome* all along; and besides the plain designment of her *Seat*, which is common to both, her *gorgeous attire* and *bloud-thirstiness*, or rather her being so lavishly *bloud-drunk*, as she is described, seems to appropriate the Vision more peculiarly to her than the *Greek Church*. Which *Drunkenness* as well as *Gorgeousness of Apparel*, though it be not all along the reign of the *Whore*, yet according to the nature of these Prophetick Figures, which exhibit the whole Succession of affairs under one joint show, they were without any discrimination to be represented at once.

Which Consideration may take off any the like scruple in these Prophetick Schemes and Representations. For what was done but for a while adorns those Images as much as what is permanent, there being no mention of Succession of time, but all represented at once.

14. And therefore, though that Inscription [*Mysterium*] upon the

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De Antichristo, lib. 1. cap. 7.

Pope's Crown, which was questionless in imitation of the Inscription on Aaron's Mitre, (all his vestments and ornaments being so industriously imitated in the Pontifical Habillments) be now turned into *Julius Pontifex Maximus*; yet it is not the less probable that it was glanced at in this Description of the *Whore*. The truth of which Story Bishop *Downham* does assert with all imaginable confidence. *Quod autem ait in fronte Meretricis scriptum fuisse nomen [Mysterium,] id in Romano Pontifice completum esse pro comperto habemus.* Which passage is so confessed a truth, that *Lessius*, in his Answer to King *James*, could not deny it. Wherefore as our Saviour Christ's uttering that first verse of the twenty second Psalm, *My God, my God, why hast thou forsaken me?* intimated to the world that the whole Psalm was a Prophecy of his Passion; so this first word of the Name of the *Whore of Babylon* on the Papal *Tiara* was an indication that the whole Name or Title belonged to the Pope with his Clergy, and that they are this *Great Whore* that has made drunk the Inhabitants of the Earth with the cup of her Fornication.

Lib. 1. cap. 28. The 7.

This Inscription on the Pope's Crown, and the chusing of a *Woman-Pope*, who (besides other feats) betray'd herself to be a *Whore* by falling into labour in the streets of *Rome* at a solemn Procession, (and did therein by a palpable Hieroglyphick insinuate to the world that *Rome* was indeed the Seat of that great Apocalyptick Strumpet) are two notorious *Specimens* of that *Focantry* and *Festivity*, as I may so speak, that is sometimes observable in Divine Providence, answerable to that Ludibundness in Nature in her *Gamaieu's* and such like sportful and ludicrous Productions. And verily this Accident of a *Woman-Pope* is as assured a truth as that of the Inscription, if the Testimonies of above three score Authors, and that of the Romish Party, may be thought sufficient to assure it. All which are produced by *Gabriel Powel* in his Theological Disputations *De Antichristo*. But these things I was not hasty to interweave in my Exposition of these Chapters, the contexture of things being abundantly clear and full and firm without them.

CHAP. XVI.

1. What remains for the making up the fullest assurance that can be desired of the truth of our Joint-Exposition.
2. That the Roman State; from the beginning to the end, is to be look'd upon as One Kingdom or Empire, appears out of *Florus*.
3. That there had been Five sorts of Supreme Magistrates in *S. John's* time in the Roman State, Reges, Consules, Tribuni Consulares, Decemviri, Dictatores: and that the Tribuni Plebis were no Supreme Power.
4. Nor the Tribuni Militum simply so styled.
5. But that the Decemviri and Tribuni Consulares were.
6. As also the Dictators.
7. That there had been no more then Five sorts of Supreme Governours in *S. John's* time; and that the Interreges were not, nor were at all reckoned by Historians, a Supreme Government distinct from that of Kings.
8. That the Triumviri

umviri Reipublicæ constituendæ was either a Scuffle and Confusion in the Roman State, 9. Or else a formal Cæsareate exercised by Augustus, Lepidus and Antonius. 10. That there is full and sufficient ground from Reason and History not to reckon the Triumvirate of constituting the Commonwealth a Sixth Form of Government distinct from Emperours and the Five fore-going Forms. 11. That though there had been some other Forms truly distinct, but yet of a near affinity with some of the other, it had not been so harsh to have accounted them one with those they had that nearness with. 12. But that there is a greater Exactness then this in the Application of this Vision, and such as Scepticism it self can hardly doubt of. 13. The Conclusion of the whole drift of the Chapter, with a fuller enforcement of the truth thereof.

1. I Have now finished my Joint-Exposition of these 17th and 13th Chapters of the Apocalyps, saving that I am more fully to confirm that part concerning the Seven Heads being Seven sorts of Supreme Governours succeeding one another in the Empire; as also more particularly to indigitate How exact an Image of the Beast that was slain the Revived Beast became in points of Superstition and Idolatry. To which if I adde a solid confutation of Ribera's Interpretation of the Seven-headed Beast, as also of Grotius his, I think there will be nothing wanting to the greatest assurance of the truth of our Interpretation that any one can desire.

2. In the first, the Controversie is onely concerning the Six first Heads, Whether from the Kings to the Pagan Emperours, speaking inclusively, there were Six Forms of Government, and no more: or, if you will, Whether there were just Five before the Roman Cæsars.

That the Roman Kingdom or Empire is to be reckoned from their first Kings downwards, I think no man will scruple, nor that it is all along the same Beast, as well as Florus considers it as one Man, and distinguishes his Ages, allotting the first 250 years from Romulus to the Infancy of the Roman People or Empire, and then 200 years more to its Youth, and then 250 years more, which reached to Augustus his time, to the Manly Age of the Empire; but the next 200 years he calls *Senectutem Imperii*. Which shews plainly that he looks upon the whole Succession as one and the same Empire, though under several growths; which yet was longer-lived a great deal then to be accounted old in Trajan's time. Wherefore History it self looking upon the whole Succession of the Roman People as one Body Politick, there can be no harshness at all in describing this Body by such a number of Heads as reached from the first beginning of this Succession to the last Period of the Empire.

3. Five whereof had passed away in S. John's time, and no more nor no fewer then Five, as I come now to make good, namely, Kings, Consuls, Tribunes, Decemviri and Dictators. For the People of Rome had never any other Supreme Powers over them but these, before their Cæsars; viz. Reges, Consules, Tribuni Consulares, Decemviri, Dictatores.

Of *Kings* and *Consuls* there is no controversy at all. Now for these *Tribuni Consulares*, they are so called, to distinguish them from the *Tribuni Plebis*, and the *Tribuni Militum* ordinarily so styled, neither of which were the Supreme Powers of the *Roman State* or *Empire*. For the *Tribuni Plebis* were rather *Plebis* then *Populi Romani Magistratus*. And for those few years wherein they hindered the chusing of other Magistrates, the City was look'd upon to have no Magistracy at all. *Quatuor annis sine Magistratibus Roma fuit*, saith *Sextus Rufus* of that time. Which condition of the City *Diodorus Siculus* also calls *ἀναρχίαν*. And that likewise of *Marcus Varro* in *Gellius* plainly shews that they could be no Supreme Power. *In Magistratu habent alii Vocationem, alii Prensionem, alii neutrum. Vocationem, ut Consules & alii qui habent Imperium: Prensionem, ut Tribuni Plebis & alii qui habent Viatorem: Neque Vocationem neque Prensionem, ut Quaestores & ceteri qui neque Licetorem habent neque Viatorem*. Where it is plain that the *Tribuni Plebis* are reckoned amongst them *qui non habent imperium*, and therefore are no Supreme Powers.

A. Gell. Noct.
Attic. lib. 13.
cap. 12.

Liv. lib. 8.

De Magistr.
Roman. c. 16.

4. No more are the *Tribuni Militum* simply so styled, as appears out of that of *Livy*: *Disciplinâ enim militari, miles Centurionis, Centurio Tribuni, Tribunus Legati, Legatus Consulis paret imperio*. But the *Tribuni Militum Consulari potestate* are those *Tribuni Consulares* which I have already named. Of which *Fenestella*, *Penes quem sanè Magistratum (ut ipsum nomen indicat) eadem quæ apud Consules potestas erat collata est, nominibus tantum immutatis, ac Plebis ratione haberi cæptâ*.

Liv. lib. 3.

5. That the *Decemviri* was a Supreme Power, is plain out of *Livy*. *Anno trecentesimo altero quàm condita Roma erat, iterum mutatur forma Civitatis ab Consulibus ad Decemviros, quemadmodum ab Regibus antè ad Consules venerat, translato imperio*. As also out of *Sextus Rufus*. *Quadraginta enim novem annis Roma Consules defuerunt: sub Decemviris, duobus; sub Tribunis militum, quadraginta tribus; sine Magistratibus Roma fuit annis quatuor*. So *Rufus* in his *Breviarium*, where a late Edition has most grossly corrupted the Text, reading for *Quadraginta enim novem annis*, *Novem enim annis*, and after, *tribus*, for *quadraginta tribus*, forgetting that the Historian had said a little before, that the People of *Rome* were under *Consuls* four hundred sixty seven years, namely, from *Brutus* and *Poplicola* to *Pansa* and *Hirtius*, but that he reckons within this space but four hundred and seventeen *Consuls*. How then can nine years make up the difference? But this onely by the bye. From hence it plainly appears that the Supremacy of these *Tribuni militum* as well as of the *Decemviri* is avowed by this Author; the Consular Power ceasing in their time. And as for the shortness of the reign of the *Decemviri*, who continued but two years, it can no more put them out of the Catalogue of these Forms of Government then *Otho's* reigning but three moneths can put him out of the Catalogue of the *Roman Emperours*.

De Mag. Rom.
ca. 8.

6. And lastly, that the *Dictators* were a Supreme Power is not doubted, but is plainly affirmed by *Fenestella*. *Ea summa quidem apud Roma-*

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nos potestas fuit, à qua nec provocandi jus fuisse, & animadversionem in capite cujusunque civis Romani, totiusque Reipublica summam ditionem penes ipsam habuisse, veterum scripta testantur. Nor does the Consuls remaining while the Dictator is in power make any thing against us; for there were Consuls also during the reign of the Emperours. But while the Dictator was in being, the Consuls were not the Supreme Head of the Roman State, nay had less to doe then under the Emperours. And though this Power was not to continue long, yet upon the exigencies of affairs it was often repeated. Sylla continued in the Office three years together, and Julius Caesar ten: But strait after was committed to him a perpetual Dictatorship joyned with the Title of Emperour, in which Augustus and the rest of the Emperours succeeded him.

7. Thus are we assured that there were Five sorts of Supreme Governours before S. John's time in the Roman State or Empire. And that there were no more then Five, I think we may be easily persuaded, when they can bring no other into competition but the Interreges and Triumviri Reipublica constituenda, which Grotius urges. For it is evident that the Interreges are necessarily reducible to the Regal Power, being but a vicarious Appendage thereto, and not a distinct Species of Supreme Power it self, nor so reckoned by Historians. For Messala Corvinus in his Book De Augusti Progenie mentions onely Reges, Consules, Dictatores, Tribunos militares, Tribunos Plebis, till the time of the Casars, omitting the Interreges and those Triumviri which Grotius puts in for: onely he is mistaken in making the Tribuni Plebis a Supreme Magistrate, as appears from what has been above said thereof. Livie also leaves out the Interreges in his Enumeration of the Roman Forms of Government. *Quæ Liv. lib. 6. ab condita urbe Roma ad captam eandem urbem Romani sub Regibus primum, Consulibus deinde, ac Dictatoribus, Decemvirisque ac Tribunis Consularibus gessere, foris bella, domi seditiones, quinque libris exposui.* Where the Five Forms we contend for are distinctly enumerated, but no mention of any Interreges, (no more then of the Proconsuls) they being but as it were Viceroys, and a sudden and transitory supply of Vacancy destin'd to be fitted up by a timely choice of a perfect and permanent King. But while they were, they are said præfuisse cum Regia potestate & insignibus. So plain is it that the Reges and Interreges are but one Regia Potestas, and therefore rightly typifi'd by one Head of the Beast, not by two.

8. And for the Triumviri Reipublica constituenda, Tacitus, who of set purpose in the beginning of his Annals reckons up all the Forms of Supreme Power in the Roman State, declines the mentioning of any such Triumvirate: *Urbem Romam à principio Reges habuere, (no mention of Interreges,) Libertatem & Consulatum L. Brutus instituit; Dictatura ad tempus sumebantur; neque Decemviralis potestas ultra Biennium, neque Tribunorum militum Consulare jus diu valuit.* Which manner of speech implies that he would not leave out any of the Forms of Supreme Government, though of never so short a continuance, if sufficiently distinct from others. But now when he falls upon those times wherein this Triumviratus Reipublica constituenda was to be noted, he runs over it as not to

be taken notice of, going on onely in this manner, *Non Cinna, non Sulla longa Dominatio, & Pompeii Crassique potentia citò in Casarem*, (which *Cinna* was onely Consul, *Sulla* first Consul and then Dictator, and *Pompey* and *Crassus* Consuls or Proconsuls and no more,) But now where is the very nick of naming this *Triumviratus Reipublica constituenda*, he onely addes, *Lepidi atque Antonii arma in Augustum cessere, qui cuncta discordiis civilibus fessa nomine Principis sub imperium cepit*.

Wherefore according to this description of things, this pretended *Triumvirate* is no Supreme Magistracy, but a Political Scuffle or Scamble or transient Shuffle betwixt these three men, *Octavius*, *Antony* and *Lepidus*. And though they called themselves *Triumviros Reipublica constituenda*, it was but for a blind to the people; nor had they any legitimate creation to that Office, unless *Octavius* be supposed to be Emperour, and they to be appointed or admitted by him into a participation of his Imperial Power. And then it is plain that this is onely a part of the *Sixth Head* which was in being in *S. John's* time. Otherwise it is but a momentary Usurpation and Confusion in the Commonwealth, no legitimate Magistracy at all.

De Magistr.
Rom. cap. 22.

And therefore *Fenestella*, though he first speaks doubtfully of this *Triumvirate*, *Utrum Potestatibus annumerandum censuerim haud satès scio*; yet presently he recovers himself, and speaks more definitively, *Quippe quòd eas Potestates quas injussu præterque Senatùs auctoritatem quisque, non dicam sortitus fuerit, sed per libidinem dominandi arripuerit, Tyrannides potiùs quàm Potestates seu Magistratus appellandos duxerim*. And at the end of the same Chapter, he again smartly taxes the pretence of this Power, and makes it no legitimate Magistracy: *Igitur Tyrannidem prætextu Magistratùs palliare pergentes, sese Triumviros Reipublica constituenda appellavere; quorum nutu & auspiciis omnis Respublica niteretur. Caterum eorum animos, quorsum inclinarent, mox ipse eventus rerum ostendit, omnes res simul divinas humanasque commiscens*. Wherefore things being thus understood, such a transient Scamble as this can be no legitimate Form of Government, but the present Confusion of the *Roman State*, let these Usurpers call themselves what they will, or what-ever others out of fear or Courtship might call them.

9. But if we take this Affair by the other ear, and will look upon *Octavius Augustus* as he was Heir to *Julius Caesar*, in whom was the Supreme Power of the Empire, and also as upon one to whom the Senate had given a Precedency before the Consuls themselves, and a Power unbounded by Law, insomuch that he might rationally be deemed the Prince of the Commonwealth; and that onely upon design he invited and permitted *Antony* and *Lepidus* to partake of his Principate, for the better suppressing of *Brutus* and *Cassius*, and then of his Partners one by the other: these *Triumviri* will be found really three Emperours, (as there have been two, and three, and four at a time in other occurrences of affairs of the Empire, as is well known to any one that knows any thing in History) and not any *Species* of Government distinct from the *Sixth* kind, which is that of the *Emperours*.

For they being three Generals of the Imperial Forces, *Antony* of the Eastern,

Eastern, *Octavianus* of the Western, and *Lepidus* of the African, and of power unaccountable or un subordinate to any other Magistracy, what were they indeed but *Three Emperours* at once, in that Notion that the Roman Monarchs were after called Emperours? And accordingly in History *Augustus* is reckoned to have reigned as Emperour from the decease of his Father *Julius*. To which sense *Suetonius* speaks, *Atque ab eo tempore exercitiis comparatis, primum cum Marco Antonio Marcoque Lepido, dein tantum cum Antonio per duodecim fere annos, novissimum per quatuor & quadraginta solus Rempublicam tenuit*. Upon which *Nauclerus* thus comments, *Regnavit annis quinquaginta sex, duodecim cum Antonio & Lepido, solus verò quadraginta quatuor*. And Chronologers as well of the Pontifical as Protestant Party fix the beginning of his Reign at U. C. Anno 710.

10. Wherefore these *Triumviri Reipublica constituenda* being either no Magistracy at all of the Roman State, or coincident with that of their Emperours; and being also declined in the enumeration of the Forms of Government by the Roman Historians, or else acknowledged of the Line of the Sixth Head, that is to say, of the Order of Emperours; it is plain that there was sufficient, if not a necessary, ground of not reckoning this *Triumvirate* amongst the Heads that had passed in S. John's time, and that therefore the truth of History agrees exactly with the Vision that saith, *Five are fallen, not Six, nor Seven*. For no Historians reckon otherwise, and what can be more satisfactory, then that Prophecie speaks in the very language of History? Or what Harshness or *Indecorum* is it to conceive the Vision to number onely so many distinct Heads as are plainly and confessedly both Heads and distinct, and are taken notice of up and down in History for the remarkable Governments of the Roman State, whereas those that are omitted in the Vision are also pretermitted in Historical Narrations, as either not agreed upon for distinct Heads, or disclaimed to be so?

11. And truly if there had been any other Forms of Government that might have seemed to disturb this solemn Number of *Seven*, provided they had had a very near affinity with some or other of the chief *Seven*, they might have been reckoned as one with such as they had so near agreement to, and so the Beast be still *Seven-headed*, as *Nilus* Seven mouthed; those distinct Rivolets that flow near the main Streams of this Septemfluus River being reckoned as one with those principal ones, and *Nilus* never the less celebrated by the Epithets of *ἑπτάροχλος* or *ἑπτάροχλος* up and down in Authentick Writers. Which liberty had been very tolerable, nay indeed unexceptionable, in those *Five* Heads that already had passed, the account for the future, on which all the weight lies, being so certainly fixed in the *Sixth*, whose course was in the Apostle's time, that it could breed no disorder nor confusion.

12. And yet we find a greater exactness then so. Whence it is manifest that we have the greatest assurance we can desire of the true sense of this Vision as to this point: forasmuch as we have above demonstrated that the *Seven Heads* of the Beast must be so understood as may teach through the whole Succession of Heads from the beginning to the end, and therefore

fore must be the several Successions of so many *Sorts* of Supreme Governours, not *Seven single Persons*; and then find also *de facto* that Five of these Successions do so exquisitely fit the number of those *Five* Forms of Government which according to History were past in *S. John's* time, and that the *Sixth* Government in succession, which is that of the *Pagan Emperours*, was that very Head then in Being. Which things fall out so accurately, that a man would think that *Scepticism* itself could scarce refrain giving assent to so plain a Truth.

13. We have therefore made good that there are just *Six* sorts of Supreme Powers from the beginning of the *Roman* Kingdom to the Apostle's time, namely, *Regal, Consular, Tribunitial, Decemviral, Dictatorial* and *Imperial*. For that of the *Interreges* was a Regal Power, (if considerable at all) and therefore does naturally fall under the Type of one single Head; as that also of the *Triumviri* of constituting the Commonwealth (if it was not a state of war and confusion) was also an *Imperial* Power, though disguised under that other name, and therefore falls under the *Sixth* Head: as must needs seem very easie and natural to him that considers how Collective and *Henopoetical*, as I may so speak, the Prophetick Types are. The consideration of the Collectiveness and Unitiveness of which Types on the one side, and of the express and explicit enumeration, in History, of *Five* distinct sorts of Government before the Emperours, on the other side, must necessarily cast a man into an unshaken security that the Spirit of Prophecy would reckon neither more nor fewer kinds of Governours before the *Emperours* than *Five*. Which point being cleared, I pass to the second; which is, the more fully declaring how fitly and rightly that degenerate estate of the Empire which is prefigured by the *Beast that was, and is not, and yet is*, is also styled the *Image of the Beast*.

CHAP. XVII.

1. That a Relapse of the Empire into Idolatry in general were sufficient to make it the Image of the old Pagan Empire, and yet that the Resemblance is more exquisite and particular.
2. That there was an intended imitation of the Pagan Rites in the Church degenerating.
3. The Pope compared with the Pagan Cæsars, and his Cardinals with the Roman Senate.
4. The Tutelar Saints compared with their Tutelar Deities; as also of adoring of what they eat.
5. The minute multiplication of the Pagan Deities compared with and found to be out-gone by this Pagan-Christian Church in the Presidents of Physick and Rural Affairs;
6. As also in the Presidents of Trades or Courses of Living.
7. The Saints and Heathen Deities compared in their Offices, and how punctually they have surrogated the Blessed Virgin into the place of Venus and the Moon.
8. Most lively Lineaments of Restored Paganism in dedicating the Pantheon to the Virgin and all the Saints; as also the Seven Hills to seven several Saints: in erecting Altars and Images thereon,

thereon, in adorning these Images; in appointing Festivals, in Adoration and Prayers; in Oblations of Wax-candles and Incense; in carrying their Images in Procession, and bidding them in Lent. 9. In Vows, Oathes, Deifying deadmen, Pilgrimages, Miraculous Cures, with the Monuments of them hung up in the Temples. 10. In Aspersions and Purifications by Holy Water. 11. In the driving away the Devil by the jangling of baptized Bells. 12. In their Fabiles and general manner of celebrating their Festivals. 13. In fetching in May, in running about the fields with light Torches in their hands; in sprinkling their Beasts with Holy Water by the Friars of S. Antony; in leaping over S. John's Fires; in Baptismal Spittle; in their Master of Misrule at Christmas; in their Carnivals and other Festivals. 14. That the Image of the Beast is also in some sort revived in their Funerals. 15. But more considerably in their Religious Fraternities under this or that Saint: 16. As also in their shorn Crowns, in their Vows of Virginity, and in their Ninevites or Flagellants. 17. In their pretence of bringing down Christ bodily and personally at the Mass: 18, 19. As also in their more pompous Processions. 20. The great usefulness of the Observation of the punctual correspondency of the Events hitherto to the Predictions touching the state of the Church. 21. His amazement and astonishment at Grotius, that he should decline so clear and easie a meaning of the Image of the Beast, and take up with one so impossible and so unprofitable.

1. I Must confess that the mere changing of the Empire into a Superstitious and Idolatrous condition again, though there were not either any study of, or heedless coincidence with, the particular Modes of that Idolatry and Superstition that was before, yet for the general Agreement therein the Empire thus relapsed might be rightly said to be the *Image* of the former state thereof. But since there is a more particular Resemblance even to Affectation, or else by a strange Fatality, it will not be amiss to note some few of those many Instances that occur, for the greater light and fuller assurance that by the *Image of the Beast* is understood this Idolatrous and Paganly-Superstitious Relapse.

2. And truly that this *Image* was not made by chance, but by imitation, has been already observed even by them that lived in the Roman Church, and who in some sort justifi'd it: as Polydore Virgil in his Proeme to his five last Books *De Rerum Inventoribus*; where he says that the Fathers did receive their Rites and Ceremonies from the Pagans; *sed in bona illorum parte recipiendâ, p̄ ac cum causa fecisse, quippe qui gentes etiam barbaras ad vera pietatis cultum ducere aventes, arbitrati sunt humanitatis condimentis tractandas, cum earum instituta haud prorsus horruerint nec sustulerint, sed meliora fecerint, quò n̄ ullum religionis periculum crearetur, &c.* Where he seems to speak the sense of Gregory the Great in his Epistle to Mellitus; where he would have the Offerings to Demons rather changed than abolished, and that the Feasts of the Gods should be turned into the celebration of the Festivals of the Saints; the Repository of whose Reliques he would (after the manner of the Pagans) have

Lib. 9. Epist.
71.

De Curandis
Grac. Affect.
Sermon. 8.

have adorned with leaves and boughs of Trees at the Days dedicated to their Name. And *Theodoret* bluntly confesses, That the Festivals of *S. Peter*, *S. Paul*, *S. Marcellus*, *S. Thomas*, &c. succeed in the room of the *Dionysia*, *Diasia*, *Pandia*, and other Solemnities of the Pagans. Which shews a timely affectation of *reviving the slain Beast*, in every limb and proportion.

And, lastly, *Durandus* takes so little shame at the imitation of the Heathenish Customs, that he is not content to compare their Dedication of Churches with the Temple of the Jews, but immediately adds the Example of the Dedication of that *Babylonish* Image in *Daniel*, *Nabuchodonosor etiam Rex vocavit omnes Satrapas & Optimates ad Dedicationem Statua aurea quam fecerat*. Which had been more fit to mention in the Consecration of Images. But not to trouble our selves with their professions, the effect will declare their propension to the ancient Heathenish Rites and Customs; as I shall make plain by several brief Instances.

3. As, first, in those *Divine Honours* which I have above intimated that the Pope does affect and accept, as also the *kissing of his Feet*; What are these but an imitation of the Pagan *Cæsars*, who received Divine Honours even before they were dead? And how much less Idolatrously does *Dominus Deus noster Papa* sound concerning the Bishop of Rome, then *Edictum Domini Deique nostri* of the Roman Emperour *Domitian*? Of whom also *Lampridius* and *Aurelius Victor* testify that affectation, *Passus est adorari se appellarique uti Deum*: whom therefore the Pope does very lively imitate; who also from *Diocletian* and other Emperours did learn the holding out his Foot to kiss. And as *Numa* constituted *Martius* the son of *Marcus* (whom he made *Pontifex Maximus*) *judicem ac arbitrum rerum aequè divinarum ut humanarum*, as *Festus* relates; so the Pope, upon the pretence of his Universal Pontificate, claims a right to both Swords, and will be *Cæsar* as well as *Bishop*, as the Roman *Cæsars* before him were as well *Pontifices Maximi* as *Emperours*. Which are lively strokes in the Revival of the *Image of the Beast*.

Polydor. lib. 6.
cap. 8.

To which you may farther adde his *Senate of purpurate Cardinals*, answering to the purpurate Senators which the Emperours had in their Government; and the power of *Canonizing Saints* residing in these Cardinals with the Pope, answering to that of the Senate of Rome, in whom was the right of *Apotheosis*, or of enrolling deceased men in the number of the Gods, appointing them Temples, Altars, Statues, Festivals, as the Pope and Cardinals doe to the deceased Saints that have deserved well of the Church of Rome. See *Polydore Virgil de Rerum Inventoribus*, where he affirms that this was an imitation of the old Roman Custom with all imaginable assurance. *Hujus rei rationem nostri Pontifices secuti non dubitanter videri possunt*.

4. Again, as the old Pagans had their Tutelar Deities of Kingdoms and Provinces and Cities,

Dii quibus imperium hoc steterat —

Chap. 12. Ver.
5. Sect. 5.

(And I have already noted how they used to call out those Tutelar Gods of Cities by a certain Charm) so the Roman Church has her Tutelar Saints, exactly answering to those Pagan Deities; *S. George* for England, *S. Andrew*

S. Andrew for Scotland; S. Patrick for Ireland; S. James for Spain; S. Michael for France; S. Mark for Venice; S. Ambrose for Milan; S. Dionys for Paris; S. Remond for Mechtin; S. Peter and S. Paul, instead of Romulus and Remus, for Rome.

Besides, the appropriating of these Saints to peculiar Offices is exquisitely Pagan, like their dividing of that one Object of Divine worship into many; concerning which *Pliny* would thus apologize, *Fragilis & laboriosa mortalitas in partes ista digestis infirmitatis sua memor; ut portionibus quisque polleret quo maxime indigeret.* And therefore upon this account the Pagan Deities are in a manner innumerable, Onions and Garlick being not excluded from a kind of Divinity.

Hist. Natur.
lib. 2. cap. 7.

Τὸ γὰρ τῶν πορρῶν, τῶν δὲ ὁσίων θεῶν.

Of these Egyptian Idolaters is that smart rebuke of Tully, * *Ecquidem tam amentem esse putas, qui illud quo vescatur Deum esse credat?* Of which Pagan madness notwithstanding the Romanists seem guilty, while they profess that to be God which they cast into their bellies.

* Cum Fruges
Cererem, Vi-
num Liberum
dicimus, generē
nos quidem ser-
monis utimur
ustrato; sed ec-
quem tam a-
mentem, &c.
De Natura
Deorum, lib. 3.

5. How minute the Romans were in their Deities he may easily observe that reads but these Names, *Victua, Potua, Pomona, Flora, Cinxia, Unxia, Carna, Cloacina, Febris, Fortuna, Tempestas*, &c. It were endless to enter into a reckoning up so great a variety, and needless, it being so well known to all. And truly the now Roman Church falls little short of this copious particularity; for what is it that they have not a Saint for, as well as the ancient Pagans a God or a Goddess, nay it may be more particularly then they? For one general God of Physick will not serve their turns, not one *Apollo*, or rather one *Aesculapius*, but as many peculiar Saints as there are Diseases: S. Roch for the Pestilence, S. Cosmus and Damian for Biles and Tumors; S. Job for the Pox, S. Apollonia for the Tooth-ach, S. Clare to clear the eyes, S. Agatha for sore Breasts, S. Margaret for Midwifery, S. Petronella for Agues, S. Fohn and S. Valentine for the Falling-sickness, S. Benedict for Poison, S. Genoa for the Gout, S. Main for Scabs, S. Phiacre for the Emerods, S. Sigismund for the Fever, and S. Eutrope for the Dropsie; with several others which were too tedious to rehearse.

As the Pagans also had several Rural Deities, so has the Church of Rome several Rural Saints: as S. Wendelin for Shepherds, S. Pelage for Neatherds, S. Anthony for Swineherds, S. Loy for Horses and Kine, S. Ferriol for Geese, S. Fohn for Lambs, S. Hubert for Huntsmen and their Dogs; S. Gertrude also has a special power over Rats and Mice.

6. The old Roman Paganism had Mercury for the God of Tradesmen, as his name also intimates, and he was likewise the God of popular Eloquence; but the Church of Rome seems more accurate that has assigned a Saint to almost every Trade: S. Honorius for Bakers, S. Eloy for Smiths, S. Luke for Painters, S. Nicolas for Mariners, S. Ivo for Lawyers, S. Crispin for Shoe-makers, S. Arnold for Millers, S. Stephen for Weavers, S. Buloge for Carpenters, S. Goodman for Tailors, S. Goar for Pot-makers, and S. Urban for Ale-Knights or Pot-Companions, as well as S. Magdalen for Cartifans. It were an infinite task to make such long Inductions as the matter is capable of; this is enough to shew how fully

Ff

that

that ancient Pagan Theologie is revived in these appropriated Offices of the Saints, and how requisite the knowledge may be pretended thereof; as *Varro* of old defined concerning the Heathenish Gods, how advantageous it were *si sciatur quam quisque Deus vim & potestatem habeat cujusque rei*; that accordingly he might be invoked.

7. It were an easie thing also, but superfluous, to parallel these Saints to the Pagan *Divi* in their Offices: for thus *S. Nicolas* would be *Divus Neptunus*; *S. Margaret*, *Divia Lucina*; *S. Magdalen*, *Divia Flora*; and *S. Martin*, *Divus Bacchus*; *S. Hubert*, *Divia Diana*; and *S. Maturin*, *Divus Apollo*: For the God of Wisdom should be the best Physician for Fools.

But the *Blessed Virgin*, as they call her *Regina Cæli*, so she will have as many Offices and Titles as the *Moon*. For they make her *Juno Lucina*, by invoking her so constantly in child-birth; and then *Hecate* or *Proserpina*, by feigning her so frequently to descend into the lower shades to deliver Souls out of Purgatory. And the Mariners, by calling on her so frequently in storms, thrust her also into the place of *Venus*, as is plain in that rhyming Supplication they put up to her in their Sea-voriages:

*Salve, splendor Firmamenti,
Tu caliginosa menti
Desuper irradias.
Placa mare, maris stella,
Nè involvat nos procella
Et tempestas obvia.*

And, lastly, mens lavish devotion to her on land, in building her so many Temples and Altars, has made her goe under as many Names or more then that Pagan Goddess. For as *Venus* is called *Idalia*, *Cytherea*, *Cnidia*, *Paphia*, and many more such like Names, from the places where she is worshipped; so the *Virgin Mary* is called Our Lady of *Loretto*, Our Lady of *Bononia*, of *Aix*, of *Montferrat*, Our Lady of *Carmel*, Our Lady of the *Woods*, of the *Fields*, and of the *Fountains*, with innumerable other Appellations. But these things are less considerable.

8. This revived Image of the old Paganism of *Rome* is still more eminent in *building of Temples* to these several kinds of *new Gods*, (for so every thing is made that has religious worship done to it) or in *doing religious worship* to them in the Temples of the old ones, as is notorious in their consecrating the *Pantheon* to the *Blessed Virgin and all the Saints*, which was by the Pagans dedicated to *Cybele and all the Gods*. Which is a trim stroke of this *Revived Image of the Beast*. And that comes little short of it which *Cornelius à Lapide* also has noted, That as under the *Roman Kings* the *Seven Hills* were consecrated *singuli singulis Diis*, ità *nunc singuli singulis Sanctis*. Which is another lively lineament of this pourtraiture predicted by *S. John*.

But I goe on. It is particularly also revived in the erecting of Altars and setting the Statues of the Saints upon those Altars, in the clothing them with costly garments, and the adorning them with the most precious materials, Gold, Ivory and Gemms; besides setting of Crowns and Garlands of Flowers upon their Heads, the appointing of Festivals to the honour of

of their Name, and bowing themselves before them, and putting up their prayers and supplications with hands and eyes devoutly lifted up towards them. Can there be a more lively Image of ancient Paganism then this? And yet this does the Church of Rome doe to their Saints and their Images, and more then this, for the *reviving of the Image of the Beast*, and for the fulfilling of the Prophecie.

For as the Heathens brought Oblations to their Idols and Gods, so do these to the Images of their Saints, as is notoriously known. As the Heathens set up lights before their Images, as for example before the Altars of *Saturn*, upon a more humane Exposition made by *Hercules* of that Oracle,

Καὶ κεφαλὰς αἰὲν ἐν τῷ πατρὶ πέμπετε φῶτα,

and placed a great deal of Religion in the *Vestal Fire*; *Apud nos itidem* (saith *Polydore*) *nullo magis honore quàm cereis candelis decorantur extrinsecus Cælicola*. The ancient Heathen burnt incense to their Gods,

————— (*ubi Templum illi centumque Sabao*

Æneid. lib. 1.

Thure culent ara) —————

which is a consumptive Sacrifice, and the very notation of *Thus* is *πᾶσα τῷ Δεῖν*, à *sacrificando*: so does the Church of Rome burn Incense before the Images of her Saints, and make this kind of Sacrifice to them. The Pagans sometimes carried their Idols in Procession: so does the Church of Rome; as namely the Images of *S. Roche* that *Apollo Apotropæus*, and *S. Genevesue* that *Jupiter pluvius*, or rather *Juno pluvia*, if you will. The Roman Church hide their Images in *Lent* by drawing a veil before them. How little does this fall short of the Pagans concealing for a time their Idols, by shutting them up from the sight of the people, to make them more eager of them afterwards?

Dii quoque Templorum foribus celentur opertis,
Thure vacent ara, stentque sine igne foci.

Ovid. Fast. lib. 2.

9. The mouths of the Pagans were filled with diversity of Oaths by the names of their Gods: so are the mouths of the Pagano-Christians by the names of their Saints: and their making of Vows is alike in them both. The Fathers of the Primitive times reproched the Heathen for their giving Divine Honour to mere men, whose dead Bodies or Reliques were in their very Temples: and does not the Church of Rome doe this Honour to their Saints, and profess their Reliques to be in their Churches? The ancient Heathen made toilsome journeys, suppose to the Oracles of *Delphos*, or *Jupiter Hammon*; to the Temple of *Æsculapius*, or other such like places, for Instruction or Help: and do not the Romanists make as tedious Pilgrimages to the Shrines of their Saints?

Whether by the juggle of their Priests or the assistance of some officious Demons, there were several Miracles and strange Cures conceived to be done in the Temples and at the Images of the Pagan Gods, and certain Monuments thereof hung up for the honour of their Deities, and the profit of the Priests, to increase Offerings: *Polydore* out of *Strabo*, *Mos fuit in Templo ejus Dei qui auxiliatus esset, & præsertim Æsculapii, quod Epidauri insigne erat, tabellas appendere in quibus morbi sanati erant*

erant inscripti. According to the sense of which custom is that Distich of *Tibullus*,

Eleg. lib. 1. 3.

*Nunc, Dea, nunc succurre mihi; nam posse mederi
Pieta docet templis multa tabella tuis.*

De Invent. re-
rum, lib. 5. c. 1.

The same thing *Polydore* acknowledges to be done in the Church of *Rome*; and for a memorial of having their leg, their arm, their ear, their pap, or any other part cured by this or that Saint, they hang the effigies of these parts openly near the Shrines, or at least in their Chappels or Temples.

10. Their Superstition in *Holy-Water* is also not unworthy our noting. This *Aqua lustralis* was usual amongst the Ancients,

(*Spargit aqua captos lustrali Graia Sacerdos:*)

but the virtue thereof is most justly and judiciously derided by *Ovid*,

Faſtor. lib. 2.

*Ab nimium faciles, qui tristia crimina cadis
Flumineâ tolli posse putatis aqua.*

But *Aeneas* was not of that mind in *Virgil*, who speaking to his Father *Anchises*, when he was about to offer Sacrifice, argues thus:

Æneid. lib. 2.

*Tu, genitor, cape sacra manu patriosque Penates;
Me bello à tanto digressum & cade recenti
Attrectare nefas, donec me flumine vivo
Abluero.*

And again in another place,

*Occupat Aeneas aditum, corpusque recenti
Spargit aqua.*

And at the burial of *Misenus*,

Æneid. 6.

*Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo felicitis oliva,
Lustravitque viros.*

Tibullus also in his second Book of Elegies,

*Castâ placent Superis, pura cum veste venite,
Et manibus puram sumite fontis aquam.*

There was a Water near *Porta Capena* holy to *Mercury*, wherewith the ancient *Romans* used with a Laurel-bough to besprinkle themselves, the Merchants especially, for the purifying them from their sins, especially that of couzenage and lying. *Ovid* has described the Ceremony so lively and pleasantly, and with so judicious a note of the ill effect of such pretended Purifications for the corrupting mens manners, that I cannot abstain from the transcribing the narration, though it be something long.

Faſtor. lib. 5.

*Est aqua Mercurii porta vicina Capena:
Si juvat expertis credere, Numen habet.
Huc venit incinctus tunicâ Mercator, & urnâ
Purus suffusâ, quam ferat, haurit aquam.
Uda sit hinc Laurus; Lauro sparguntur ab uda
Omnia qua dominos sunt habitura novos.
Spargit & ipse suos lauro rorante capillos,
Et peragit solitâ fallere voce preces.
Abluc prateriti perjurâ temporis, inquit;
Abluc prateritâ perfida verba fide.*

Sive

*Sive ego te feci testem, falsove citavi
Non audituri numina vana Jovis;
Sive Deum prudens alium Divamve fefelli;
Abstulerint celeres improba verba Noti.
Da modo lucra mihi, da facta gaudia lucro,
Et face ut emptori verba dedisse juvet.*

That is, he desires of *Mercury* that in virtue of this superstitious Devotion, and of besprinkling himself with water sacred to his Deity, he may cheat and grow rich with a chearful conscience, and without the fear of the displeasure of the Gods.

The examples of *Lustral Water* are infinite, as also the imitation of this Superstition exceeding frequent in the Church of *Rome*; in their washings and aspersions with *Holy-Water*; and it is to be feared with as much Hypocrisie and secure trading in sin upon a vain presumption of the virtue of such Superstitious and imaginary Purifications, as the Poet has here described.

11. The *Tubilustria* or Hallowing of Trumpets has some considerable affinity with the Popish *Christening of Bells*. But this Agreement would be still more exact, if, as these consecrated Bells are conceived to have a power to drive away evil Spirits by their ringing, so those Trumpets to chase away Ghosts and Spectres by being sounded. But whether these Trumpets be understood or no to have such a special virtue, the ringing of brass Instruments with the assistance of *Holy-Water* is plainly declared to have it in *Ovid's Fasti*,

*Rursus aquam tangit, Temesæaque concrepat ara;
Et rogat ut tectis exeat umbra suis.*

Fastor. lib. 5.

And that the sound of Brasses, Pans or Cymbals, or be they what they will, was superstitiously thought by the Heathen to have a power against Witchcraft and Enchantment, which are the effects of that evil Fiend, *Tibullus* seems to intimate in that Distich,

*Cantus & à curru Lunam deduceret tentat;
Et faceret, si non ara repulsa sonent.*

Lib. 1. Eleg. 8.

How near this comes to the Popish Superstition of driving away evil Spirits by the jangling of baptiz'd Bells, I leave to any to judge.

12. And now for their Festivals. What was Pope *Boniface* the Eighth's instituting a *Jubilee* every hundredth year but an imitation of the *Romans Ludi Seculares*? For otherwise if he had imitated *Moses*, fifty years had been the Periodical distance of that Festival. But to note what is more general, singing and dancing and drinking and reeling were usual concomitants of all the Pagan Holy-days.

Immemores nostri festas duxere choreas.

And again in the same Poet,

Pars pedibus terram pulsant, & carmina dicunt.

Tibullus also describes their Festivals from idleness and drinking till they stagger,

*Vina diem celebrent, non festâ luce madere
Est pudor; errantes & male ferre pedes.*

Lib. 2. Eleg. 1.

Which *Erasmus* in his Colloquies sadly complains to be the mode of the

celebrating of the Feasts of the Saints in the Church of *Rome* in his time.

It was a custome among the Pagans in the solemnization of the Feasts of their Gods, *Deos induere*, as *Tertullian's* phrase is, for some one or other to sustain the person or act the part of that God whose Feast they celebrated. That this custome also obtained in the Church of *Rome*, in the Festivals of their Saints, I have been particularly informed, some one acting the part of the Saint, to entertain the people with Pass-time, or a kinde of superstitious Merriment. See *Polydore Virgil de Rerum Inventoribus*, lib. 5. c. 2.

13. But to descend to and lightly pass over some few particular Festivals of the Heathens. The fetching in of *May*, as they call it, by the game-some youth of both Sexes, what is it but an imitation of the *Romans Floralia*, (as *Polydore* has also observed) *apud quos* (saith he) *sic Flora, cunctorum fructuum Dea, mense Maio lascivè colebatur?* The *Cerealia* of the Pagans were celebrated in the night, the Priests running up and down with Torches in their hands. In imitation of this Superstition, *Polydore* saith that in *Umbria* and other parts of *Italy*, on the evening before the Calends of *March*, boies kindle fires in the field, and run up and down upon the lands with Torches of dry Reeds, *ut precantes fecunditatem agrorum tum terrâ jam factum parturiente*. In their *Palilia* *Ovid's* precept is in his *Fasti*,

Pastor oves saturas ad prima crepuscula lustret:

Unda prius spargat, virgâque verrat humum.

But this is but a Preparation to the Lustration of the Sheep; the chief Ceremony is behinde:

Carulei fiant puro de sulphure fumi,

Tactaque fumanti sulphure balet ovis.

Which Lustration by Fumigation the Friars of *S. Antony* have changed into the sprinkling of Holy-Water, not upon Sheep onely, but Horses and Oxen, at a set time of the year. But they both agree in the superstitious expiation or lustration of dumb Creatures. The leaping over certain Fires they make on *S. John Baptist's* day is a more exact imitation of the old Pagans leaping over their Fires at the above-named *Palilia* or Festival of *Pales*.

Moxque per arduas stipula crepitantis acervos

Trajicias celeri strenua membra pede.

And this Roman Hierophanta, *Ovid*, tells the reason of it presently after;

Omnia purgat edax ignis——

So that it is plain that such customes as these that have been retained in the Church of *Rome* are but the footsteps of the Heathenish Superstitions and Purifications. Of which *Baptismal Spittle* it self seems to be a clear instance, as may appear from that passage in *Persius*,

Ecce avia, aut metuens Divam matertera, cunis

Exemit puerum, frontemque atque uda labella

Infami digito & lustralibus ante salivis

Expiat, urentes oculos inhibere perita:

Tunc manibus quatit, &c.

Such

De rerum Invent. lib. 5. ca. 2.

Lib. 5. cap. 2.

Pastor. lib. 4.

Pastor. lib. 4.

Satyr. 2.

Such marvellous virtue did the old Women of Rome deem to be in *Spittle* against Witchery and the approach of the Devil; which Ceremony they performed in the *Dies Lustricus* of the child, which is also called *Dies Nominatus*, they giving the child his Name that day; that this *Saliva Infralis* may the more completely answer to the *Baptismal Spittle* in the Roman Church. But this by the bye.

In the ancient *Saturnalia* the Masters waited on their Servants; entertaining them with good cheer, as *L. Accius* records in his Verses:

—per agros urbésque ferè omnes.

Exercent epulis lesi, famulosque procurant

Quisque suos. —

From which *Polydorus* notes that the custome at *Christmas* of making some one Servant a *Master of Misrule*, to whom both his Master and his Servants should obey; took its Original. In the *Quinquatria minora* or *Ludi Megalenses*, men ran up and down in Vizards madly and lasciviously, committing many immodesties. This wildness continued but a day or two in that ancient Roman Festival; but it is not onely imitated but outstripp'd in the *Romish Church*, in their *Carnaval*; that madness of committing outrages in Vizards (as if they could hide themselves under them from the sight of God) not lasting two daies, but two continual moneths in some places. At which time also they indulge excessively to themselves the intemperance of eating and drinking, as if they intended to make their bodies Cellars and Store-houses against the approaching Fast of *Leut*, that they might the better hold out against that Siege. Whence this *Carnaval* seems a conjoyning of those two leud Pagan Solemnities together, I mean their *Ludi Megalenses* and *Bacchanalia*. The foul and abominable miscarriages of which Festivals in unclean and impudent gestures, and all manner of obscenities of words or actions, though they be so great and so various, as it is above imagination to conceive to an ordinary man without the reading of the story of these Pagan Enormities, yet, as History from Eye-witnesses of the *Pagano-Christian Bacchanalia* does assure us, this *New Romanism* has out-gone *Old Rome* in all manner of impudent vileness in this Festival. So that the *Beast* is not onely restored, but grown stronger in this Joint.

De rerum Invent. lib. 5. ca. 2.

Polydor. de Invent. rerum, lib. 5. cap. 2.

I might goe on and observe what is answerable in the Church of Rome to the *Vinalia*, *Robigalia*, *Terminalia*, *Parentalia*, *Proserpinalia*, and other Feasts of the Gentiles; but this wood is so wide, that I may easilier lose my self in it then get through it.

14. But I will not omit that the *Beast* has some kinde of Revival even in their *Funerals* of the Dead.

Hinc tuba, candela, tandèmq; beatulus alto

Compositus lecto —

That this Solemnity had also *Funeral Songs*, and that there were hired *Præfice* to move grief by their doleful modulations, is a thing that every one has taken notice of: but that pomp of carrying Torches is also lively set out by *Virgil*;

Perf. Satyr. 3.

Æneid. 11.

Arcades ad portas ruerè, & de more vetusto,

Funereas rapuere facès: lucet via longo

F f 4

Ordine

Ordine flammarum, & latè discriminat agros.

How near an imitation of this nocturnal Pomp the *modern Funerals of the Papists* are, the slowest phancy can discern. But I lay no great stress on such things.

15. It were too voluminous a business and needless to enter into an account of the several *Religious Orders* in the Old and New *Romanism*. It is enough to take notice that as there were several sorts of *Sodalities* of Priests, Male and Female, in the old Pagan Religion, devoted and dedicated some to *Mars*, some to *Venus*, some to *Vesta*, some to one Deity, others to another; so there are in the Church of *Rome* several Orders of Priests and Religious persons, some devoted to the service of one Saint, others to another, some to the service of the blessed Virgin, others of *S. Francis*, and so of the rest.

16. Onely we cannot omit the taking notice that *shorn Crowns* is no modern invention, but a Ceremony of the ancient Priests of *Isis* or *Diana*: nor the *Vow of Virginity* so late as to be appropriate to the Nuns of the now *Roman* Religion, since *Vesta*, *Apollo*, *Juno Argiva*, *Diana* and *Minerva's* Priests were condemned to perpetual Virginity; and the Priests of *Cybele* the Mother of the Gods made sure of a constant Coelibate by execting their virilities. This I must confess is not imitated to that exactness in *New Rome*, but Chastity is vowed with so much confidence as if they had either made themselves *Eunuchs* in *Origen's* literal sense, or else had been born *Eunuchs* for the Kingdom of God. But as they fall short of the *Galli*, so have they out-done the *Luperci* in their *Ninevites* and *Flagellants*, whose stripes are not laid upon them they meet, but upon themselves. This harsh self-severity therefore is rather to be fetch'd from *Egypt* then *Old Rome*; the Sacrificers to *Isis* beating themselves while their Holocaust is burning; *καυομένων δ' ἰσῶν πάντες τὸ μόνον*, saith *Herodotus*: or else from the self-cruelty of the Priests of *Dea Syria*; or from the rigid discipline of *Diana* at *Lacedemon*, who was not to be propitiated but by bloody whippings, as I have elsewhere noted.

Mystery of
Godliness,
Book 3. Ch. 13.

17. There are so many Coincidencies of the Superstitions of the *Roman* Church with ancient Paganism, that it were a very tiresome task to endeavour the enumeration of the least part of them, and therefore I do here willingly break off the account. Onely I will not let slip one main Parallel that offers it self to my minde.

The Pagan Priests pretended to an *Ενότης* or *Αὐτοψία*, to be able to exhibit a presential sight of their Gods in the *Adyta* of their Temples. To which that of *Claudian* seems to have regard,

*Claudian. de
rapto Proser-
pina, lib. 1.*

*Fam mihi cernuntur trepidis delubra moveri
Sedibus, & clarum dispergere culmina lumen,
Adventum testata Dei.*

Now I appeal to any indifferent judge whether the Papal *Transsubstantiation* and pretence of exhibiting a presential appearance of the very Person of Christ by virtue of their *Quinqueverbal* Charm, (as they make it) be not a very exquisite Imitation of this Pagan *Epoptia*. Christ, indeed, according to his Divinity is every-where, and by a special operation thereof may be said truly to be in some places and upon some occasions more
then

then in an ordinary manner present : But to pretend to bring down the Humane and Bodily presence of Christ from Heaven into a Church or Chappel by a certain form of words, is to revive the Beast in that remarkable part of Pagan Imposture and Superstition which was called *Entelesia*, or the calling down their Gods to exhibit their visible Presence to men.

18. I will conclude with one single comparison more, and that is of the Sacrificial Pomp of the Pagans with the Supplications or *Processions* of the Church of *Rome*, according as *Polydore Virgil* has described them both.

De rerum Invent. lib. 6. c. 114

The Pagans in their superstitious and idolatrous *Processionary* pomps carried the Images of their Gods, but for the better entertaining of the rude people there went also in this Procession a certain ludicrous Image which the Latines call *Citeria*: they ordinarily derive it from *Kiτλα* and *ipēv*, alluding therein to the loquacity of the *Mag-Pie*; for this Image was made to snapper and chatter something like that Bird. *Quid ego cum illo disserterem amplius, quem ego denique credo in pompa vestitatum ire ludis pro Citeria?* They are the words of *Cato* against *M. Cacilius*. *Plautus* makes mention of another formidable Idol that was carried in these superstitious shows, which he calls *Manducus*; *Quid si ad ludos me pro Manduco locem, quapropter clare crepito dentibus?* For it was an huge ugly Image with a wide mouth riven up to the ears, and gaping horribly, and making a gnashing and snapping with its teeth to the great terrour of the simple. Of this *Mormo* is that of *Juvenal*, who saith that it scares the children of the Rusticks in their Mother's bosome, by its wide gapings:

—*Cum persona pallentis hiatum*

In gremio matris formidat rusticus Infans.

But afterwards there is a more continued Description of this Pagan superstitious pomp out of *Apuleius*. “Behold, saith he, the *Anteludia* of this great Procession leisurely marching on. Here one playing the Souldier with his sword and belt about him, there another acting the Huntsman with his short Coat girt close, with a wood-knife or faucheon at his side, and hunting-pole in his hand. Another clad in purple acts the Supreme Magistrate, and has the *Fasces* carried before him. I have seen also, saith he, a tame Bear dressed up like a Lady, carried in an Horse-litter, and an Ape with a woven cap on his head. But after these come on with a slow pace the peculiar pomp of the *Goddeß* herself, (suppose *Diana* or the *Moon*) women dressed up in white clothing attending her in various gestures of pleasantry and mirth, with crowns of flowers upon their heads, strewing the ground along as they went with odoriferous herbs and flowers out of their laps, for the Processionary pomp of the *Goddeß* to pass over. And another great company of either Sex followed with light Torches, Lamps, and Wax-candles. After whom march on the Musicians sweetly playing on Flutes and Pipes; and next to these a company of Dancers youthfully clothed in white Apparel bright and shining like snow. There were also Heralds, who by Proclamation spoke to the people to give way, that the Pomp might not be impeded by any rudeness or crowding, nor any look down out of their windows upon them. Such were the Religious Pomps and Processions of the ancient Pagans.

19. Let

19. Let us now transcribe the manner of certain *Processions* or Supplications of the Church of *Rome* out of the same *Polydore*, who could not be ignorant of those Rites. "In the Pomp, saith he, of our Supplications "or *Processions* there uses some ludicrous show to precede, as Ranks of "Souldiers, Horse and Foot, or some snapping and chattering Image, ridiculous and loquacious, or else gaping with wide chaps, and making a "gnashing noise with its teeth, very formidable to behold; with other "sportful fights, amongst which the ancient Prophets are personated, and "Boies with wings goe singing as if they were of the Heavenly Quire of "Angels: whom immediately follows a company of men and women "dancing after their Musick. Here one acts *David*, there another *Solomon*: Some play the parts of Queens and Princesses, others of Huntsmen. Beasts also are brought into the Pomp, and there an Ape or "Monkey, with a *Munmouth* Cap button'd up on one side, bestrides "some big Mastiff or bedwarfed Nag. There are also men carrying Torches in their hands, and Boies and Girls are forbid to look out of the "Windows. Besides, the Priests or some others sustain the persons or act "the parts of this or that Saint, they carrying also their Images or Reliques along with them in the Procession. The air also is filled with "odours as they goe, and the ground they pass over strew'd with flowers. And lastly, to some is appointed the office of speaking to the people "to give way that the Pomp may march on without any impediment. Can there be one Egge more like to another then this *Romish Procession* is to the ancient superstitious Pomp of the Pagans? Wherefore *Polydore's* inference is very solid and unexceptionable, *Ità Romani factitabant & alia pleraque gentes, à quibus ad nos ritus ejusmodi dubia procul manavit.*

20. Thus fully has this ancient Pagan Empire, the slain Beast, recovered into life again, and so completely is his Image made up by the counsel and direction of the *Two-horned Beast* or the *False Prophet*. Nor can I, while I consider it, but with bended knee adore that Divine Providence that watches so punctually over humane Affairs, and with all possible thanks and humility acknowledge the tender care and faithfulness of the Lord *Jesus Christ* our great Pastor, that has so exquisitely prefigured the state of the Church, and told us afore-hand how things would be with her for a time; that the truth of these Events may give us a more sure pledge of the certainty of her Restauration to her pristine Apostolical Purity, according as he has predicted in the same Prophetick Visions.

21. Truly this exact Symbolizing of the *Roman Church* in Idolatry and Superstition with the Pagan Empire, jointly considered with the abominable *Cruelty* against the true Members of Christ practised by them both, *their Interdiction of all civil Commerce* and the necessary supplies of life without joyning with them in Idolatrous Profession and Practice;

*Non illis emendi quicquam
Aut vendendi copia,
Nec ipsam haurire aquam
Dabatur licentia,*

Ante-

*Antequam thurificarent
Detestandis Idolis ;*

which, as *Bede* complains, was the condition of the Primitive Christians, that would not submit to the Idolatries of Paganism, and which is the real fate of them under the Church of *Rome* that declare against their *Pagano-Christianism*; nay, they make Inquisition to take away the lives of poor harmless men, and hunt after the blood of the innocent, and torture, rack, and burn with fire and fagot those that refuse to commit Idolatry with them: I say, the likeness and similitude that the state of the *Roman* Church bears to ancient Paganism in *Idolatry*, *Superstition* and *Cruelty*, (to say nothing of their *lying Miracles* and *Impostures*,) is so complete, and the *Pagano-Christian* Empire so lively an Image every way of that which was once purely Pagan, that I cannot but devoutly admire the exact veracity of these Divine Visions in so material a Prediction; but withall wonder excessively, and am even amazed, at *Grotius*, when the event of things is so full and adequate, so fit and exquisitely accommodate to this Interpretation of the Image of the Beast, that a man of his Wit and Learning should content himself with one so petty, so forced, so impossible, so unprofitable, as that which he has made choice of, and which I will now more fully confute, after I have shew'd the weakness of *Ribera's* Interpretation.

BOOK

BOOK II.

CHAP. I.

1. *The great Usefulness of shewing the folly of Ribera's and Grotius his Expositions of these two Chapters of the Apocalyps.* 2. *That, according to Ribera, the Beast is the Devil.* 3. *The seven Kings the wicked Kings of the seven Ages of the world.* 4. *That five of these Ages were gone over in S. John's time, and that the Reign of Antichrist is the seventh, and Rome Heathen the Whore.* 5. *The general Usefulness of our Joint-Exposition.* 6. *That the Beast is not the Devil, proved there-from by several circumstances: Nor the seven Heads seven such Ages, by the deadly wound in the sixth Head.* 7. *Nor the Whore Rome Heathen more then the Two-horned Beast.* 8. *That the Devil cannot be the Beast that was, and is not, &c. proved by arguments not leaning on our Joint-Exposition.* 9. *Farther proof from that part of his Name [and yet is,] with a Vindication of that reading.* 10. *A confutation of Ribera's Exposition of the seven Heads from the groundlesness and exceptionableness of his division of the duration of the world into seven Ages.* 11. *From the Unnuitableness of the Kings of the Age into one Head.* 12. *From the Devil's eminency and superiority over these Heads.* 13. *From the leaving neither room nor time for an eighth King.* 14. *From the disproportionableness of the seventh Age of the world to the rest, and especially to the strange Feats they say Antichrist is then to atchieve.* 15. *And, lastly, from the seven Hills necessarily appropriating those seven Heads to the Roman Empire.* 16. *That these Expositions of Ribera, as also of the rest of the Roman Interpreters, were very weak even in Grotius his own judgment, which set him upon minting new ones.*

1. **H**itherto we have laid out our pains in the fully demonstrating what is the true and genuine sense of these two chief Chapters of the *Apocalyps*. But because the Hypocrisy and Unwillingness of those whose Interest biaßes them another way will be ready to shuffle off the weight and evidence of so plain a Demonstration, in pretending that Learned men have given quite different Expositions of these Prophecies, and that therefore it is uncertain what they signify, I will bring in the two chiefest Expositours, and which the Church of *Rome* does most of all stick to and applaud herself in, I mean *Ribera* and *Grotius*; and shew plainly how fond, how forced, and indeed how impossible their Expositions are; that even prejudiced men themselves may be ashamed hereafter to take shelter in such wretched subterfuges.

2. *Ribera's*

2. *Ribera's Exposition of the Beast with seven Heads and ten Horns, that was, and is not, and yet is, and of the Whore of Babylon that rides on him, is briefly this.* "The Beast is the Devil, considered in reference to his condition of reigning or not reigning in the world. *In Bestia non Diabolus intelligitur, sed Diabolus regnans.* Wherefore whereas it is said, "The Beast which thou sawest, was, and is not," he interprets it thus: The Devil in the foregoing Ages before Christ was *Diabolus regnans*, but in *S. John's* time he was not *Diabolus regnans*, because then the Prince of this world was cast out. And therefore in this sense he is said to be the Beast that was, and is not, but will be *Diabolus regnans* again in Antichrist, which is the Seventh Head, in whose reign he comes up again out of the bottomless pit.

3. "The Seven Kings are the wicked Kings of the Seven Ages of the world, from Adam to the last Judgement. The first Age is from Adam to Noe, in which Cain and the Giants are particularly taxed. The second from Noe to Abraham, wherein Nimrod is perstringed. The third from Abraham to David, wherein the Kings of Egypt and other people are noted for Persecutours and Opposers of the People of God. The fourth from David to the Captivity of Babylon, wherein the people of the Jews were much afflicted by the Kings of Assyria. The fifth from the Captivity of Babylon to the coming of Christ, wherein they were much afflicted by the Chaldeans and Greeks. The sixth from the coming of Christ to the coming of Antichrist, wherein the Church has been much persecuted by the Roman Emperours and by the Turks and Saracens, and may be still more by such as may arise hereafter. The seventh from the coming of Antichrist to the last Judgement, wherein Antichrist with his ten Horns, that is ten Kings, shall persecute the Church worse then ever.

4. "Five of these Heads, that is, of these Ages with their wicked Kings, were gone over in *S. John's* time: one Age was then and still continues: the other, that is the Seventh and Last, is not yet come, but when it is once come, it must continue but a little while, that is to say, three years and an half, or fourty two months; Antichrist being that Beast in the thirteenth Chapter, according as he interprets it. And lastly, for the Whore that rides this Beast that was, and is not, he says it is Rome Heathen. This is a clear and faithfull Proposall of *Ribera's* Exposition, as any one may see that will have recourse to him upon the place. Let us now see how much or rather how little truth there is in it.

5. In the Examination whereof, as also of the following Exposition, we may discern the Usefulness of our demonstrating so plainly That one and the same thing absolutely is understood by the Seven-headed Beast in the Thirteenth Chapter and by the Seven-headed Beast in the Seventeenth, as also by the Whore of Babylon and the Two-horned Beast. For this even of it self will easily detect the Trivialities and Faulterings of these Expositions.

6. That the Beast that was, and is not, cannot be *Regnum Diaboli* (as *Ribera* speaks) *vel Diabolus regnans in mundo per sua membra, qui ab initio ferè mundi regnare cepit in hominibus*, is demonstrable from the Beast with seven Heads in the thirteenth Chapter, which is the same Beast,

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and

and whose time of continuance is but forty two months. Which is a sign that *Ribera* is quite out of the story. For the same numerickall Beast must have the same duration of time. Again, he makes the Beast in the Thirteenth Chapter to be *Antichrist*, but this the *Devil*: which is another faulting in his narration. But further, whenas the Beast in the Thirteenth Chapter is said to *come out of the Sea*, it is plain, according to the usual meaning of that Type in the Propheerick style, that it is a Body Politick consisting of Men: But how can the *Devil* be such with his dark Legions: they are not *Men*, but *Devils*, nor to be *led captive*, nor to be *killed with the sword*, as it is said of the Beast there mentioned. Moreover, the Dragon, that is, the *Devil*, is said to *deliver his forces to the Seven-headed Beast* in that Chapter; how then can the *Beast* be the *Devil*?

To all which you may adde, That the *Sixth* Head of the Beast in that Chapter is wounded to death, not to be healed till the Revival of the Beast and the Recovery of him in the *Seventh* Head. But how can the wicked Kings of the Sixth Age be said to be wounded to death, or the Beast not to revive till the Seventh Head, when the Church of Christ has been so dreadfully persecuted in the Primitive Times, and is to this very day so cruelly infested by the *Turks*, as heretofore by the *Saracens*? These actions are no signs of the Sixth Head being *wounded to death* more then the foregoing Heads, nor so much neither. Lastly, how can the Devil in this Seventeenth Chapter be the *Image of the restored Beast* that had received the deadly wound? For the Devil when he is again regnant will not *Pagano-christianize*, as I may so speak, but grossly *Paganize*, or *Judaize*, as our Adversaries confess; and therefore will not be an *Image*, but either the Thing it self, or not so much as an *Image*, but a Thing quite different.

7. And for the *Whore that rides on the Beast*, I might demand in what sense *Rome Heathen* has *two Horns like a Lamb*, with other such enquiries, which for brevity sake I omit. I will rather take notice how indecorous it is to phansy *Rome Heathen* to ride the Devil, whenas it is more proper to conceive her rid, that is to say, guided and acted and instigated by him.

8. But that the *Beast that was, and is not*, is not the Devil, we shall now evince by other arguments without relation to the Thirteenth Chapter. As, first, If the Devil be a Beast, that which makes him so is the wickedness of his nature, his persecutiveness of the Church of God, and his endeavour of erecting against him a Kingdom of Idolaters. Now the Devil has never ceased to be such from the beginning of the world to this very day. This is the very nature of the Beast, and his nature is not yet slain in him, nor ever was, nor ever will be. Wherefore it never was nor ever will be true of him, That he is *the Beast that was, and is not*. For to be regnant and then cease to be regnant, does not make him to be a Beast and then no Beast, but onely no regnant Beast. But that also is false, that he has yet at any time ceased to be a regnant Beast.

For till Christ came he reigned over all the World, excepting the Jews. After Christ came, he tyrannized over the Christians for about three hundred years. And after the Empire in a manner wholly turned Christian,

stian, yet the Kingdom of the Devil was no less then all the habitable world besides, in comparison whereof the other is but a small spot of ground; and yet what great slices have been pared off therefrom. Besides his Rule in Christendom it self by superinducing so universal a spirit of Antichristianism into it, consisting of gross Idolatries and bloody Persecutions of the dear Servants of God. Now let any one consider and say whether the Devil be *Bestia non regnans*, or *regnans* in the world from Christ's time to this day: and how groundless an Interpretation this of *Ribera's* is, that understands the *Beast that was, and is not*, of the Devil at large, and not of the *Roman Empire* in such a sense as we have expounded it.

For that it is the *Fourth Empire* which is the *Roman*, the *ten Horns* do plainly indicate, which are the Ensigns of the Fourth Beast in *Daniel*, which I think no man has been yet so grossly extravagant as to interpret of the Devil.

9. Besides, this Beast is not onely styled *The Beast that was, and is not*, but there is also added to his Title [*and yet is.*] Which whole Title cannot be true of the Devil regnant in Antichrist's time according to *Ribera's* sense. For he being then regnant, he is the very same Devil in every respect, and a man cannot say he *is not* regnant, though it be then true that he *is*. So that part of the Title onely will agree to him, namely that *he was, and is*. Which is another plain detection of the falseness of *Ribera's* Exposition.

Nor is there any Evasion in the various readings. For Copies generally have it, *ἐκ τῆς καὶ τῆς ἐστὶ*. Which seems such a contradiction, that it has made some leave out *καὶ τῆς ἐστὶ*, and others turn it into *ἐκ τῆς καὶ τῆς ἐστὶ* neither reaching the meaning of the Apostle. But seeing this reading we follow so generally obtains, notwithstanding its seeming harshness and contradictionness, it is an unexceptionable argument that it is the true and genuine reading indeed, and that merely the undubitable authentickness of Copies has made it bear down the other two readings which the over-much boldness and unskilfulness of some had ventured to cast into the place of the true one.

10. Again, concerning his Exposition of the *Seven Heads*, many things are to be objected. As first, That his dividing the whole duration of the World into Seven Ages is a thing groundless and merely arbitrary, there being nothing either in Tradition or Scripture to countenance it. There is indeed an ancient Tradition of *Elias*, that divides the duration of the World into four parts, *Two thousand years Vacuity*, *Two thousand the Law*, and *Two thousand the Messiah*, and then the *great Sabbathism*. But of such a division as *Ribera* has made here there is no News nor Example in Antiquity. And in the steps he takes, he has very unmanly troden over the head of *Moses*, as if he was not a man great enough to be taken notice of amongst the Joins of this Division; whereas certainly he is one of the most eminent *Epocha's* of time, as appears by that Tradition of *Elias*, and therefore ought to have been mentioned before he came to *David*. As also *Enoch*, so famous for his Assumption into Heaven; his Birth ought to have been noted before he came to *Noe*. Besides other as justifiable Divisions which were easy to observe. But these short intimations may

suffice to shew how lubricous and fictitious a Comment *Ribera's* Exposition is in this regard.

11. But, secondly, How can the Kings in each one of these Ages, having no subordination to one another, but being absolute and absolutely disjoin'd in their respective Kingdoms, or rather having no political Coordination or Correspondence as Heads of one Body Politick, how can they make up *but one Head* for an Age? There is no warrant nor example of any such thing in the Prophetick style. But if you will say they are *one Head*, because they belong to one Body, the *Devil*, all the whole Succession of wicked and persecutive Kings throughout all these Ages will be *but one Head* upon this account, and so the Beast will have but One Head, not Seven. For distance of time and Succession makes no difference of Heads nor Beasts in the Prophetick style, but some distinction of nature in them.

12. Thirdly, It is very harsh and incongruous to make these wicked Kings the Heads of the Devil, whenas the Devil is their Prince and Head, he being above them both in his preeminency of Nature, as being an Angel, though but a wicked one, and they but wicked Men; as also by right of Jurisdiction, all those that are Rebels to the Kingdom of God making an Accession to the Kingdom of the Devil. So that the Exposition in this respect is as harsh and preposterous as the painting of an Horse with his Head on his *Coccyx*, and his Tail hanging down before his Breast.

Speſtatum admiſſi riſum teneatis, amici?

13. Fourthly, If the Seven Kings be the wicked Kings of the Seven Ages of the world even to the very day of Judgment, what is that Eighth King? and what Age of the world will he be in? For there seems neither room nor time left for him. Why, truly *Ribera* has pitched upon a very subtil Merchant, who will insinuate into all times and places (if it be possible) for his own advantage. *This Eighth King*, saith he, *is the Devil*. But the Devil, say I, is the Beast, according to his own Hypothesis, and this Eighth is said to be one of the Seven Heads. But how can one and the same be both the whole Beast, and yet but one of the Heads thereof? Wherefore it is plain that his Exposition in this regard is against common sense and the very first Notions of humane Understanding.

14. Fifthly, The Seventh Age of the world, which is the measure of the Reign of Antichrist, is most ridiculously disproportioned to the rest, it being but three years and an half, as *Ribera* has computed it. Which yet were more tolerable, if it were well proportionated to those great Exploits that Antichrist is to doe in that short space. For he is to subdue all the World, or, if you will, the Ten Kings which they feign will be the Rulers over the whole World when Antichrist begins to lay about him. For having first made an Expedition against Three Kings, namely, the King of *Egypt*, the King of *Libya* and the King of *Ethiopia*, & overcome them and slay them, the other Seven shall submit to him, and become the Seven Heads of Antichrist, the first of which being mortally wounded in his service, he shall miraculously raise him from the dead. Thus by a wonderfull Metamorphosis have they changed the Ten Horns into Seven Heads, and made the Horns of Antichrist to grow before the Heads. So pitifully are they put to it in their prevaricatory Expositions of the Oracles of God.

And

And not content to adorn this great Potentate with that one single Miracle of raising the slain from the dead; they also allow him a power of literally bringing down fire from Heaven, and of making his own Statue to speak. His Royal Palace they place in *Judea*, and derive his Pedigree from the Tribe of *Dan*; and make his Throne the very Temple of God at *Jerusalem*, and proclaim him the expected *Messias* of the *Jews*, to whom they are all to gather themselves. He must besiege *Rome*, and burn it, and call to himself the Nations from all the Quarters of the Earth, to conspire the utter Extirpation of the Christian Name from under the Cope of Heaven; and, as it seems, notwithstanding all the vigilancy of the Pope and his whole Conclave of Cardinals and their active Emiffaries and all the Forces of Christendom, will in a manner wholly effect it: and all this, which is the Miracle of Miracles, within the space of three years and an half. Nay, which is still more miraculous, This *quadrangular Antichrist* shall not onely over-run Christendom, but subdue the *Grand Signior*, over-run the *Persian*, make the *Tartarian Cham* submit to him in the North, and extort Homage from the remotest Kingdoms of *Africa*. Which is such a piece of Prophetick Fabulosity as no man would ever vent in the most Romantick History. So incredible therefore is this Exposition of *Ribera* in this regard also concerning the Seven Heads of the Beast.

15. Sixthly and lastly, To that Beast onely to whom the *Seven Hills* belong some way or other, can the *Seven Kings* appertain; for both are said to be signifi'd by the *Seven Heads* of the Beast; and therefore both have a proper and peculiar reference to him: for they being his Typical Heads, to him must needs appertain what they are said to typifie. But it is plain that the *Seven Hills* appertain to the *Roman* Beast, that is, to the *Roman* Empire: Therefore it is necessary that the *Seven Kings* likewise appertain thereunto. From whence it will follow, that these Kings cannot be the Kings of the Seven Ages of the world. For *Rome* was not built till about *Anno Mundi* 3200, when even the Fourth Age of the World, according to *Ribera's* own reckoning, was almost expired. So impossible every way is this Exposition of his, and against all sense and reason. And yet it is the very best the *Romanists* have, and in which they think they have the safest shelter, as appears in *Cornelius à Lapide* and *Lessius* his adhering thereto rather than any other they have hitherto lighted upon.

16. The weakness of all which Expositions *Grotius*, as it seems, friendly commiserating, has minted one of a-new at his own Forge, which though we have else-where in some sort examined already and found light and adulterate, yet it being a matter of so great moment, we will give it a second Trial; wherein if it be again found manifestly false, and more fully detected to abound with gross Incongruities and Impossibilities, I cannot imagine any thing omitted, for the giving us the greatest assurance that any one can desire of the truth of that Exposition we have made of these Seventeenth and Thirteenth Chapters of the *Apocalyps*.

CHAP. II.

1. *What the meaning of the Scarlet Beast with seven Heads and ten Horns, and of the Woman riding him, is according to Grotius.* 2. *A Confutation of Grotius his Interpretation, out of our Point-Exposition.* 3. *Two main Grounds or necessary Supporters of Grotius his Interpretation: The one, That S. John reckons the Seven Heads beginning at Claudius; with the Confutation thereof.* 4. *The other, That this Vision was wrote in Vespasian's time; with a Discovery of the weakness and falseness of that Opinion.* 5. *That Claudius his banishing the Jews from Rome falls many degrees short of a proof, that John was then exiled into Patmos: And that Impulfore Christo in Suetonius does not so much as evince that any Christians were then expelled the City.* 6. *And if the Decree reached Christians, it does not strait follow that S. John was concerned therein.* 7. *An Answer to a Passage in Epiphanius alledged for S. John's Exile then.* 8. *An Answer to another alledged to the same purpose.* 9. *That Epiphanius his Testimony makes against Grotius his main Project.* 10. *That Epiphanius is but one single Father against the rest, and that the Testimony of Irenæus alone is far to be preferred before his.* 11. *An unexceptionable clearing of the sense of Irenæus his Testimony, and that the very detorsion of it will not serve Grotius his turn.* 12. *That there is not the least shadow of Probability that the Apocalyps was wrote before toward the end of Domitian's reign.* 13. *Proofs out of the Apocalyps it self, that it was not wrote before the Persecution under Domitian.* 14. *The great consequence of the clearing this Truth, it wholly subverting all Grotius his Interpretations of the Seals and Trumpets and all their Synchronals.*

1. **L** Et us therefore more accurately examine Grotius his Interpretation; the summe whereof is this: "The Scarlet Beast ridden by the Whore of Babylon is the old Roman Idolatry guided and dispensed by the ancient Ethnick Roman State or Domination, as he calls it. The Seven Heads of the Beast are seven Raman Emperours, Claudius, Nero, Galba, Otho, Vitellius; which five were fallen when S. John had this Vision, or at the least wrote it, as Grotius supposes. But Vespasian was then reigning: Titus, the seventh, was not yet come; and when he was come, he was to continue but a while. But the Beast that was, and is not, and is the Eighth King, and consequently an Eighth Head, that's Domitian, who, as Grotius pretends, reigned first in his Father Vespasian's absence, but receding from the government of the Empire at Vespasian's return, was then the Beast that was, but is not, but was after to emerge and resume the Empire again after Vespasian and Titus his reign, and to die a violent death. The Ten Horns, he saith, are Ten Kings which were not as yet (that is, in S. John's time) *in fide & reverentia Imperii Romani*, but should be for a time: And those, saith he, were the Ostrogotthi, Wisigotthi, Vandali, Gepida, Longobardi, Heruli, Burgundiones, Hunni, Franci, Angli five Saxones.

2. These

2. These are the main strokes of *Grotius* his Interpretation of the Seventeenth Chapter of the *Apocalyps*: the general lineaments of which not answering to those of the Thirteenth, may make it upon that very account suspicious to those that duly consider what great presumption there is, or rather demonstration, that these two Chapters handle the very self-same things, but are so contrived, that the one may give light to the other.

Wherefore the Dragon in the Twelfth Chapter, with *seven Heads bearing seven Crowns*, (which plainly shew that the signification of *Kings*, not *Hills*, is there to be understood) being wounded to death in one of his Heads in that fight, and healed so that all wondred after him; I would demand of *Grotius*, which of these Emperours was wounded to death in a fight with *Michael*, and was then revived again to the wonder of the world. Again, there are but seven Kings in the Thirteenth Chapter; how come there to be eight in the Seventeenth? Thirdly, The eight Kings in the Seventeenth Chapter are all Idolatrous according to him, but the Inscription of Idolatry is onely upon seven Heads in the Thirteenth, which implies the Beast had no more then so. Of which things there can be no sense, unless according to such an Explication as I have already exhibited.

Furthermore, If the Beast in the Seventeenth Chapter be the *Roman* Pagan Idolatry, how comes it to continue but fourty two months in *Grotius* his sense: for that is the continuance of the *Seven-headed Beast* in the Thirteenth. Himself also acknowledges the Ten Horns of one Beast not to be the same with the Ten Horns of the other. I omit to note that *Dominitio Romana*, which he says is the *Babylonish Whore* in the Seventeenth Chapter, is not the same with *Magia* in the other Chapter; whenas notwithstanding I think it clear enough that the *Whore of Babylon* and the *Two-horned Beast* are the Types of one and the same thing. But this I confess may well seem too Magisterial to make my own Exposition, though never so true, a Rule for others. Wherefore I shall wholly release *Grotius* from any such unequal terms, and examine his Interpretations of these two Chapters of the *Apocalyps* upon free and common Principles; such as all men do appeal to.

3. And that, first, in a more general way, searching into the solidity of two main Grounds which he supposes: The one, *That S. John begins the reckoning of the seven Heads of the Beast from Claudius*; the other, *That this Vision of the Whore of Babylon and the Beast that was, and is not, was wrote by S. John in Vespasian's time*. Which Grounds are so necessary for his Interpretation, that without them it is not onely incongruous, but impossible; forasmuch as *Five* are said to be *fallen*, and *one* to be; &c. which therefore this Interpretation necessarily requires and implies to be *Vespasian*; and that he then was when this Vision was either seen or wrote. Wherefore his Reasons for these Grounds deserve a more diligent Examination.

For the first of which he alledges these two. First, *That Claudius* was the first persecuting Emperour, I mean that persecuted the Christians. Which yet is contrary to the whole stream of Antiquity, who fix the first Persecution upon *Nero*, omitting that expulsion of the *Jews* from *Rome* as a thing either inconsiderable, or as not properly appertaining to

the Christians as such, but as they were Jews. But so far as I see, *Caius*, the Predecessor of *Claudius*, afflicted both Jew and Christian more by his enormous Extravagancies then ever *Claudius* did, concerning which *Grotius* himself has wrote in his Notes upon 2 *Theff.* 2. *Moror metusque maximus & Judaeorum & Christianorum plenum habuit effectum.* So that the *Epoche* might have begun at *Caligula* as well as *Claudius* according to this rate, which shews the Exposition to be but arbitrary. Besides, if the *Epoche* begin at *Claudius* because a Persecutor, why did not the account break off where Persecution ceased? For *Galba*, *Otho*, *Vitellius*, *Titus* and *Vespasian* are none of them infamous for any persecution.

The other reason why this *Epoche* is fix'd on *Claudius* is, because *S. John* himself was banished into *Patmos* in *Claudius* his time, and therefore *S. John* accounts from the time of his Banishment, as *Ezekiel* from the *Epoche* of his Captivity. But this is a very weak Allegation. For *Ezekiel* did not compute the time from his particular Captivity, but from the Captivity of *Jehoiachin*, as you may see again and again in *Gaspard Sanctius* upon *Ezekiel*. Besides that it is one thing for a man to compute what happened to himself, as *Ezekiel* did, from the time of his private Captivity, and another to reckon the succession of Kings or Emperours from so private an *Epoche*. And then, which is still worse, it is not at all probable that *S. John* was banished into *Patmos* in the reign of *Claudius*: not onely because he suffered not as a Jew, but as he was a witness of *Jesus*; but also because he has not set down that *Epoche*, which had been very necessary, and but ill omitted, if there were any such great strefs lay upon it, as to assure us of the truth of the main Visions of the *Apocalyps*.

Adde to this, that *S. John* was not at *Rome*, and therefore unconcerned in this Edict of *Claudius*; and if he had been there, or where-ever else he was, there is no mention made of any confinement to places in these Expulsions. And we see that *Act.* 18. *Aquila* and *Priscilla*, that were expelled from *Rome*, abode securely enough in *Corinth*, to whom *S. Paul* joyned himself, and wrought on his Trade with them. And, lastly, it is against the whole current of Antiquity, *Irenaeus*, *Origen*, *Tertullian*, *Eusebius*, *Hieronymus*, *Nicephorus*, *Victorinus*, *Primasius*, *Andreas* and *Aretas*, and against the universal suffrage of both Papists and Protestants, who with one voice declare that *S. John's* Exile into *Patmos* was under *Domitian*. But I need not insist on these things so much for the present, sith the confutation of his second Ground will make this vanish also.

4. Which second Ground is, *That the Vision of the Whore and the Beast was wrote by S. John in Vespasian's time.* But unless it was seen then, it will not serve the turn; forasmuch as it is not the voice of *S. John*, but of the Angel, that says, *Five are fallen, and one is*, and therefore the Vision, as well as the writing thereof, must be in *Vespasian's* time: And also in the Island *Patmos*, because once and for all at the beginning of this Book of Visions he saith, they happened to him in the Isle of *Patmos*, and never gives any other intimation throughout the whole Book: whence it is incredible but that they all befell him in that Retirement. Which things I note to meet with *Grotius* his supposition in his *De Antichristo*, That though *S. John* was banished into *Patmos* under *Claudius*, yet he was out of.

of the Island in *Vespasian's* time. From whence I would infer, that the Vision of the Whore and the Beast was not seen by *Fohn* in *Vespasian's* time. Which is the utter destruction of *Grotius* his Exposition, as I noted before.

5. And this alone of his own concession were enough to put an end to this Debate: but it being a matter of such great consequence, I shall insist a little larger upon it, and no less then demonstrate the utter insufficiency and weakness of this Ground of *Grotius*. Wherefore sticking close to the Catholick suffrage of Antiquity and of all Writers as well Protestants as Papists, let us again consider what reason *Grotius* has to exile *S. Fohn* into *Patmos* in *Claudius* his time: for *Claudius* his expelling the Jews from *Rome* falls short of banishing *Fohn* into *Patmos* by many degrees.

For, first, *Grotius* was to prove that by *Jews* are meant *Christians* in that place. For there are no contemptible reasons to induce one to believe that the *Jews*, not the *Christians*, are meant there. First, Because the *Christians* sought a Kingdom above, not on the Earth: but the *Jews* ran mad after such a Christ or *Messias* as would make them Masters of the World, and therefore they onely could seem dangerous in *Rome*, as whose Tumults tended to an Earthly Booty. Secondly, In the *Acts* this Edict of *Claudius* is mentioned as touching the *Jews* onely, and *Aquila* and *Priscilla*, as being *Jews*, (for there is not the least intimation of their being *Christians*) are said to depart from *Rome* to *Corinth*. Thirdly, The fresh remembrance of *Tiberius* his Edict against the Accusers of *Christians* might have still that influence upon the mind of his Successors, that so suddenly no such harsh Sentence should pass against them; especially they being a people, as I said, whose thoughts were on Heaven, did not lie at catch for things on Earth. And, lastly, None of the Ancients ever taxed *Claudius* for any injury done to the *Christians*; whenas if they had been banished, and *S. Fohn* himself confined to *Patmos*, (which had been a very severe punishment, and to flesh and blood little less tolerable then death) undoubtedly the Infamie of so great a Cruelty would have been transmitted to Posterity by the Church, and *Claudius* not escaped the brand of a Persecutor.

Nor do those words of *Suetonius* prove the Edict to belong to the *Christians*, *Claudius* *Judaos impulsore Chresto tumultuantes Romam expulit*; but onely that there was an Edict against the *Jews*. For who can believe any weight in his asserting that they tumultuated *impulsore Chresto*, whenas Christ was not then alive on Earth, much less at *Rome*, to incense the *Jews* into Tumults? unless it was that the *Jews* were occasionally vext at the *Christians* in *Rome*, and made a great deal a-doe at their acknowledging such a *Messias* as was crucifi'd, and therefore of whom there was no hope of serving their turn for the regaining of their liberty and making them great men in this world. Wherefore there being such a stir with the *Jews* concerning their *Chrestus* or *Messias*, against the *Christians*, uncertain Fame might make *Suetonius* phrase it so as he has: but this Inspection into the *Genius* of the *Jews* might cause *Claudius* to expel them out of the City, it may be, in favour of the *Christians*, as well

Oros. lib. 7.
cap. 6.

as for his own security. This passage in *Suetonius* is so far from determining this Edict to the *Christians*, that *Orosius* gives this judgment of it : *Utrum contra Christum tumultuantes Judæos coerceri & comprimi jussit, an etiam Christianos simul, velut cognata religionis homines, voluerit expelli, nequaquam discernitur.* So little assurance is there that *Claudius* did any evil at all to the *Christians* by that Edict mentioned in *Suetonius*.

6. But suppose that Decree reached the *Christians* also at *Rome*; it is but an arbitrary surmise to think it reached to other parts of the Empire: and if to other parts of the Empire, it is not a Confinement, as I have above hinted, but a Banishment at large from some one certain place; and then onely of such, it is most likely, as were in Tumults, or at least from such Towns where they might have caused Tumults; which was most unlikely in the place where *S. John* resided, the sweetness and peaceableness of whose spirit would tempt any discreet Governour to retain him, for the better keeping things in peace. And yet so extravagant is this supposition, that he is the onely man that is thus sharply dealt with, nor can they produce an example of any one else thus banished in *Claudius* his time; and yet all the Apostles certainly were busie enough in doing their duties to propagate Christianity in the Empire.

7. I but you will say, this Record of *Claudius* his expelling the *Jews* from *Rome*, being seconded with the Testimony of *Epiphanius*, who affirms him banished into *Patmos* under the same Emperour, is such a double cord as will not easily be broken: Which I would the easilier grant, if they had any strength at all single; as I have shew'd the first has none, and shall doe the like for the second.

There are two places alledged out of *Epiphanius*: The one *Hæres.* 51. *Sect.* 33. where speaking of *S. John*, he writes thus; 'Αυτῷ δ' ἀποφασίζουσιν, ἐν χρόνῳ Κλαυδίου Καίσαρος ἀνωτάτω, ὅτε εἰς τὴν Πάτμον ἐκτίσθη, &c. But these words are not spoken definitively of *S. John's* being in *Patmos* in *Claudius Caesar's* reign, but onely that he was in *Patmos* and did prophesie there: but for the time he says it was at the farthest in *Claudius* his reign; for that is the meaning of *ὡς ἀνωτάτω*, that it was the soonest that he could be thought to prophesie in *Patmos*, as an *Exul* there; but he does not say absolutely he prophesied then. So that it is a more lax and conjectural Affirmation concerning the time, and onely says that it is the utmost distance within which he may be thought to have prophesied; not denying but that the time of his Prophefying might be later, suppose in *Domitian's* time. Of which *Petavius* is so confident, that he writes over against *Imperante Claudio* in the Text, this short Marginal Note, *Mendose, pro Domitiano*; he taking it for granted that *Epiphanius* speaks more definitively then I think he does. And I believe both *Grotius*, and others that cite the place to the same purpose with him, were aware of such a sense of *ἀνωτάτω* as I have hinted, which made them leave it out of their Citation, as weakening the force thereof.

Nor is it any Argument that *Epiphanius* does dogmatically define that *S. John* prophesied in *Claudius* his time, because if he was not perswaded of that opinion, he would have followed the ordinary one; as being fitter to use against the *Montanists*, that would derogate from the truth of the
Apocalyps,

Apocalyps, by reason of the Epistle to the Church of *Thyatira*, which they pretend to be wrote before there was any Church there: for then the later written the better. But supposing the Father uncertain which was true, and not assured but that the *Montanists* would prove that there was no Church as yet at *Thyatira* in *Domitian's* time neither; were there any likelihood that he would peremptorily pitch upon *Domitian's* reign rather than of the other; or rather not decline both; and betake himself to some other Answer, as indeed he does: For he seems to be in love with the Objection thus circumstantiated, he gaining so much (as he conceives) upon the Objectors as by their own Supposition to make them acknowledge *S. John*, or the Author of this Book of Visions, to be really endued with the Spirit of Prophecie. *Εάν γὰρ ἄνθρωποι, ἐκ ἐν τῷ ἐκκλησίᾳ ἐκ Θυάτειρα, δείκνυσιν παροφιν δυνάμει τὸν Ἰωάννην* For if they say there was not a Church at *Thyatira* in being at that instant when *S. John* wrote, they plainly declare that *S. John* did prophesie and intimated afore-hand that there would be one. Wherefore *Epiphanius* found little reason why he should, from the state of the present Controversie, chuse the ordinary opinion rather than that which is accounted his own.

8. The other place of *Epiphanius* is *Heres. 51. Sect. 12.* where he tells us how *S. John* was impelled and constrained to write the Gospel by the instigation of the Holy Ghost; though he very much declined it δι' ἀλαβείαν ἢ ταπεινοφροσύνην, yet he was forced by that impulse, and that in his old age, *μετὰ ἐν ἐνενήκοντα τῷ αὐτοῦ ἔτει, μετὰ τὴν αὐτοῦ ἀπὸ τοῦ Πάτμου ἐπεσόδου πρὸς τὸν Κλαυδίου γερουμένῳ Καίσαρι* when he was more then ninety years old; after his return out of *Patmos*; which happened in *Claudius* his time. Where there is this adjection of the mention of his return from *Patmos* as a confirmation of the grandevity of the Apostle at that time.

Now let us see what service this *Magnus testis & Historiarum diligentissimus Inquisitor* (as *Grotius* calls him, as well as he does *Petavius* who so plainly contradicts him in this very point) can do this learned Interpreter in the present case. For this passage, if there had been any force in the former, does quite obtrund it, it shewing *Epiphanius* not at all diligent in Chronologie, (as *Alcazar* has also well observed) in making *S. John* above ninety years old in *Claudius* his time, whenas the common Tradition of the Church is, that he was very young when he entered upon his Apostleship. *S. Jerom* saith that Christ chose him when he was but a youth or child. *Baronius* makes him just twenty five years old at the Passion of our Saviour. The Scripture it self implies also that he was but young, in that Christ says to his Mother concerning *John*; Woman, behold thy son; which should imply that he was at least as young as our Saviour Christ, he being himself born of the Virgin when she was but of the age of fifteen, as *Nicephorus* relates out of an Epistle of *Eudodius* Bishop of *Antioch*. But by *Epiphanius* his Chronologie *S. John* would be at least twenty years older then the Blessed Virgin, concerning whom notwithstanding Christ says to *John*, Behold thy Mother. And which is still worse, if *S. John* was ninety years old when he came out of *Patmos* under the reign of *Claudius*, it will run the Nativity of Christ near forty years back,

back, and place it long before *Cyrenius* was Governour of *Syria*; forasmuch as all men conceive *S. John* to be at least as young as our Saviour; if not much younger.

Which Absurdities detect *Epiphanius* not to be so great and unexceptible a Witness in History as *Grotius* would make him. And therefore *Petavius* again peremptorily sets down in the Margin over against *Epiphanius* his ἐπανοδον ἢ ἐν Κλαυδίου Ἀγομφίλω Καίσαρι, *Sub Cocceio Nerva Joannes revocatur ab exilio*: Which certainly is the truth, and agrees with that time of *S. John*'s age which *Epiphanius* allots to him, when he wrote the Gospel. For supposing him to be born about the same time our Saviour was, or a little later, this writing of the Gospel will fall into the years of *Nerva*, or at least some few years after *Domitian*, according as you shall finde it set down in Chronologies.

* Sect. 4.

9. But supposing *Epiphanius* his Testimony of value in this case, the same *Epiphanius* that witnesses *John* in *Patmos* under the reign of *Claudius*, witnesses him out again in the same reign; which, as I have * already noted, spoils *Grotius* his Project, who would have *S. John* prophesy in *Vespasian*'s time, else all the fat is in the fire as touching the Interpretation of the Seventeenth Chapter of the *Apocalyps*. But I think I have plainly proved that there can be nothing gained out of *Epiphanius* for establishing *Grotius* his conceit, these Passages of the Father being either but Conjectures or Inadvertencies, or else some lapses of the Scribe, who wrote, it seems, more glibly the name of *Claudius* then of the other two Emperours; as it might appear in that second Citation, *S. John* being indeed about that age when he came out of *Patmos* in *Cocceius Nerva* his time, but not in *Claudius*'s.

10. So that *Grotius* has not so much as one Witness to countenance his new Invention; and if he had had this one, what is one to the whole stream of Antiquity and of the Churches? Nay, what is *Epiphanius* his Testimony compared with the Testimony of that one single Father *Irenaeus*, he living two hundred years nearer *S. John*'s time then *Epiphanius*, and who expressly asserts, in *Eusebius*, that the *Apocalyps* was imparted to *S. John* at the end of *Domitian*'s reign? For speaking of the Name of the Beast, he writes thus; Εἰ ὅ ἐδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τὸν ὄνομα αὐτοῦ, δι' ὁκεῖν αὐτὸν ἐπρήδη τῷ καὶ τῷ ἀποκάλυψιν ἰωρανήτῳ. ἢ γὰρ πρὸ πολλοῦ χρόνου ἰωραίνῃ πρὸς τὴν πλείν Δομνιανῶν ἀρχῆς, *If the name of the Beast had been openly to be divulged at this time, it would have been told by him that saw those Visions which under one collective Title are called The Apocalyps: For they were seen not long since at the end of Domitian's reign.*

11. This I doubt not but is the genuine sense of these words, and that he speaks not of the Vision of the Beast alone under that name of the *Apocalyps*, but of the whole body of Visions so called: Otherwise for distinctness sake he would have said, not τῷ ἀποκάλυψιν ἰωρανήτῳ, but τῷ αὐτῷ ἀποκάλυψιν ἰωρανήτῳ, especially considering *Apocalypsis* had then passed into a known Title of this volume of Visions. Besides that the Name of the Beast was not seen by *S. John*, but the Number of his Name: And therefore whereas the Latine has it, *Antichristi nomen per ipsum*

ipsum utique editum fuisset qui Apocalypsin videret, neque enim ante multum temporis visum est; I should easily believe that *visum* got in for *visa*, by the oversight of the Scribe. For unless the Interpreter of *Irenæus* had understood [*qui Apocalypsin videret*] of the whole Collection of Visions, and not of the Beast onely and his Name, he would have rather said *Revelationem*, and for sureness have added *ejus*, to make the sense more distinct and determinate; *qui Revelationem ejus videret*. And lastly, suppose this Testimony proved onely that the Vision of the Thirteenth Chapter of the *Revelation* was seen at the end of *Domitian's* reign; (which I have not the least conceit of) it will not serve *Grotius* his turn, since this of the Seventeenth Chapter is later, both by order of situation in the *Apocalyps*, and also by nature. For it being the plainest Vision concerning the Beast with seven Heads and ten Horns that was exhibited to *S. John*, and containing in it a *Key* for the right understanding the other, it ought to come last, the Comment being naturally later then the Text, according to common sense and reason.

12. Wherefore seeing there is no proof at all that *Claudius* persecuted the Christians, much less that he exiled *John* into *Patmos*, but that *Domitian* was a notorious Persecuter, and universal Antiquity attesting that *S. John* was banished into *Patmos* under him, and that there he received the *Apocalyps*; there is nothing to give a stop to the Conclusion, but that we may inferre that the whole Volume of those Visions was there wrote by him towards the latter end of *Domitian's* reign, as *Irenæus* has affirmed, (the Second Persecution beginning not till the tenth year of *Domitian*) I mean the latter end of his real and uncontrovertible reign, when he succeeded his Brother *Titus*, not that imaginary one in his Father's absence, for he was not then truly Emperour. And though we should admit he had two reigns; if the end of his reign be mentioned at large, as it is here in *Irenæus*, it must either signifie the end of all that time he reigned, or the end of his more notorious and confessed reign, which is here all one, and therefore most certainly understood. So that there is no avoiding the Authority of *Irenæus* by this sleight. Not to adde that there is no Persecution taken notice of in all *Vespasian's* reign, and therefore no *Patmos* for *S. John*, and consequently no Prophecy, as I have noted above. So that there is not the least shadow of probability that the *Apocalyps* was wrote at any other time then in what *Irenæus* has declared it to be.

13. The *Apocalyps* it self also witnesseth against this dream of *S. John's* being in *Patmos* under *Claudius* his reign, in that general Preface to all the Visions, *I John, who am also your brother and companion in tribulation, and in the Kingdom and Patience of Jesus Christ, &c.* Which shews it was a time of great distress amongst the Christians and of smart Persecution. Which was so to none but *John*, if this was in *Claudius* his time; at least not in *Asia*, to which Churches he writes.

But there is yet another more apposite place for our purpose, I mean, the Martyrdome of *Antipas* Bishop of the Church of *Pergamus*, who suffered under *Domitian* about the tenth year of his reign. That which I note as most remarkable in his story is, That he was solicited by the Governour of the place to renounce Christianity, because it was but a Novelty, urging upon him ὁ πρῶτος ἀποβύτης τιμωρίας the very same ar-

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gument which the Papists use to seduce our modern *Antipa* or *Antipapists*. But that which I drive at is this; That the mention of *Antipa* his Martyrdome as past in the very beginning of this Book of Visions does plainly detect that they were all seen after the beginning of the second Persecution, which was under *Domitian*, and above twenty years after the destruction of *Jerusalem* by *Titus*. For that the Record of *Antipa* his Martyrdome is true, there can be no doubt, his mention in the *Apocalyps* engaging the Church to take more then ordinary notice of that Martyr. Nor can any After-figments concerning his suffering, I mean the manner of it, make the faith of the Church at all suspected concerning the time. So solid assurance is there every way that this Volume of *Apocalyptick* Visions was delivered to *John* in *Patmos* at the latter end of *Domitian*'s reign, and so convincing evidence on every side, that he must be Sceptical even to dotage that after due consideration can at all doubt of it.

14. The eviſion of which truth I have thus copiously and industriously wrought out, because it does not onely lay flat to the ground all the Interpretations of *Grotius* in these *Thirteenth* and *Seventeenth* Chapters, but also all his Expositions of the *Seven Seals* and *Seven Trumpets*, and consequently of the whole Book of the *Apocalyps*. For he interprets the *Seals* and *Trumpets* of things that happened many years before this Prophecy: which makes the *Apocalyps* as good sense as if it were a Foretelling of things that were past; whenas the Preface to the whole Book runs expressly thus, *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants & δειν ἡμεῖς ἐν ταῖς, such things as are shortly to come to pass*. But according to *Grotius* his Interpretation of the *Seals* and *Trumpets*, which are a chief part of the Prophecy, and also of the *Battel betwixt Michael and the Dragon*, and several other Visions, the Preface should have run thus, *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants what things came to pass some while ago*. Which things being also set down so *Enigmatically*, as if he had a minde to hide what was plainly brought to light in actual Events, the Title might have been more properly the *Obvelation* or *Obscuration* then the *Revelation*. So fruitful is one Absurdity once admitted for the encrease and multiplying many others.

CHAP. III.

1. That as *Grotius* has mis-timed these Visions, so his Interpretations are accordingly absurd and incongruous.
2. The groundlessness of his beginning the Compute of the Seven Heads at *Claudius*, and ending it in *Domitian*.
3. The dim-sightedness of the ancient Fathers that could not discern *Domitian* to be the Beast that was, and is not, though they stood so exceeding much nearer him then *Grotius*.
4. The trivialness and falsity of this Conceit of his.
5. The second, third and fourth Absurdities of *Grotius* his Exposition of this *Seventeenth* Chapter.
6. The fifth, sixth, seventh and eighth Absurdities.
7. The ninth, tenth, eleventh and twelfth.
8. The thirteenth, fourteenth, fifteenth and sixteenth Absurdities of his Exposition.

I. Where-

1. **W**herefore the Foundation of *Grotius* his Expositions being so false and flitting, and such as cannot but shrink if it be hard pressed upon, the structure cannot be sound, nor well shapen, but forced, distorted, and difform. For if Prophecy will fit as well those times they aim not at as those they do, they will be clouded with such invincible obscurity, that they will lose both their usefulness and authentickness.

We shall shew therefore that *Grotius*, as he has gone upon a false Ground, so his Expositions of these *Seventeenth* and *Thirteenth* Chapters are answerably harsh and unapplicable, and that he has left the plain road, and rush'd through hedge and ditch, and pulled up all fences, to gather a Nosegay of Flowers that both smell ill, and immediately wither in his hand in the very gathering of them.

2. Supposing then that the Visions of the *Seventeenth* and *Thirteenth* Chapters were imparted to *S. John* in *Vespasian's* time, (which yet to me is undoubtedly false) let us take this brief view of the Harshnesses and Incongruities of his Interpretation.

As first, Whereas he makes the *Seven Heads* of the Beast to be *Seven Emperours*, five whereof were gone in *Vespasian's* time, namely *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*; I have shewn already that there is no reason at all for his beginning his compute at *Claudius*, *John* neither being banished in his reign, nor he being so ill an Emperour as his Predecessour *Caius Caligula*, and the Church reckoning not their Persecutions before *Nero*, nor any complaint made of *Nero's* successours till *Domitian*, that these should be such *Heads of Blasphemy* above the rest of the Emperours. Whence it is a very groundless and fictitious thing to make but *five Heads* to have preceded *Vespasian*, whenas he was the tenth from *Julius Caesar*; and then to take in but two of his successours, *Titus* and *Domitian*, whenas at least thirty succeeded him, in whose time were eight of the Persecutions of the Christians.

3. For which curt reckoning *Grotius* has no excuse but that it falls so luckily to *Domitian's* share to be the *Beast that was, and is not, and yet is*; forasmuch as he *had been* Emperour in his Father's absence, *was not* when this Vision was given, and *yet was*, to wit, in being, and should *ascend out of the bottomless pit again*, that is, be Emperour again, after his Father and Brother *Titus* his decease. This is the matter in which *Grotius* so much applauds himself, to the great reproach of the ancient Fathers, who being so exceeding much more near to the time of *Domitian* than *Grotius*, could not for all that discern the fulfilling of this Prophecy in him: which therefore was, it should seem, ever useless to the Church, being no premonition to them of any thing.

4. But to profess my own judgement freely concerning this Conceit, it seems to me to make the *Spirit of Prophecy* to affect the foretelling of pretty things rather than useful and weighty. But as I have already demonstrated out of Chronology that this supposition of the time of the Vision is false, (whereby the peculiar support and recommendableness of the interpretation is quite taken away) so are there also several Inconcinnities in it, and even Historical Defects, and nothing but what is hard and suspicable.

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For, in the first place, I will deny that *Domitian* was ever really and truly Emperour in his Father's time, but that he was onely a pragmatikall and active young man, and did, as his Father *Vespasian* complains, *terminos atatis & concessa filio egredi*, that he went something beyond his tether; which he might doe without being Emperour, as also be saluted by that Title in Courtship by Flatterers. But a civil salutation is no Instalment into the Imperial Power; otherwise *Titus* had been also Emperour in his Father's time, whom the Souldiery, at his taking *Jerusalem*, did with an universal gratulatory Acclamation salute Emperour. Nay he wore a Diadem also at *Memphis* at the Consecration of the *Egyptian Apis*, and great rumours and suspicions there were that he had seized on the Eastern part of the Empire against his Father. It were too voluminous a business to enter into History; but I doubt not but, laying all passages together, *Titus* will be found as much Emperour in his Father's time as *Domitian*, and rather much more, and therefore a fitter person to be the *Beast that was, and is not*, then *Domitian* in that regard. But neither of them fit, because neither of them were truly and really Emperours before their Father's decease.

Besides this, it is quite out of the road of the Prophetick style to call a *Single Person* a *Beast*, which in that style always signifies a *Body Politick*. And then to say *he is not*, because not Emperour, is hardly true; and that elegant contradiction, [*that he is not, and yet is*] so expounded, that he is a Man, though he be not an Emperour, is but a flat and dilute Opposition in comparison of that in the Exposition I have given thereof, in shewing that the Image of the *Beast* is the *Beast* and is not the *Beast*. But they could not say in *Vespasian's* time, nor in *Domitian's* own time, that *Domitian* was Emperour and yet not Emperour at once.

And, lastly, his *ascending out of the bottomless pit* is a Prophetick phrase, the same that to *ascend out of the Sea*, or the *multitude of Waters*, which is proper to *Bodies Politick*, they consisting of multitudes of men, but not fit to be said of a *Single Person*, no more then *Beast* in the Prophetick style is.

5. Secondly, The Angel's Interpretation of the *Heads of the Beast* is, that they are so many *Kings*, of which, saith *Grotius*, *Domitian* is the Eighth; *αὐτὸς ὀγδοὺς ἐστίν*, *He is the eighth King*. Wherefore *Domitian* is plainly and unavoidably the *eighth Head*, according to *Grotius* his Interpretation, and the fore-going Exposition of the Angel, which cannot be rejected. Whence it will follow that the *Beast* has *eight Heads*, which is point-blank against all the Visions of the *Beast* which exhibit him ever *Seven-headed*.

Thirdly, *Grotius* notwithstanding makes *Domitian* the *Beast* himself. Which is a thing impossible, that one and the same Being should be both the whole *Beast* and the *Head* of the *Beast*. Besides, how hard and vexed a sense, or rather how palpable a piece of Non-sense, will that be that shall pretend to make *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian* and *Titus* the *Heads* of *Domitian*, they being all of one equal Supremacy, I mean *Domitian* with those other seven foregoing *Cæsars*, and not in being when he was the *Beast*, and therefore impossible to be his *Seven Heads*.

Fourthly,

Fourthly, How wild a conceit again is it, to clap *Ten Horns* on this one Man or Beast *Domitian* his head some Ages after his ceasing to be, as I have else-where noted *Grotius* to doe, who makes these *Ten Horns* to be the *Ostrogothi*, *Wisigothi*, *Vandali*, *Gepida*, &c. Certainly it were requisite that *Domitian* were raised out of Hell again to live upon Earth, (as a late Effayer upon the *Apocalyps* imagines) to make this part of the Prophecie any thing at all applicable unto him. Whence the madness of *Grotius* his Exposition is more fully detected, that cannot be made out without the help of such incredible Extravagancies.

6. Fifthly, *The Beast that was, and is not*, is the very Beast which the *Whore* is said to ride upon, as is plain out of the Text: *The Beast which thou sawest, was, and is not*; and the *Whore* rode upon the Beast which he saw. Did therefore the *Whore* (which *Grotius* interprets *Dominatio Romana*) ride onely in *Domitian's* time, and go on foot in the former and following Ages.

Sixthly, The Beast which *John* saw, *Grotius* first interprets the *Roman* Pagan Idolatry. But was this Beast so short-liv'd as to be included within the space of the reign of seven Emperours? or did this Beast live so long time without any Heads, then with seven successive Heads, and then for a long time without Heads again, that it should be called the *Beast with seven Heads* and no more?

Seventhly, To call *Idolatry* in the Abstract a *Beast*, is quite out of the Prophetick style; and to make one and the same Beast one while *Idolatry* and another while *Domitian*, is to change Substances into Accidents and Accidents into Substances, and to speak contradictiously to the expresse Interpretation of the Angel himself, who says, *The Beast which thou sawest, was, and is not*, which in *Grotius* his way can be none but *Domitian*. Nor is there any subterfuge to be sought in a second *Henopæia* in this case: for that Figure is no shelter for bungles and shifts from Abstracts to Concretes in the same kind, but a handsom Repository for different matters signifiable by one Type, as is easie to be understood from what is declared concerning that Scheme.

Eighthly, If *Domitian* be the Beast and the *Whore* the *Roman* Power, then the *Roman* Power rides on *Domitian's* back, as if *Domitian* were not the Head but the Body of the Empire, or, if you will, metamorphoz'd by this marvellous Interpretation into *Apuleius* his As for the *Roman* Power to ride on. But then again *Domitian* being chief of the *Roman* Power himself, he must by this account ride also upon himself, and make a wonderful Centaure, such as the deepest-witted Poets never so much as dream'd of.

7. Ninthly, If the *Whore* be the *Roman* Pagan Power, how can she be said to be the *Mother of Fornications*, and out of her Cup to intoxicate the Kings of the Earth with that kind of wickedness, whenas all the Earth, before the Empire was Christian, were Idolaters of themselves, and stored *Rome* herself with multifarious kinds of Idolatry? Which Objection neither *Grotius* nor any one else, with all the fetches they have, will be ever able to affoil.

Tenthly, This Inscription on the *Whore* of *Babylon*, *Babylon the Great*, Apoc. 17. 5.

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the Mother of Fornications, cannot be understood of Rome Heathen, as Grotius would have it, because there is prefixed [*Mystery*] before it; which would be a sorry Mystery indeed, if it were onely a bare *Synecdoche*, and should intimate no more then that Rome Pagan was another Babylon, that is to say, an Idolatrous City. O the depth of the Mystery!

In the eleventh place, Those ten Kingdomes which Grotius would insinuate to be the ten Horns, were not Kingdoms *intra fines Imperii Romani*, as he speaks, before the Conversion of the Empire to Christianity, nay indeed before the subversion of it, or discerption into many Kingdoms: Apoc. 17. 13. how then could these Kings give their Power to the Beast; I mean not onely to Domitian, who is farther removed from them, but to the Roman Pagan Idolatry, which by this time of Discerption had ceased to be the Religion of the Empire? Or how can they be said to eat the flesh of the Whore and burn her with fire, whenas the City of Rome had ceased to be the Pagan Whore before these Kings were in being, much more before she was assaulted and sacked by Totilas, which was Anno 547. whenas Gentilism was cast out and the Temples of their Idols demolished all over the Empire about the year 399. the very next to that wherein (according to the Devil's mistake upon his survey of the proportion betwixt the Inward and Outward Court of the Temple) Christianity was expected by the Heathens to expire?

And again in the twelfth place, How can those Ten Kings which Grotius assigns be said to fight against the Lamb in his sense, that is against Christianity in the behalf of the Roman Pagan Idolatry, whenas the Empire had then become Christian, and was not that Pagan Beast to whom they should lend their aid and power against the preaching of the Gospel? Was it a likely thing that such ten Kings that were foes to Christianity should, as Grotius speaks, *intra fines Imperii Romani Romanis ipsis concedentibus regnare*? So impossible is Grotius his Interpretation concerning the ten Horns every way. Apoc. 17. 14.

8. In the thirteenth place, This destruction of Babylon is a perfect *καταστροφή*, a full and final destruction, set out by the casting a Millstone into the midst of the Sea. But none of Grotius his Ten Kings ever destroyed Rome in such a manner.

In the fourteenth, That exhortation to the People of God to goe out of Babylon, lest they partake of her sins, can make no good sense in Totilas his time. For would the Angel have all the Christians leave the City of Rome in the year 546. and for several years upwards toward Constantine's time, because there might be some Pagan Idolaters still amongst them, and not rather keep the City, for the better suppressing Idolatry and quite extinguishing it, and not let it spread more by the receding of the hearty Christians out of it? Truly this gloss of Grotius is very ridiculous and incredible, that makes the Angel utter such an irrational Exhortation. Apoc. 18. 4.

Fifteenthly, If [*Come out of her, my people, lest ye partake of her sins*] be, as Grotius interprets, *Tu popule mi, ubi apparuerit Totilæ exercitus, exite ad Basilicas Apostolorum extra Urbem*, it will follow, that to have returned again into the City after Totilas was gone, had been to return into Babylon and partake of her sins again. Which is a very vain and fond conceit.

9. Lastly,

9. Lastly, His interpreting that Instigation [*Reward her as she has rewarded you*] to be made to *Totilas* and the *Goths*, is harsh and groundless. For what injury had *Rome* done to the *Goths*? but rather the Empire was injured by them. And therefore *Grotius* is sensible of the ill service that Pronoun *ὑμῶν* does his Interpretation, and upon that account applauds a certain Manuscript that has left it out, but not very loudly, it being so generally contradicted by other Copies, *Sed ὑμῶν abest in MS. non malé.*

CHAP. IV.

1. That this Mis-timing of Visions must needs cast *Grotius* into the like Absurdities in interpreting the Thirteenth Chapter, and that his Exposition of the first verse thereof is guilty of at least nine or ten. 2. Four gross Contradictions in the second. 3. As many Incongruities or Weaknesses in the third. 4. As also in the fourth and fifth. 5. Two Absurdities in the sixth and seventh. 6. As many in the eighth. 7. Three Difficulties in the exposition of the tenth verse. 8. Five Incongruities in the eleventh. 9. His gross Interpretation of the twelfth verse. 10. Four Absurdities in the thirteenth. 11. Eight Incongruities or Weaknesses in his expositions on the fourteenth verse. 12. Three in the fifteenth. 13. Three or four more in the sixteenth and seventeenth. 14. And nine more in the eighteenth verse. 15. The astonishing consideration of the Absurdness of *Grotius* his Expositions compared with his Parts and Learning. 16. An useful Illation from this weak performance of his, That all the Expositions of the Romanists upon these two Chapters are superlatively frivolous and incredible.

1. **T**HUS many Incongruities and Inconsistencies, that I may not say Impossibilities and Contradictions, are there in the Exposition of this Seventeenth Chapter. Let us now see how successful he is in the Thirteenth: where he taking the same liberty of applying the Prophecy to times it was never meant of, it will be a wonder if we finde not the Interpretation alike harsh and incongruous. Let us pass therefore through the whole Chapter from verse to verse. Where

In the first, he makes the *Beast* with *seven Heads* and *ten Horns* to be the *Roman* Idolatry, whose Heads are seven Hills, and whose Horns are ten Kings, namely, of *Armenia*, *Thracia*, *Galatia*, *Pontus*, *Judea*, *Arabia*, *Adiabena*, *Suevia*, *Alpes Cottia*, and *Alpes Idionni*. From which account notwithstanding he varies in his second Notations: And concerning which I will omit to note any thing farther, then that such ¹ petty Kings as some of them are, in comparison of the *Roman* Empire especially, could not well deserve the name of the *Horns* thereof, and that in reference to Idolatry, ² as if they were so peculiar Defenders of it. For there is no History that mentions their going any one so particularly and considerably in the behalf thereof; and *Judea* is an unfutable Horn for an Idolatrous Head to wear. Besides that their ³ wearing of *Crowns* seems too magnificent an orna-

ornament for them that are acknowledged (besides the scantness of the Territories of some of them) to be Tributaries to the *Roman State*. So that the Invention seems something faint touching these *Ten Kings*, and the Prophecy useless, they tending to no notice of any thing to the Church that might at any time be useful for them.

But now concerning the Beast itself. Besides that it is ⁴ not according to the Prophetick style to interpret a Beast to be a Vice but a Body Politick, how can the ⁵ *Roman Idolatry* be represented thereby, sith it is said to *ascend out of the Sea*, which *Grotius* confesses to signify *ortum habere*? But the *Roman Idolatry* could not be prefigured to *S. John* as a thing to arise hereafter, since it had been in the world so many Ages agoe, and did still continue. Wherefore it was not to ⁶ begin with the forty two moneths to come, nor was to end with them in *Grotius* his sense. Nor did the Deifying of their *Cæsars* make a new Idolatry, no more then taking other Deities into their worship. Nor did that Idolatry ⁷ continue but forty two moneths, as *Grotius* expounds *moneths* in this place; I say, neither the *Roman Idolatry* nor Cruelty continued but forty two moneths: and therefore the Beast here described cannot be *Idololatria ferino more se-viens* in that meaning *Grotius* would have it.

Adde to all this, That the making the *Seven Heads* to be the *Seven Hills of Rome* is a very unlikely Exposition here, both because in the foregoing Chapter these *Heads* are said to be ⁸ *crowned*, which is not proper for *Hills*, and one of them in this Chapter to be ⁹ *wounded and healed again*, which is as little proper to these dead Heaps of Earth; as also it is very harsh to ¹⁰ clap on seven Heads and ten Horns in a Concrete sense upon a Beast that is an Abstract. Which is as harsh as to make the body of a Bull Redness in the Abstract, and then to set a solid Head and Horns upon him of hard bone and flesh, &c. If a man will be so curious as to count, he will finde *Grotius* his Interpretation guilty of at least nine or ten Weaknesses or Incongruities in this very first verse. But we proceed.

2. In the second, he makes *Claudius* the Body of this Beast which is *Panther-like*, and *Domitian* the Mouth thereof; then which nothing can be more extravagant. For this Beast with seven Heads and ten Horns he acknowledges to be the *Roman Idolatry* in the 17th Chapter also. Whence it will follow, ¹ That *Claudius* is both the Body of the Beast and one of the Heads; and ² *Domitian* both Body, Head and Mouth, as may appear from what was noted in the foregoing Chapter. And also, which is as harsh as any thing, *Claudius* being the Body of the Beast and *Domitian* the Mouth, ³ the Body will be without a Mouth for as many years as there are betwixt *Claudius* and *Domitian's* reign, which was about forty years. The ⁴ Dragon also giving his power to the Beast and his Throne, can be no Prophecy of the *Roman Idolatry's* receiving of it, because that was done many Ages before.

3. In the third, he makes the Head of the Beast *wounded to death* to be the *Capitol*, and the healing thereof the building of it up again by *Vespasian*; upon whose Coin was stamped *Roma resurges*. ¹ Now, first, I say that it is an hard Metaphor to say an Edifice of wood or stone is *wounded to death*, and then *healed*. But suppose the *Capitol* wounded, ² the Hill was not

not hurt, at least not wounded to death; so that unless there were seven *Capitals* as well as seven Hills, the Conceit will come off very hardly: but if you leave the *Capitol*, and take to the Hill, the Hill can no more be said to be wounded than a mans Head whose Hat is onely cut. Again, the main thing aimed at by *Grotius* in interpreting this *wounded Head* of the fall of the *Capitol* is not true. ³ For Idolatry was not at all lessened by the fall of the *Capitol*, nor the fear of the *Romans* that the worship of Idols would fall after it, but that the Empire would be ruined by the incurfion of the Northern Nations; and upon this account is that Omen inscribed upon *Nesfarian's* Coin, *Roma resurges*. And, lastly, whereas it is said that *all the world wondered after the Beast* upon the healing of his deadly wound, it is manifest that some ⁴ stranger thing than the building up the *Capitol* must be understood thereby. For was it any wonder to strike all the world, that the *Capitol* should be built up again by so rich a City and the Lady of the world? Truly the great wonder had been if they had not re-built it.

4. In the fourth, he interprets *ἡ προσκύνησαν τῷ θηρίῳ*, *Idololatria inservierunt*: which is as if it were *προσκύνησαν τῇ εἰδωλολατρείᾳ*, *they worshipped Idolatry*. Which is a very hard phrase.

In the fifth, here *Domitian* is made the Mouth of the Beast, as was said before, and by attributing the reign of the Beast to him, ² the whole Beast: and this because *Domitian's* Persecution is supposed to be but three years & an half; for he began to persecute, saith *Grotius*, in the thirteenth year of his Reign, and was slain in the sixteenth. ³ But this does not prove that his Persecution was just three years and an half; and *Baronius* and other Chronologers place the beginning of that Persecution in the tenth year of his Reign. Besides, ⁴ the Text does not say, *He shall persecute three years and an half*, but *continue so long*. But *Domitian* continued above three years and an half, for he reigned sixteen years according to *Grotius* his own confession.

5. In the sixth and seventh, he makes *Domitian* still the Beast, and expounds [*And there was power given him over every Tribe, and People, and Language*] of the power of his Example to a more impudent exercise of Idolatry. That's one shift. Another is this, That in his reign the *Daci*, *Catti* and *Sarmatae* were overcome, and the *Roman* Idolatry propagated thereby: as if it were a worse Idolatry than that of those Barbarians. But let any one judge if such a lank and improper sense as this can fill out the meaning of the Prophecie, which speaks of a ¹ Political, not Moral, Power over the Nations, and of a thing as ² new. But that the *Roman* Empire had such a large Dominion, was true in the reigns of the fore-going Emperours as well as in his.

6. In the eighth, here he makes the Beast, whom all (whose names are not in the Book of Life) do worship, to be in one Exposition *Domitian*, and that to *worship* him is to imitate him in Idolatry and Cruelty; which is a very insipid sense, and without example in this case, and such as himself seems out of conceit with: And therefore in his after-Exposition *Domitian* is not the Beast, but Idolatry, as if to ⁴ worship Idolatry were a more tolerable phrase. But there must needs be this shifting and fridging when

when an Interpretation fits so uneasie on a Text as this does.

7. In the tenth, *If any one strike with the sword, he shall perish by the sword*; This he applies to *Domitian* who was stabbed by *Stephanus*. But it seems to be ¹ most natural to conceive the menaces of *leading into captivity* and *perishing by the sword* spoke concerning the same party. And therefore *Captivity* being not understood of *Domitian*, that being *smitten by the sword* is not understood of him; but that the Prophecie concerns a Body Politick, and not a Single Person. For the ² *Patience and Faith of the Saints* seems also to imply a larger exercise of these vertues then the term of three years and an half would urge them to: as also there seems to be an Intimation of being ³ freed from their troubles after this Beast is vanquished; but if *Domitian* be he, not the smallest part of them are over by his death, there being no fewer then eight grievous Persecutions behind. Not to suggest that there was a greater affliction upon the Christians in *Nero's* time then in *Domitian's*, whom *Tertullian* calls onely *Portionem Neronis*. And therefore the *Faith and Patience of the Saints* were most exercised then. Which further betrays the groundlesnes and arbitrariousnes of *Grotius* his Exposition.

8. In the eleventh, here he makes the *Beast with two Horns* like a *Lamb* to be Art Magick, and the *Two Horns* themselves to be *Abstinence from Meats*, and *Chastity* or *Abstinence from Women*. Which he would have to be an imitation of Christianity, and therefore to be called the *Horns of a Lamb*. But in that this Beast is said to *speak like a Dragon*, that it is imply'd that what he utters is for the honour of the Devil. In which Interpretation there are these flaws. 1. That the *Beast* is an *Art*, and not a *Body Politick*; which is against the Laws of the Prophetick style. 2. That the *Horns* are simulated Vertues, not Political powers seated in some men or other; which is the genuine meaning of *Horns* in the phrase of the Prophets, and which is to be found first before we adjoyn any other secondary sense to the Type. 3. *Vowed Celibate* and *Abstinence from Meats* are so far from being the characteristical Vertues of Christianity, that they are disavowed by her, as being either Parts or Signs of the Great Apostasie that was to seize the Church. 4. There seems plainly intimated a strange contradiction and opposition in the Property of this Beast, That it looking so Christian-like, should speak for the Devil: but if this Beast were *Magick*, it were strange if it did not speak the language of the Dragon. Lastly, The times which *Grotius* fixes this Prophecie to, namely of *Domitian* and *Trajan*, do not agree with his conceit, these Emperours being no favourers of *Magick*, but the former rather a persecutor of it, and of that very *Apollonius* whom he conceives to be especially pointed at in this Prophecie.

9. In the twelfth, he makes the *Two-horned Beast's* exercising all the power of the former Beast before him; to signifie, that *Magick* also had her Sacrifices as well as Idolatry. But truly *Magick* though it had Sacrifices, yet they were clancular ones, as being so horrid and execrable. And *Philostrophus* makes it his business severall times to clear *Apollonius* from that suspicion. Which is a sign that *Magick* had not so open an exercise of its abhorred Sacrifices as this Text would import, if *Grotius* his Interpretation

tation were true. *Plinie* calls them *Sacra Prodigiosa*; and tells us that this sacrificing of men was taken away by a Decree of the Senate; bestowing this *Epiphonema* upon the Roman State for so doing; *Non satis estimari potest quantum Romanis debeatur qui sustulere monstra, in quibus hominem occidere religiosum erat, mandis vero etiam saluberrimum.* And this certainly is properly that *Magick* which was distinguishable from Pagan Idolatry simply so called, (which worshipped and invoked the Devil as well as the Magicians;) but such, as the Roman Idolatry would not suffer her to exercise her power in her sight upon any pretence. Nor did *Apollonius* exercise any such power, who being a *Pythagorean* abhorred all bloody Sacrifices whatsoever.

Histor. Natur.
lib. 30. cap. 1.

10. In the thirteenth, he interprets the *bringing down fire from Heaven* of that Lightning which happened at *Apollonius* his birth, and of that glimpse of Light that *Achilles* Ghost gave at his departure after *Apollonius* his conference with him by night at his Sepulchre. Which is a very frigid Exposition: For why should that Lightning which happened at *Apollonius* his birth be imputed to him as an effect of his *Magick*, who was neither capable then of being a Magician nor any thing else? Besides that he was born before this Prophecie, as *Grotius* himself must needs according to his own account acknowledge and admit, and therefore upon that ground the Interpretation is impossible. That glimpse of Light also which *Achilles* Ghost gave at his parting, that it should be the *causing fire to fall from Heaven*, is altogether incredible; for this glimpse of Light was upon Earth where the Ghost was, did not fall from the Skie; besides, it was in private, as the story in *Philostratus* will prove, not *ἐναντίον τῶν ἀνθρώπων*, not in the face or view of the world.

11. In the fourteenth, he interprets the *making of an Image to the Beast*, of *Apollonius* his boasting that he had raised up the Ghost of *Achilles* in favour of Idolatry. But who ever expounded *ποιῆσαι εἰκόνα* (which is to make an Image, Picture, or Statue) to raise a Ghost? For supposing *εἰκὼν* would signifie so as *Umbra* in Latine, (of which notwithstanding I dare say there is no example) yet *ποιῆσαι εἰκόνα* would not be good sense; forasmuch as these *Umbra* are not made by Magical Evocations, but made onely to appear. 2. He would not have said *ποιῆσαι*, which ordinarily signifies no more then *ποιεῖν*, but *πεποινηναι*, if it were a boast of something done already, and not a precept or command to doe something. 3. If the sense were *λέγων πεποινηναι*, it would have been said also, to continue the sense in the following verse, *ὃς ὅτι ἰδὼν αὐτοῦ θύσται*, as any one will acknowledge that does but observe the contexture of the whole sentence. Lastly, whereas this conjuring up the Ghost of *Achilles* was to revive the Beast who had the deadly wound, as *Grotius* intimates, this clashes with what was acknowledged before, that this wound was healed in redifying the *Capitol*. Nor can this healing be naturally understood of any more then the first-mentioned wound which the Beast received in the Battel with *Michael*.

But *Grotius* distrusting the fitness of this Exposition, upon second thoughts forges another to adde to it, namely, That the Disciples of *Apollonius* caused a Statue to be erected to him; But if this be *ποιῆσαι εἰκόνα*
τῷ θήρει,

τοῦ Ἀπολλωνίου, *Apollonius* will prove the *Seven-headed Beast*, because the Image is erected to him. 2. *Grotius* produces no History that attests that certain Magicians, Disciples of *Apollonius*, gave any such order. 3. That expression [*Saying to them that dwell upon Earth*] is too big for the private Instructions of any Disciples of *Apollonius* to one single Town or some few persons therein. Lastly, it is but a lank business to take notice of one single Statue for Idolatry, when there were already innumerable numbers of them in the Empire.

12. In the fifteenth, he interprets the Two-horned Beast's *giving life or breath to the Image*, so that it would speak, of *Apollonius* his Confabulation with *Achilles* Ghost, or of his Statue's speaking. But suppose his Statue did speak, (which yet *Philostratus*, who made it his business by travel and enquiry to know where *Apollonius* was buried, does not mention) it is not presently to be imputed to *Magick*, since that Idol-garrulity is often noted in History without any such reflexion. 2. That Image that is here said to speak, is said to give in charge that they that would not worship the Image of the Beast should be killed; but there is no record of any such Edict from either the Ghost of *Achilles* or the Statue of *Apollonius*, that they that would not worship their Images should be killed. 3. But if the worshipping of the Image of the Beast be understood of the Universality of Images or Idols; besides that it is exceeding hard and extravagant to change that settled sense of this word in which it had been used thrice before, that also will want proof, that either the Statue of *Apollonius* or Spectre of *Achilles* ever gave any command that they that would not worship Images should be killed.

13. In the sixteenth and seventeenth, *Καὶ ποιεῖ πάντας* seems most naturally to be spoken of the Image of the Beast in the fore-going verse, of whom it was said *ἐποίησεν*, which was either the Ghost of *Achilles* or the Statue of *Apollonius*: here of a sudden *Magia* is understood; which is but an harsh shift. But this *Magia* it is that makes all ranks of men to enter into some Religious Society or other, and in token thereof to receive either the mark of this or that God, as of a Thunder-bolt for *Jupiter*, an Ivy-leaf for *Bacchus*, an Helmet for *Mars*, a Trident for *Neptune*; or the Names of such Gods, or the Number comprised in their names, or else not to be permitted to buy or sell.

But against this I urge, That the Mark of the Sealed is not a visible puncture or stigmatism, and therefore it's likely that, in a Book so Symbolical as the *Apocalyps* is, the Mark of the Beast does not signifie so grossly and literally. 2. These Fraternities or Societies were not the procurement of *Apollonius* his *Magick* in *Trajan's* time, they being in use long before. Lastly, it is not credible, nor is there any History to make it good, that no Pagan could buy nor sell, unless he had some such sacred Stigmatism upon his body. So inadequate and groundless is this part of *Grotius* his Interpretation.

14. In the eighteenth, he makes *Ulpian Trajanus* to be him to whom the Number 666 belongs; but very groundlessly, nay against all reason. For it is a mere mistake in him to think that the Number is understood of the number of any mans name whatsoever, because it is expressly said that

that it is the Name of the Beast: And Ribera takes away all occasion of any such errour, interpreting [For it is the Number of a man] according to the mind of Aretas, (or at least according to what he thought should have been his mind as well as his own) in quite another sense, *Numerus enim proprius hominis est, & intellectum habentis ac ratiocinantis est numerare.* 2. If it were the Number of a man, it being intended for the note of one most signally wicked and mischievous to the Church, why must it fall to Trajan's share, when there were Emperours far worse then he, or rather when he was so very good an Emperour, and not so cruel a Persecutor of the Christians as several others were, but one that easily desisted being once rightly informed of things, who gained so much on the Christians themselves, that they thought he got to Heaven, and amongst the Heathens made up part of that auspicious Acclamation of the Senate to their Casars, *Felicio Augusto, Melior Trajano?* 3. What a leap is this to leave all the Seven Heads of the Beast, and pitch upon one that has not been in play all this while? 4. That also is very weak and suspicable, to find this number in his *Prænomen* or Fore-name, and not in his Name. 5. But far worse to fall short, or rather to misreckon, in the account, for assuredly in Οὐλπιον C, write the final *Sigma* as you will, it being still a *Sigma*, it will have no other valor then 200: whence the whole summe of the Name will not be 666, but 860, as any one may see that will reckon: For that *Sigma* even in the end signifies 200, is plain in Νεῦδος, Ἰουῖς, Λατῆϊνος and several other examples. This is most certainly true, and there is no subterfuge at all to avoid it, as *Maresius*, *Grotius* his Antagonist, has fully made good against him, as he has indeed every where, in a manner, worsted him, though *Grotius* so unfeemly contemns him, trampling him down into the dirt under that uncivil Nick-name of *Borborita*. 6. The Mark, the Name and the Number belong all to one, wherefore if the Number be Trajan's, the Mark must be his also. But might no body buy nor sell who had not his mark on their hand or fore-head? 7. Here is wisdom, let him that has understanding count the Number of the Beast, is such a Preface as implies another sort of numbering then the mere summing up the Numeral Letters of a Name into one summe. 8. To what purpose was this setting down the number 666 for the denoting of the Emperour *Ulpinus Trajanus*, it never entering into any ones head that this number reflected upon him till *Grotius* hit upon it and mist it both at once? 9. And, lastly, if Οὐλπιον C did contain in it just 666; (as it does most certainly 860) it would follow indeed that this would be no lett but that Trajan might be that former Beast in the Vision, according to *Grotius* his Exposition. But we are withall to remember that he had before made *Domitian* to be that Beast, and *Glaudian*; so that a *Triumvirate* of Beasts is but One Beast. And not onely these three Varieties, but it must be *Idolatry* in the Abstract besides: which is grossly against our second Rule of rightly interpreting of Prophecies. Thus infinitely forced and distorted, nay, groundless, contradictions and inconsistent, is *Grotius* his Exposition of these two Chapters of the *Apocalyps* all along.

15. The consideration whereof has even cast me into an astonishment, that a Person of those admirable Parts and Learning, and, as I have been al-

ways prone to think, of great ingenuity, should ever please himself in any such performance as this; and I am more puzzled to find out the cause of this strange Misadventure of his, then of any *Phænomenon* of nature that ever solicited my thoughts. For to think he was in good earnest in this Exposition, and sincerely delivered his judgment, his known skill and sharpness of sight in other things will not permit: Nor will that Ingenuity and Integrity I presumed always to be in him suffer me to suspect he would willingly and wittingly, in favour of a party, forge false glosses and adulterate the true meaning of the Oracles of God; there being, in my apprehension, nothing more abominable, then for a man whom God has blest with Parts and Learning and an honest Reputation amongst men, to make use of all these against him that gave them, and for the serving of an Interest to doe so great a disservice to the Kingdom of Christ, as to hide the most concerning Truths thereof, by blinding the eyes of men by the interposing of the Idolized lustre of his own Name betwixt those Truths and them.

16. But I will not be too inquisitive into what I cannot fathom. That which is more useful for us to consider is this, That *Grotius*, a man of those excellent Parts and Learning, and so thoroughly read in History, and having also so great a zeal and resolution to make good sense of these Visions in the behalf of the Church of *Rome*, and for that end taken to himself the liberty (even against the whole stream of Antiquity) to chop into such Times as he thought made most for his turn; yet for all this having made so pitiful and impossible a piece of work of it, though certainly in his own judgment considerably better then any thing the Church of *Rome* had invented for her self before; it is plain partly from hence, I mean, from *Grotius* his own judgment, who has by this new Invention antiquated and condemned all their precedent Expositions, and partly from our observation of the multifarious Incongruities and Impossibilities of his, that there is no Interpretation extant, against the main sense of the Protestants, that is not superlatively weak and frivolous, nay incredible and impossible.

CHAP. V.

1. The first Consecratory from our Joint-Exposition, with a Demonstration of the truth thereof.
2. The great Usefulness of the second Consecratory for the peace and security of the Church.
3. The settled Notion of Long and Short.
4. A Demonstration of the truth of this Consecratory.
5. The third, fourth, fifth and sixth Consecratories, together with their Proofs.
6. The Demonstration of the seventh Consecratory, with an intimation of the special usefulness thereof for the Peace of Christendom.
7. The eighth Consecratory, with the Proof thereof.
8. The ninth Consecratory, with a copious Demonstration of the truth thereof.
9. The truth of the tenth Consecratory, clearing the Protestants from Schism, plainly demonstrated.
10. The eleventh Consecratory, with its Proof.
11. The Proof and notable Usefulness of the twelfth Consecratory.
12. How clearly and

and plainly that part of Antichristianism which consists in Idolatry is prefigured and foretold in these Visions, we have explained in our Joint-Exposition.

1. **W**Herefore having cleared the coast of all Opposers, and made sure of the right sense of these two Chapters of the *Revelation*, there being nothing strained nor forced in our Exposition of them, but all according to the acknowledged Laws of *Prophetick* Interpretation in those four Rules I have laid down, and the usuall meaning of the *Symbols* noted in my *Prophetick Alphabet*; let us now take notice of some few, but weighty, *Confectaries*, partly contained in, but necessarily flowing from, the continued and perpetual Firmness of our Joint-Exposition of the said Chapters. As first,

Confect. I.

That the Fourty two months, by which the Continuance of the Seven-headed Beast with ten Horns, after the healing of his wounded Head, is prefigured, are not months of Days, but 1260 Years.

This does necessarily follow from our Joint-Exposition, wherein we have clearly demonstrated, That the *Beast whose deadly wound was healed*, and the *Beast that was, and is not, and yet is*, are one and the same Beast absolutely and adequately, and therefore must of necessity have one and the same duration. But the Duration of the *Beast that was, and is not, and yet is*, cannot be 42 months literally understood: wherefore they must signify Symbolically, and be interpreted of *months of years*, as there are *weeks of years* in *Daniel*. Now that the duration of 42 months cannot be literally understood of the *Beast that was, and is not, and yet is*, is plain from hence, in that it is said of the Seventh King that he *should * stay but a short space.* * Apocal. 17. 19. Which must be a peculiar Property of him, and distinct both from the immediately preceding and immediately succeeding King. Which implies that both they should stay longer then he. And yet that short-lived King did continue about an hundred years at least, as may appear by History, and will be farther demonstrated in the following Confectary. Whence the *Beast that was, and is not*, must needs continue above three years and an half, nay above an hundred years. Which fourty two months having no fitness to typify, it is manifest that by these *months* are meant 1260 years. Which was the thing to be demonstrated.

See Mystery of
Godliness,
Book 5. Ch.
15. Sect. 2.

Confect. II.

That the Church was free from Idolatry and Antichristianism till about four hundred years after Christ.

2. This is a main Truth, and a mighty Bulwark against the rampant fury of many Fanatical Sects that would reform even to utter Confusion, Deformity and Destruction, under pretence of calling any thing Idolatrous and Antichristian that does not stand with their own phancy. But this Confectary is a Protection to the greatest and most considerable Truths of Christianity; there being a Subscription, as it were, by the Finger of God to the general sense of the Church concerning such things as were then universally held or concluded in Councils, that they were neither Idolatrous nor Antichristian.

* Apoc. 17. 10.

3. Now the truth of the Confectary appears thus: The Seventh King, which is called $\delta \alpha\mu\alpha$, (and which I have proved to be the Emperours purely Christian) it is said of him that he must * *continue a short space*; which, unless the Prophecy speaks altogether undeterminately and defines nothing thereby, must in reason be thought to be about a third part of that space which this Expression intimates to be *long*. For *Short* and *Long* are not absolute terms, but relative or comparative, and are two Extremes which imply a Middle. Wherefore we cannot better settle the determinate *Idea* of them then by supposing a Line divided into three equal parts, and to look upon the whole Line as the Subject of *Longness*, two thirds of the Line as the Subject of *Mediocrity*, and one third of *Shortness*. From whence we may gather universally what proportion (to speak accurately and Mathematically) *Short* and *Long* must bear the one to the other: That in strictness of Notion, that which is just the third part of the other, is short in comparison of it; but in common use of speech, though it be something more or less, it will break no squares.

There must either be some such way as this to settle this Notion, or else *Short* and *Long* will signify nothing, but be words spoke at random, unless it be in such cases as there is a known measure of *Mediocrity*; as when we say a *tall* man or a *low* man, where it is taken for granted that a *middle stature* is so many foot and no more. Having seriously considered the necessity of some determinate Notion of these two terms, and how naturally they fall into this proportion, I could not but consent to so plain a Conviction, though I might justly seem prejudiced against it by what I have wrote elsewhere concerning $\mu\alpha\rho\acute{o}\nu \chi\epsilon\rho\acute{o}\nu$, but I had not then so accurately weighed the matter.

Mystery of
Godliness,
Book 5. Ch. 16.
Sect. 9.

4. Admitting therefore that to be the genuine sense of these terms of *Short* and *Long* which I have propounded, and comparing the continuance of the Seventh King with the continuance of the Sixth, that is to say, of the *Pagan Casars*, which from *Fulius* to *Constantine* is about 360 years; it is plain that the continuance of the Seventh King, that is, of the *Christian Casars*, must be 120 years or thereabout: which added to *Ann. Christi* 312, when *Constantine* was converted to Christianity, make 432 years. Which I would not pronounce to be so defined as to understand a Mathematical accuracy in the proportion of *Short* and *Long*, but with some latitude, such as befits the use of common speech in such Expressions; though it be necessary to have recourse to this Mathematical *Idea*, that we may judge whether the use of these terms be tolerable or extravagant. But what I leave more lax here will be more particularly bounded in the Proportion of the *Inward* and *Outward* Court of the Temple; which will gird in this time a little within 400 years, but so as this present way of Compute will be very flexible and obedient to it. For supposing the Short term, viz. 120, subdivided into three degrees or parts, any thing above two thirds thereof may rationally be deemed *Short* in the first degree of Comparison. And we are to remember that the Duration of the Beast restored is computed by *Months of years*, which, as I have above noted, intimates a latitude no less then any thing within thirty in the compu-

computation of these *Epocha's*; the pinching of things to a year's coincidence being of no usefulness in these long Periods, nor in the nature of the things that are predicted, and therefore not affected nor intended by that Spirit that dictated these Prophecies. Which I doubt not but is a very solid and true Observation. Wherefore it is plain enough that the Church's lapse into Antichristianism was not till about four hundred years after Christ, the reign of the Seventh King not expiring till then.

Confect. III.

That the Reign of Antichrist is comprised within the compass of 1260 years or thereabout.

5. For thus long is the Empire to continue Idolatrous, as is evident out of our Joint-Exposition and the first Confectary thereof. But it is in a manner impossible for the Empire to continue Idolatrous any longer then the Idolatrous Clergy thereof rides it and guides it, which is the *Whore* or the *Two-horned Beast*, and these Types the Types or Symbols of Antichrist: Which we shall farther prove to synchronize with the Ten-horned Beast, that is, with the Pagano-Christian Empire, in the following Chapter.

Confect. IV.

That Antichrist is long since entred into the World, and has reigned about twelve hundred years already.

The truth of this Confectary is evident from the second, wherein is shewn that *o m o*, or the succession of the purely Christian *Casars*, was not above 120 years or thereabout. Which added to the year of *Constantine's* Conversion, 312, make up 432. From about that time Antichrist began his reign, and therefore has reigned at least twelve hundred years already.

Confect. V.

That according to Prophetical Compute the Ruine of Antichrist is near, and that nothing can retard it but the Sinfulness, Hypocrisy and Factionness of the Reformed Churches; and that therefore that voice of Him that cried in the Wilderness, Repent, for the Kingdom of God is at hand, is again very seasonable in this our Age.

This Confectary is exceeding plain from the three Confectaries immediately going before, nor is it needfull to adde any thing to the farther clearing it. Onely see, if you will, my *Mystery of Godliness*, Book 5. Chap. 17. Sect. 10.

Confect. VI.

That the Roman Empire divided into Ten Kingdoms is the Seat of Antichrist.

This is directly contained in our Joint-Exposition; the *Beast with ten Horns* being there proved to be the *Roman* Empire thus divided. And the *Whore*, which is *Antichrist*, is said to sit upon this *Beast*, and the *Two-horned Beast* to be the Idolatrizing Clergy of the Empire under those two Imperial Patriarchates of *Rome* and *Constantinople*; as also the *Whore* and the *Two-horned Beast* are proved to be all one. Which fully make good this sixth Confectary.

Confect. VII.

That the Ruine of the Fourth Monarchy, and the Introducing of the Fifth, which is the Kingdome of the Saints of the most High, as Daniel calls it, does not imply warrs and spoil and the invading of the rights of any Prince or People; according to the tenour of the Prophetick style, but merely the renewing of the Empire into an Evangelical Purity in Doctrine and Worship and in Christian Life.

6. This plainly appears out of our Joint-Exposition, where it is manifest that the Beast, which is the *Roman* Monarchy, is said to be slain and not to be *in rerum natura*, merely because the Pagan Idolatry was expelled out of it, or ceased to be the Religion of the Empire; and that the Beast was revived from the dead and brought into Being again, merely by re-introducing Idolatry again into the Empire, and by Paganizing upon the Objects of Christianity. Which may be also farther confirmed from the sixth Seal, where Heaven and Earth seem to fall together, and the whole Political Universe to be dissolved, and yet the *Roman* Empire it self stood still in Being, onely there was a change from Paganism to the Christian Faith. Of which sixth Seal Mr. Mede himself notes thus: *Fam verò Mutationis hujusce Objectum est Imperium Romanum; at non quò politice à Caesaribus gubernatum, sed quò Satane principi ejusque Angelis Demonibus religioso nomine subditum.*

Wherefore it is evident that according to the Prophetick style this Fourth Idolatrous Monarchy may be destroyed by the mere extermination of Idolatry out of it again and whatsoever is Antichristian, and that thereupon *ipso facto* the true Kingdome of the Saints of the most High begins, though not an hair of any mans head falls to the ground, nor any Prince or Subject be injured in any of their Rights or Possessions. This Confectary is exceeding plain, and as highly useful for the affwaging that furious heat in some kinde of Fanaticks that expect such a Kingdome of the Saints as the *Jews* did a *Messias*, one that would serve their temporal Advantage. But the love of the world has blinded both their judgements alike.

Confect. VIII.

That no Exposition of the Seventeenth Chapter of the Apocalyps, that makes not ♂ αλφ, or the Seventh King, purely Christian, can be true and perfect.

7. This will easily appear if we consider that wonderful Harmony which is found, upon this supposition, betwixt the Thirteenth and Seventeenth Chapters; where the Beast is said to be slain, in one of them, and to cease to be, in the other; to be the revived Image of the Beast, in one, and the Beast that was, is not, and yet is, in the other. That though there be eight Kings, yet there are but seven Heads of the Beast, which nothing can salve but this Hypothesis. For while the ♂ αλφ. reigned, the Beast was not. But if that Head was not purely Christian but Idolatrous, the Beast was still in Being, and had eight Heads in the computation of the Angel himself. But it is plain that there is supposed in the Beast a ceasing to be, from those words, *Was, and is not, and shall ascend out of the bottomless Pit*; which that excellent Interpreter Mr. Mede has failed to give their genuine sense for want of this supposition. For he saith, it may be said

said of this Beast, and that in S. John's time, *et jam olim eam fuisse, necdum tamen natam esse*: which to an unprejudiced mind must needs sound very harshly applied to the words of the Text. For no man will say of a thing still in Being, *It was*, much less adde, *and is not*. Such an harshness as this grates so hard upon my senses, that if I could not understand the Prophecy without such violence against the ordinary meaning of words, I should be much disheartened from giving my assent. But Mr. Mede has done so singularly well in other things, that we may well excuse him in this.

See Preface
Sect. 7, 8, 9.

Confess. IX.

That the Whore of Babylon sits not now at Constantinople, but that Old Rome is, if we may so speak, her Seat Imperial.

8. The truth of this Confessary appears from several Conclusions in our Joint-Exposition. 1. That the *Whore of Babylon* rides upon the *Roman Empire*, and guides and governs it in matters of Religion, which is not true of the *Turk at Constantinople*. 2. The Whore sits upon that Seven-hill'd City that was, as it were, the Lady of the World in Saint John's time, (that is given as the surest character of her Seat,) which we know *Constantinople* then was not. 3. The Name of the Beast is found to be *Αρρην*, which Beast with two Horns being the same with the Whore, it is plain that this Whore is seated in *Italy*. And though Bishop *Mountainus* has shewed his wit and pleasantry in finding the number 666 in *Μαομεν*, yet I think he did it onely to sport with his despised Opposers, and to play upon their ignorance. For how can 666 be supposed to be meant for the Name of *Mahomet*, whose Name is wrote so variously in Greek Historians? For in *Nicetas* he is called *Μωαμετ*, in *Chalcocendylas* *Μεχμεν*, in *Foannes Cantacuzenus* *Μαχμετ*, in *Ducas Michael* *Μεχμετ*, and lastly in *Foannes Cavanus* *Μωαμεθ* and *Μαχμεν*: but *Μαομεν* he is no where called that I can meet with, nor is it likely that his name would end in *tu*, but *us*. So that I suspect that it is onely a witty *Commentum* of the Bishop's to make himself merry withall. 4. The famousness of the *Seven Hills at Rome* does so drown the notice of the other, that it is not likely but they are, though not onely, yet chiefly aimed at in the description of the Seat of the Whore. But if one of the Cities onely were aimed at, it were intolerable to conceit that the Prophecy is so lubricous and defective, as, when there were two Cities, the one exceeding famous for her Seven Hills, the other so little famous, that it is frequently question'd whether she has Seven Hills or no, that it should understand this latter by the Seven-hilled City and not the former, there being no intimation in the Text given to understand it of the latter, or any way to determine it thereto. 5. The Whore or Antichrist that sits on the Seven Hills was many hundred years, as appears by the fourth Confessary, before the Turk was Master of *Constantinople*, which happened not passing two hundred years ago; so that Antichrist it should seem sit a thousand years besides the cushion. 6. Upon the fore-head of the Whore of Babylon is written *Mystery*; but the Turk is an open and professed Enemy of Christians. 7. And lastly, The Whore or Antichrist is the debaucher of the Empire with Idolatry and the worshipping of Idols; the Turk

a destroyer of them. So fond is their conceit that can imagine the *Turk* to be the *Antichrist* prefigured in the *Apocalyps*.

Confect. X.

That the Church of England or any other Protestant Church's departing from the Church of Rome, is no Schism.

Apoc. 18. 4.

9. This is plain at first sight out of our Joint-Exposition. Nor can it be *Schism* to doe that which it were a sin to omit the doing of; or, if that will not serve, which we are exhorted to doe by the voice of God in the *Apocalyps*, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Which is a Monition worth the listening to for as many as tender their safety and salvation, their security from sin and the punishments thereof.

Confect. XI.

That the Authority of neither Fathers nor Councils after 400 years from Christ, or thereabout, is of any validity to determine Controversies against the Protestant Churches touching those things which the Church of Rome and they disagree in.

10. This naturally follows from the *Epocha* of *Antichristianism* falling about that time we mention: After which the Church being supposed in some measure lapsed into that great Apostasy, neither the *Fathers* Doctrines nor her *Councils* can have right to decide the Controversies betwixt the *Papists* and us so as authoritatively to testify against us. But it is observable that their Testimony will hold good against the *Papists* in such Points as they contradict them in, because they are in that witness of the successive minde of the Church as yet unaltered by this growing Corruption; or at least testify matter of fact against the false Pretences of the *Popish* Traditions.

Confect. XII.

That all Visions that are Synchronal to this of the Beast with seven Heads and ten Horns, which is said to continue fourty two moneths, have necessarily the extent of one thousand two hundred and sixty years.

11. To be *Synchronal* is as much as to *begin, continue and end together*. Whence it is plain that that which is *Synchronal* to what continueth 1260 years, must it self continue so many years. But the 42 moneths of the Beast are 1260 years by the first Confectary: Which is a plain Demonstration of the truth of this last. The use of which Confectary is of very great moment for the detection of the falshood of such petty Expositions as some put upon those Visions which are *Synchronal* to this of the *restored Beast*. For extend them but upon this measure of time, and they will all crack and break into fitters, and thereby (which I would have thus timely taken notice of) excuse me from any farther Confutation of them.

Wherefore it will be worth the while to take notice of all those Visions that are *Synchronal* to this of the *restored Beast*, it being so necessary a Method to be assured of the right sense of them, and to discern more certainly in what Prophecies of the *Apocalyps* those Lineaments of Antichristianism, which I have noted in my foregoing Treatise, are prefigured.

12. In the mean time I need not, I think, re-minde my Reader, that the

the Visions of these two Chapters, which I have thus carefully interpreted, do plainly foretel that grand part of *Antichristianism* which consists in *Idolatrous worship*, how it should over-run the Empire by the seduction and activity of an Imposturous Clergy, figured out in the Type of the Beast with two *Lamb-like Horns*, but that would *speak like the Dragon*, and re-introduce the Image of old Paganism again, under the colour of a more heightened Devotion and Affection toward Christ, the Blessed Virgin, and the rest of the Saints and Martyrs: As also in the Type of the *Whore of Babylon*, who is called the *Mother of Fornications and Abominations of the Earth*, that is, of Idolatry and Pagan-like Worship; who intoxicates the Kings of the Earth and all the Inhabitants thereof with the *Cup of the filthiness of her Fornications*, that is, seduces them to Idolatry. *Hoc enim est ægriivm Idololatriæ calicem*, as *Grotius* himself has interpreted it. Wherefore these are two notable Predictions of the Apostasy of the Church into Heathenish and Idolatrous worship. But I shall also produce others out of the same Book, after I have prepared the way by making good certain *Synchronisms* thereunto appertaining.

CHAP. VI.

1. *The Synchronism of the Whore, the Two-horned Beast, the restored Beast, or the Beast that was, and is not, and yet is, demonstrated out of our Joint-Exposition.*
2. *To which the False-Propheet is also proved Synchronal; the Virgin-Company, the Two Witnesses, the Woman in the Wilderness and the Outward Court, as being either the same, Antistoechal, or necessarily connected all along with them.*
3. *Again, in a more abstract way, Thus the restored Beast, the Woman in the Wilderness, the Outward Court, the Two Witnesses are of equal time.*
4. *That the Woman in the Wilderness and the restored Beast begin together, and therefore are Synchronal.*
5. *That the restored Beast and Two Witnesses are Synchronal, as ending together.*
6. *That the Two Witnesses and Outward Court are Synchronal, as both beginning and ending together; And all these four Synchronal to the Whore and Two-horned Beast, because the Two-horned Beast and the Whore are Synchronal to the restored Beast, to which the other three are Synchronal.*
7. *That the Virgin-Company and the Sealed out of the twelve Tribes are all one Company, and therefore both Synchronal to the Whore by an *Ἀντιστοιχία*, and consequently with the rest of the six with whom She is Synchronal.*
8. *That the said Sealed Virgin-Company is Synchronal to the Series of the first six Trumpets, as being sealed immediately before the blast of the first Trumpet, and as being Synchronal to the Mourning of the Witnesses, which ceases at the end of the sixth Trumpet.*
9. *The six first Seals, the Fight of Michael and the Dragon, and the Inward Court, proved Synchronal.*
10. *That the Vision of * measuring the Temple begins from the first Epochæ, indicated from the quality of the Person that holds in his hand the opened*

* Apocal. 11.

Book.

*Book. 11. From his supplying the place of the seventh Angel, and the space of the seventh Trumpet with seven Thunders. 12. From the suspending of the sound of the seventh Trumpet to make a Regression. 13. From the newness or new condition of the Book in the Angel's hand. 14. From the voice communing or talking with John from Heaven, as in the beginning of the Prophecies of the Seals. 15. From the bitterness of the Book in his belly; From his being bid again to prophesy, and that before many Kings, and Peoples, and Nations. 16. From the Epocha of the Vision of the * ensuing Chapter. 17. The Synchronism of the first six Seals with the Inward Court, of weighty concernment. 18. The Millennial Empire of Christ, the Palm-bearing Company, the New Jerusalem and the Ligation of Satan, that they are all in some sense Synchronal to the Seventh Trumpet.*

* Apocal. 12.

1. **T**HAT the Beast with seven Heads in the Thirteenth Chapter is Synchronal with the Beast that carries the Whore in the Seventeenth, is plain, in that they are the very self-same Beast in every Respect, as appears out of my Joint-Exposition. That the *Whore of Babylon* also and the *Two-horned Beast* are the self-same Thing, is made evident in the same Exposition; and therefore they must be Synchronal, unless one and the same thing can begin to be after it has continued in Being, and continue after it ceases to be. That the *Whore* or the *Two-horned Beast* is Synchronal to the *Seven-headed with ten Horns* in these two Chapters, is evident, in that the *Two-horned Beast* is the Reviver and Healer of this *Seven-headed Beast*, or Restorer of him into Being; that is, An Idolatrous Clergy makes again an Idolatrous Empire; one of them cannot be without another, nor continue longer one then another, from the very nature of the things themselves. So that it is manifest that the perpetual connexion of the nature of the things signified by those Visions assures them to us to be Synchronal, to begin, continue, and end together. And thus by the plain and palpably-demonstrable sense of the Visions of the Thirteenth and Seventeenth Chapters do we gather infallibly, That the *Two-horned Beast*, the *Whore of Babylon*, the *Beast that was, and is not, and yet is*, or the *Beast Healed or Revived*, which is said to have seven Heads and ten crowned Horns, are Synchronal one to another.

2. But there are four Visions more, Synchronal to these three, which may after the same manner be demonstrated to be so; I mean from the natural and necessary connexion betwixt the things themselves prefigured, or by their perfect Identity under several Schemes and Types, the things that they naturally signify being already contained in the three first Synchronalls, or else by way of 'Αντιστοιχία or continued Opposition to them. As, by way of Identity, the *False-Prophet*, that is, the whole Body of false Prophets, must needs be Synchronal to the *Two-horned Beast* or the *Whore*, they being but the same things under several Types or Terms. By way of 'Αντιστοιχία or opposite Correspondency; as the *Mournful Witnesses*, and the *Virgin-Company*. For supposing the true

true Church never failed to be, (as all are agreed upon) there-must needs run along with the times of the Whore or Two-horned Beast the *Virgin-Company* and these *Mournful Witnesses* in correspondent Opposition to them, and the latter by a causal Connexion with them, and therefore may be an example of the first way mentioned, though not instanced in before.

The Subject also of those two mixt Visions is necessarily implied in the same time with the three first Synchronals, upon this granted *Hypothesis*, That the true Church never fails. For then *the Woman in the Wilderness* what is it but this *pure Virgin-Church* hid in the Paganizing Empire, which is the Image of the Beast? and what the *Exterior Court of the Temple troden down by the Gentiles*, but the Christian Empire dedicated to Christ and the true worship of God, over-run again with a new kinde of Gentilism or Idolatrous worship, which so overflows, that the true and *Virgin-Church* is hid in a manner in this deluge of Idolaters, at least troden down and debased and made the Abjects of Christendom? Wherefore, I say, from the very nature of the things themselves and close connexion they have one with another there is a very palpable Evidence that *the Whore, the Two-horned Beast, the restored Beast with seven Heads and ten Horns, the False-Prophet, the Virgin-Company, the Woman in the Wilderness, the two Witnesses, the Exterior Court of the Temple troden down by the Gentiles*, are all Synchronal one to another.

3. But we will not altogether omit that more abstract way Mr. Mede has gone to prove these Synchronals. First, then, it is plain that the *Woman in the Wilderness, the Ten-horned Beast restored, the Exterior Court troden down by the Gentiles, the Mourning of the two Witnesses* are all of equal time. For the *Woman's* stay in the *Wilderness* is noted by *a time, and times, and half a time*, as also by 1260 daies; both which expressions signifie *Three years and an half* literally. The *Ten-horned Beast restored*, his continuance is set down by 42 months; as also the *Conculation of the Outward Court*; and the daies of the *Mourning Witnesses* are 1260. All which terms of time are equal to those of the *Woman in the Wilderness*, and are literally *Three years and an half*. Of all which if any one signifie Symbolically, I think there is no body that can be so Sceptical or perverse as to deny that the other doe so too. Now that these four are not onely Equal, but Synchronal, will appear briefly thus.

4. The *Woman in the Wilderness* and the *Ten-horned Beast restored* begin together. For while the *Woman* hastens into the *Wilderness*; the *Dragon casts a flood out of his mouth to carry her away*; if he could, before she came thither: But he missing his aim, and driven on with Fury, betakes himself to another course immediately, restoring the *Ten-horned Beast*, and endowing him with his forces, his Throne and his mighty Power. Wherefore the *Woman* could no sooner get into the *Wilderness*, but the *Dragon* had furnished out an Enemy against her. But it is evident that equal Times beginning at one and the same *Epocha*, are Synchronal.

Apocal. 12. 18.

Apocal. 13. 2, 4.

5. The

5. The *Ten-horned Beast restored* and the *Mourning of the two Witnesses* end together. For at the end of the sixth Trumpet the Witnesses ascend into Heaven, and at the beginning of the seventh, which is contemporaneous to the end of the sixth, this Acclamation is from Heaven, *All the Kingdoms of the World are become the Kingdoms of the Lord and of his Christ*. Whence it is plain, in some sense or other, that the 42 months, which is the time of the Reign of the *Ten-horned Beast restored*, do then expire. But Times that are equal and expire together are also Synchronal.

6. The *Mourning of the two Witnesses* and the *Conculation of the Holy City or Exterior Court by the Gentiles* begin together; as appears *Apocalyps 11.* where it is plainly implied that they commence at one and the same time, I mean the Mourning of the two Witnesses, and the Object of their Sorrow, the Holy City trodden down by the Gentiles. And besides, at the end of the sixth Trumpet the Witnesses ascend into Heaven, and at the beginning of the seventh the *Gentiles* are said to be *wroth* by reason of the judgements of God upon them: So that this Synchronism (though, considering the Synchronals were before found equal, it be needless) is made fast at both ends. But the *Woman in the Wilderness* being Synchronal to the *Ten-horned Beast restored*, this *Ten-horned Beast* to the *two Witnesses*, these *two Witnesses* to the *Treading under foot the outward Court or Holy City*; it is manifest that all four are Synchronal one to another.

But in virtue of our Joint-Exposition it is demonstrable also that the *Whore*, the *Two-horned Beast*, and the *Ten-horned Beast restored*, which is plainly the *Beast that was, and is not, and yet is*, are Synchronal one to another. For the *Whore* and the *Two-horned Beast* are all one Company or Condition of men, by whose persuasions and directions the *Pagan Empire*, which had been wounded to death by the pure Preaching of the Gospel, was again made to *Paganize*, and so was healed of that wholesome wound, and revived again into that former Idolatrous state, and became the *Beast that was, and is not, and yet is*. From whence it is plain that the Authours of this Restauration of the Beast, or these Makers of the Image of the Beast, as such, began with the Beast: And they are, I mean this Beast and the *Pseudo-prophet*, (who is typified by the *Whore* and the *Two-horned Beast*) both of them at once taken and cast alive into the lake of fire burning with Brimstone, *Apocalyps 19. 20.* Wherefore this *Ten-horned Beast restored* being, as was above proved, Synchronal to the *Woman in the Wilderness*, to the *two Witnesses*, and to the *Treading under foot the Holy City or Outward Court*; it is manifest that the *Whore of Babylon* also and the *Two-horned Beast* are Synchronal to them, they being all Synchronal to the *Ten-horned Beast restored*. And that in summe, the *Woman in the Wilderness*, the *Ten-horned Beast restored*, (which is the same with the *Beast that was, and is not, and yet is*, or the *Image of the Beast*) the *Holy City or Outward Court trodden under foot by the Gentiles*, the *Mourning Witnesses*, the *Two-horned Beast*, the *Whore of Babylon*, that all these six are Synchronal one to another.

7. Of

7. Of the Synchronism of the *Virgin-Company* with the *Whore*, (and consequently with the other five of these six) see Mr. Mede. It is not a thing that can be stuck upon, by reason of the necessary *ἀνσوخία*, and the great congruity that Christ should have his marked Souldiers, which are the Regiments of the Lamb on Mount *Sion*, as soon and as long as there were such as bore the *Mark of the Beast*, which is supposed all along his reign, seeing the *receiving this Mark* is nothing but an open profession of what party one is, or at least an appropriation to that party.

Of those true Members and *marked* or *sealed* Souldiers of Christ there is mention in the Seventh and Fourteenth Chapters of the *Apocalyps*, in both which places the Number is the same, namely 144 *Chiliads*, or *Regiments*; and they are said to be *sealed* or *marked upon the fore-head*: Affliction and Patience, and at last a joyful Victory over their Enemies, is the fate of them both: They are both an Apostolick Company, and abhorring from Idolatry, in that they are called *Virgins* in the fourteenth Chapter, and in that there is such caution in the ranging of the twelve Tribes in the seventh, that they have the precedence that are most notorious for their zeal against Idolatry, and *Dan* and *Ephraim* quite excluded the number for their special obnoxiousness in that crime, as you may see more at large in Mr. Mede. For that these twelve Tribes are understood of *Christians*, and not of *Jews*, no man will doubt that considers how full of *Israelisms* the *Apocalyps* is every-where, inasmuch as that *false Christians* are called *counterfeit Jews*, Revel. 2. 9. *I know the blasphemie of them that say they are Jews, and are not, but are the Synagogue of Satan.*

It is manifest therefore that the 144 thousand sealed Servants of God in the seventh Chapter, and the 144 thousand in the fourteenth Chapter, are the same Apostolick or *Virgin-Company*. Which is of marvellous great use to take notice of, forasmuch as it will hence be evident, that the six first Trumpets are Synchronal to our first six Synchronals, they being all Synchronal to these 144 thousand sealed Souldiers or *Virgin-Regiments* of Christ.

8. That our first six Synchronals are Synchronal to these 144 Regiments has been already proved, in that they and five of the six synchronize with the *Whore*. That the *Series* of the first six Trumpets is Synchronal to them is thus demonstrated; For they begin with the first Trumpet, and continue to the end of the sixth. That they begin with the first Trumpet appears from Chap. 7. For after the effect of the sixth Seal, whenas the Procedure should have been to the seventh, which is the *Seal of the Trumpets*, there is a suspension awhile till these 144 thousand be *sealed*, and so fore-armed against the evils of the Trumpets; but they being once *sealed*, the seventh Seal is opened, and the seven Angels appear with their Trumpets, &c. That the 144 Regiments in their condition of warfare and *ἀνσوخία* to their opposites that war under the mark of the Beast, terminate at the expiring of the sixth Trumpet, is plain, in that the mournful condition of the Witnesses, which synchronizes with this warfaring condition of the *Virgin-Company*, ends at the ending of the sixth Trumpet: Chap. 11. 14. *The second Woe is past, that*

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is to say, the sixth Trumpet is past ; which is spoken immediately upon the ascending up of the Witnesses to Heaven , and the great Commotion of things that befell at the same hour. Wherefore the 144 Virgin-Regiments that were sealed at the beginning of the first Trumpet. terminate, as to their conflicting condition, at the end of the sixth.

And thus you see that, according as it is in Mr. Mede's Scheme of Synchronisms , the Company of the 144 thousand out of the twelve Tribes of *Israel* , sealed with the Seal of God in their fore-head , is as it were the *communis Terminus* of all those Synchronals on this side and that side thereof, as namely of the *Series* of the six first Trumpets on one side , and then of our six first Synchronals on the other ; namely, the *Ten-horned Beast restored, the Whore, the Two-horned Beast, the two mournful Witnesses, the treading under foot the outward Court or Holy City, and the Woman in the Wilderness*.

9. So that we have a safe and fast grasp of the whole succession of things in these Prophetick Visions , having laid hold on this middle part so strongly that they cannot wriggle from us , but it will be easie for us to discover the necessary order of the rest. For the six first *Seals* must needs go before the seventh ; and the Battel betwixt *Michael* and the *Dragon* before the Wounding or slaying of the Beast and the Restoring of him. Whence it will follow partly from the Nature of the things , and partly from their Order , that they are Synchronal ; I mean the *Series* of the first six *Seals*, and the Battel of *Michael* with the *Dragon*. And that the *Inward Court* of the Temple , which the Angel found Symmetrical or Commensurable to his Reed , is also Synchronal to the six first *Seals* , may appear from hence , in that the Symbol is so significative of the condition of those times : For in that bloody war of the Dragon the Saints of God willingly sacrificed their own lives for his cause : which is most fitly set out by the *Altar* of Holocausts placed in the Inward Court of the Temple, and answers very plainly and palpably to the Vision of the fifth Seal ; where the *Souls of the slain* are said to cry for vengeance from under the *Altar*.

Apoc. 6. 9.

10. But besides this , Chap. 11. the *Visions* begin again from the first *Epocha* of time that the *Seals* do ; whence the Inward Court must be exquisitely Synchronal to the first six *Seals* , being the Outward Court began with the seventh.

Now that there begins a new *Series* of Prophecies from the first *Epocha* , there be several remarkable Indications , Chap. 10. and sufficient to convince any one that has any measure of sagacity. As, first , The Magnificency of that *Angel*, as he is called , that has the opened Book in his hand, is so great , that it is highly probable that it is no meaner person then *Christ* himself: the description of those bright gleams of Glory be like those in the first Chapter which are attributed unto him. And that he is called *Ἰσχυρὸς*, what is that but *אל גבור* ? And his being pictured out with a *Rain-bow about his head, and his face as the Sun* , what can this signifie less then the Sun of Righteousness, which is the Eternal Word , and whose Attire is the World which himself has made : His speech also betrays him, his *roaring like a Lion* intimating that he is the Lion of the Tribe of *Juda*.

Juda. It should seem therefore that he that under the shape of a * *Lamb* * Apoc. 5. had opened the Book with seven Seals even to the very last Seal, appears here under another shape, beginning a new *Series* of Prophecies from the same *Epocha* in this opened Book.

11. Which we may be the better assured of, if we consider that he steps into the place of the seventh Angel, and fills up the space of the seventh Trumpet with seven Thunders. Which is an evident sign that the whole course of the seven Seals is run through to the last Thunder-clap of the Day of Judgment, so far, or rather in such a manner, as he thought good at this time, till he began afresh again.

12. Thirdly, In that he swears *that there shall be Time no longer, but in the days of the voice of the seventh Angel, when he shall sound, and the Mystery of God be finished, as he had declared to his servants the Prophets,* (in which certainly there is a regard to *Dan. 12. 7.*) it is plain that there is a forbearing to proceed explicitly to the very end of the seventh Seal, that is, to the special and determinate effect of the seventh Trumpet. Which suspension does not a little assure us that there is a Regression; and whither, I pray, if not to the very first *Epocha* of a new *Series* of Prophecies? Nay a Regression is necessarily implied from the Angel's swearing *there shall be no more time* than what is taken up in the seventh Trumpet, which sounds not till the Resurrection of the Witnesses, as you may see in the following Chapter, ver. 14, 15.

13. Fourthly, This either *new Book* (which yet I do not now think so probable, but rather that it is the former Book, all whose Seals are opened by the Lamb, and is still in his hand, though he be now under another shape) or new condition of the Book (it being an *opened Book* now, whereas before it was a *sealed* one; the first a Book to be look'd upon with the eyes, this to be swallowed down into the belly) does imply a new *Series* of Prophecies to be begun, and of another nature from the former; the one, suppose, respecting the *Fate of the Empire*, the other of *the Church*, as Mr. Mede would have it. But to have all this new preparation for no new design, were strange and incredible.

14. Fifthly, That which Mr. Mede urges of a *voice from Heaven as of a Trumpet* talking with S. John, is not altogether devoid of force. For, as I have noted else-where, the mention of the *Trumpet*, which is in this third place suppressed, and which Mr. Mede would have understood, may be omitted, that the meaning of the Prophecies may not lie too bare. But it is observable that there is a considerable Affinity betwixt the entrance into the first *Series* of those Prophecies of the *Seals*, and these of the *opened Book*. For it is plain chap. 4. 1. that he says there was a *door opened in Heaven*, and that *the first voice, which was as of a Trumpet*, communed with him. So here, chap. 10. he saith, that a *voice from Heaven* communed with him, λαλοῦσα μετ' ἐμοῦ, whereby is intimated a vocal discourse or conference, and instead of ἡ φωνὴ here is παλιν which though it may seem referrible to the *voice from Heaven*, v. 4. yet the less need there is of that intimation, in respect of the thing so freshly done, the more probable it is that it refers to that *voice from Heaven* that communed with him, chap. 4. 1. And the rather because that voice onely

is said λαλεῖν, this vers. 4. of this Chapter onely λέγειν, and therefore it cannot so well be said πάλιν λαλεῖν, whenas it is not at all said λαλεῖν before. Whence vers. 8. πάλιν λαλῶσα μετ' ἐμῶ is most naturally referred to Chap. 4. 1. and therefore indicates a new beginning of Prophecies from that very *Epocha*.

15. But, sixthly and lastly, Upon *John's* swallowing down the Book, we may observe such circumstances as do strongly intimate a new *Series* of Prophecies, wherein the Fate of the Church may seem chiefly concerned. First, in that it is said to be *bitter in his stomach, though sweet in his mouth*. Of which *bitterness* of these Prophecies more then of the former no reason can be given if they respect the same Subject, and one does not concern the *Empire*, the other the *Church of God*. Wherefore the *Fate of the Church* is contained in these, and consequently from as high an *Epocha* as those of the *Empire*. Secondly, in that the Angel saith δὲ ἔτι σε πάλιν προφητεύσαι which, unless it were to begin again to prophesie from the first *Epocha* of the times he has hitherto prophesied of, would be a very unaccountable passage. For he had prophesied in another sense again and again already, in seeing and declaring so many Visions as he had. Thirdly, in that it is added, *Before many Peoples and Nations and Tongues and Kings*, it is a sign that he does not proceed to some few particular things behind, but is to act more rousingly, must *altius rem repetere*; and having taken his repast in devouring the *little Book*, begin his race afresh from the first *Epocha*, and with as general concernment to the world as the Prophecies of the *Seals* were.

16. These considerations, I think, may induce any one to believe that the Eleventh Chapter begins from the first *Epocha* of the Apocalyptic Visions. But adde to all this, that the Twelfth Chapter does, as has been already demonstrated: for there is no Vision in the *Seals* higher then the fight of *Michael* with the *Dragon*. Which is a Demonstration that *S. John* in this second bout of Prophecy returns to the highest *Epocha*, and that he begins a new *Series* of Prophecies, namely, concerning the *Church*. Which being thus plainly evinced, I appeal to any one if it be at all likely or possible that he should begin with such an headless Vision as would fall short of the first *Epocha* three or four hundred years.

17. Wherefore assuredly, as the *Outward Court troden down by the Gentiles* is Synchronal to the first six Trumpets in the seventh Seal, so the *Inward Court* is Synchronal to the first six Seals; which was the thing to be demonstrated, and which is a Conclusion of excellent use and weighty consideration, as may appear in its due place.

18. Finally, as our Middle Synchronals have thus necessarily detected those that precede, so they will with like facility and certainty discover them that succeed. For the *Thousand years* wherein the *Saints reign*, *Satan is bound*, the *Palmiferous Company* triumphs, and the *Heavenly Jerusalem* is seen upon Earth, all these must in some sense plainly Synchronize with the seventh Trumpet. And the seventh Angel sounded, and there were great voices in Heaven, saying, *The Kingdoms of this world are become the Kingdoms of the Lord and of his Christ, and he shall reign for ever and ever*. So that it is plain that the *Millennial Empire of Christ* and

Apoc. 11. 15.

and of his Saints is under the seventh Trumpet. The *Palmiferous Company* also immediately succeed the 144 Virgin Regiments which are Synchronal to the first six Trumpets, whence necessarily this company of *Palm-bearers* are under the seventh. The *Fall of Babylon* also conterminates with the sixth Trumpet, and therefore the *New Jerusalem*, which succeeds it, must needs be found in the seventh. And, lastly, *Satan*, who fought with *Michael* all along the first six Seals, and bore such sway in the Kingdom of Antichrist in the first six Trumpets, cannot be said to be bound, cast into the bottomless Pit and sealed up there for a thousand years, till the Millennial Empire of Christ, till the glory and brightness of the *Heavenly Jerusalem upon Earth*, till the Victory and Triumph of the *Palm-bearing Company*, that is, till the sounding of the last Trumpet; not onely the Series of the Synchronals, but the very nature of the things themselves, forcing the *Ligation of Satan* into this last Period of times.

This is very easie and plain. But if any one be unsatisfi'd, he may read Mr. Mede, Part 2. Synchronism 4, 5, 6, 7. where he shall have a more full and copious demonstration of these Synchronals contemporizing with the seventh Trumpet. But how this *contemporizing* is to be understood, will better appear out of this following Chapter.

CHAP. VII.

1. Mr. Mede's Account of placing the first six Vials within the sixth Trumpet.
2. That the truth of this Account depends upon an unlikely sense of the Expiration of the Reign of the Beast, as if immediately after 42 months it should entirely and universally expire.
3. A caution touching the Interpreting of the Prophetick style.
4. That the Expiration of the Reign of the Beast upon the Exit of the sixth Trumpet is but partial or speciminal, argued from the seventh Trumpet's being also called a Woe-Trumpet.
5. As likewise from the seven Thunders.
6. Two more Arguments to the same purpose.
7. Lastly, from the fixed Epochas of the Middle Synchronals compared with the affairs of Europe.
8. That it follows hence that all the seven Vials are naturally to take their places in the seventh Trumpet, as being the seven last Plagues.
9. The same further proved from the Song of the Harpers upon their victory over the Beast.
10. And from the order of the Vision of the Vials; as also from the appearing of the Temple (out of which the Angels come) after the sixth Trumpet, and before any of the Vials be poured out.
11. In what sense the Middle Synchronals are to be fulfilled at the Exit of the sixth Trumpet.
12. A larger Declaration how all the Middle Synchronals expire together, in what sense or degree soever they do expire.
13. Of the commencing of the last Synchronals, and what the time of the Millennium more eminently so styled.
14. The serviceableness of the premising these orderly Synchronisms for his further search into the Prophecies that foretell the Lapse of the Church into Antichristianism.

1. I Had almost omitted the placing of the *Vials*; the first six whereof Mr. Mede ranges within the sixth Trumpet, briefly upon this account: Because they being the seven last Plagues of the Beast, they are to begin with the inclining of the Beast to ruine. But it was proved above, that the 42 months of the Beast's domineering over the Saints and overcoming them expired with the last breath of the sixth Trumpet, as all those middle Synchronals do. And it is as true that the *Throne of the Beast* does not wax dark before the fifth Vial. Wherefore he concludes, that at the least five Vials, if not six, precede the seventh Trumpet.

2. Which Ratiocination of Mr. Mede's were very firm, if we could be sure that the meaning of the Continuance of the Beast for 42 months were such as he supposes it, namely, That this Duration or Reign of his is to be understood *absolutely*, That he shall reign so long and no longer, and not *comparatively*, That after 42 months he shall not reign with that full power and victory over the Saints, so keeping them under that they cannot appear a distinct Polity able to defend themselves from his Tyrannies and Cruelties.

Which latter may be a warrantable meaning of the Prophecie as well as the other, namely, That as soon as there appears a Kingdom or Polity of truly Evangelical or Apostolical Christians, not Superstitious, nor Idolatrous, nor Persecutive and Bloudy, but such as joyn heartily with one another in the plain Points of Christian Religion, and make no other *Fundamentals* then the undoubted meaning of the Word of God requires, and leave men free in the rest; That as soon, I say, as such a Polity as this is in being, the 42 months of the Beast may be said to expire as to the entireness of his Reign; and also for that there is that set on foot which will certainly be his ruine, and therefore in the Prophetick style he is accounted as ruined already. According to which tenour Mr. Mede has interpreted that of *Esay*, * *Babylon is fallen, is fallen*: whenas in the time of *Esay* there was onely the first Ground-work laid for her ruine by the *Medes*, who casting off the *Affyrian* yoke and rescuing themselves into liberty, and building *Ecbatana* under their new King *Deioces*, laid the foundations of a Kingdom fatal to the City of *Babylon*.

* Chap. 21. 9.

Chap. 11. 15.

Joh. 12. 31.

Nor can we well understand that in the *Apocalyps* upon the sounding of the seventh Trumpet, to that height it seems to be spoken, *The Kingdoms of the world are become the Kingdoms of the Lord and of his Christ*. Of which I must confess I cannot but surmise the most sober meaning to be something parallel to that saying of our Saviour, *Now is the judgment of this world, now shall the Prince of this world be cast out*; and yet he kept possession till *Constantine's* time. But in such a sense as the Kingdoms of the world at the beginning of the seventh Trumpet are become the Kingdoms of Christ, the Beast has lost his Kingdom and his 42 months are expired.

3. Wherefore there is great caution to be used in understanding the Prophetick Expressions, which always sound very high and lofty, and express things so as most fills the mind and strikes the phancie, whenas if they were set down strictly and restrainedly to a *Mixelologia*, it would flat

flat the Height and Majesty of the Style, and make it lose its rapturous power with the Reader; besides that considerable usefulness which such courageous and triumphant Expressions may carry along with them.

4. Nor is this only a possible meaning of the Expiration of the 42 months of the Beast with the sixth Trumpet, but also very probable. First, because the Seventh Trumpet is one of the *Woe-Trumpets*, and therefore signifies ruine and destruction in some sense or other. *The second Woe is past*, (that is to say, the prefiguration of it, in such a sense as *Ovid* says, *Fanus habet finem*. But it is plain that the effect of the sixth Trumpet may continue after the seventh is begun, as the effects of the first Seal and first Trumpet do after the second are begun, the succession, in the effects, of these parts of the Visions lying not always as the quarries of a Pavement, but as the scales of Fishes, one reaching over part of the other. But this by the bye.) and behold, the third Woe cometh quickly; which is this seventh Trumpet, which therefore is a blast of Destruction upon all the Powers that oppose the Kingdom of Christ: Which supposes therefore that he is going on conquering and to conquer, and that all the work is not done at the entrance of the seventh Trumpet, but so much is behind that in all likelihood the 42 months of the Beast are not expired in any other sense then such as I have already defined.

5. Which will appear more reasonable, if in the second place we consider the *seven Thunders*, which I doubt not but are the contents of the seventh Trumpet; and the *Text says, That that mighty Angel (which Expositors ordinarily interpret to be Christ, the Lion of the Tribe of *Juda*) cried with a loud voice, as when a Lion roareth, *ἡ ὄρε ἡγεῖται*, *ἡ ἀλυσαν αἱ ἑπτὰ βρονταὶ αὐτῆς ἰσχυρὰ φωναί*, that is, and while he cried, the seven Thunders uttered their voices. Wherefore this roaring of the Lion of the Tribe of *Juda* all along those seven Thunders, and the Distinction of the space of the seventh Trumpet into seven portions, wherein certainly a state of War and of seven notable Battels and Victories, or Judgments and Triumphs, in some sense or other is understood, does imply a vast Continent that *de jure* belongs to the Kingdom of Christ, unsubdued at the beginning of the seventh Trumpet. And therefore it is very reasonable that a very great share of the *Roman Empire* may be under the jurisdiction and guidance of the *Two-horned Beast*, even at the first blast of the last Trumpet or within the sound of the first Thunder.

6. Thirdly, It is said of the *Whore of Babylon*, who is adjudged to be burned, that her smoke ascends *ἕως τῆς αἰῶναι τῶν αἰώνων*, that is, to the remotest and utmost Ages of the world. But there is no smoke but there must be some fire, nor any fire but there will be matter combustible. Wherefore that passage insinuates that something of this *Whore* will be left to be burning to the utmost Ages of the world, even to the Ages of the last Trumpet. And it is plain that while some Kings burn her, others pity her, such as had committed fornication with her, and lament over her while they see the smoke of her burning.

Fourthly, It seems more consonant to the Wisdom of God to continue these Antichristian *Canaanites* for a time, partly for a foil to set off the purity and unspottedness, the beauty and loveliness of the Apostolick

Church, and partly to be an excitement and exercise of their Zeal, Vigilancy, and all other Graces and Vertues.

7. Fifthly and lastly, The *Epocha* of the Middle Synchronals is so firmly fastened to the time of about 400 years from Christ, both by the proportion of the short space of the seventh King's continuance in respect of the sixth; and of the Inward Court in respect of the Outward, as also of the exquisite fitness of Mr. *Mede's* Interpretation of the first Trumpet; that there is no likelihood that the Remains of the 42 months or the 1260 years of the Reign of the Beast should suffice for such a Mutation of the Empire, as will amount to any higher a sense of finishing his Continuance than I have given: and Interpreters (though Prophets write in Rapture and Ecstasie) are bound to expound their Visions with caution and sobriety. Unless the Affairs of *Europe* should break of a sudden, as *Olaus* says the Frozen Ocean does, and roars along like thunder with the crack of the Ice, and then immediately sinks, (which is a miracle above belief) I see no probability at all of any other sense of the stinting the Reign of the Beast to 42 months then I have already declared.

8. The Consequence of which Conclusion will be, that there is no ground left for placing the seven *Vials* before the seventh Trumpet; and therefore it may justly be suspected a kind of Luxation to the Chronological Scheme of Prophecies, which Mr. *Mede* has otherwise ingeniously and judiciously disposed. Wherefore let every member take its right place, and let the seven Vials either run parallel to the seven Thunders, (which then its likely were the rather suppressed, because they were to be supplied by these) let them run within the seventh Trumpet, as the seven Trumpets within the seventh Seal: for this appears the most easie, natural and proportional disposing of them. And they seem to claim the right of this posture in that they are called the * *seven last plagues* wherein the wrath of God is finished or ended; which would not be if they were not the Plagues of the last Trumpet: Or else at least let them Synchronize with the first Thunder, as the seven Thunders do with the last Trumpet. Which I shall more determinately discourse of in its proper place.

* Apoc. 15. 1.

9. To all which you may adde what we find *Apoc. 15.* where there is mention made of those that *have already got the victory* over the Beast, and like the *Israelites* escaped out of *Egypt*, and therefore having the *Harpes of God in their hands, sing the Song of Moses the servant of God, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name? For thou onely art holy: for all Nations shall come and worship before thee; for thy judgments are made manifest.* Which answers exactly to our supposition, That there is onely at first some particular Victory and restrained Reign of Christ to some Nations or Kingdoms; which being a pledge of future successes, that Acclamation was in Heaven, *The Kingdoms of this world are become the Kingdoms of the Lord and his Christ.* Of which this Song of the Harpers may be the truest Comment, *All Nations shall come and worship before thee; for thy judgments are made manifest.* Not that they are come already, but will assuredly fall under his subjection. Here is the
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Apoc. 15. 3. 4.

first espial of the * *Temple of the Tabernacle in Heaven*, whither also the * Ver. 5.
Witnesses did ascend.

10. But after this is the effusion of the seven *Vials*, as is plain out of the order of things in the Text; whether you take notice of those Middle Synchronals which are set out by the time of their continuance; (as * that * Apoc. 13. 5.
of the *restored Beast*, to which is added presently the * *Virgin-Company*, * Chap. 14.
as running in a parallel opposition thereto) after which this Song of *Moses* follows, as a Thanksgiving for those first Victories over the Beast; on consider the Temple opened in Heaven, which in order follows after this Song, and out of which the Angels come that have the *seven Vials*. For from both it is intimated that the *Vials* run all up into the seventh Trumpet. Which is farther still to be confirmed from Chap. 11. where the *Temple of God* is also *opened in Heaven*, and the *Ark of the Covenant* mentioned as here, and a compendious Symbolical Periphrasis of wrath and vengeance; so that it is hugely reasonable to conceive they mean the same thing. But that appearance (Chap. 11.) of the *Temple* and *Ark* is after the seventh Trumpet began to sound. Therefore the *seven Vials* are within the blast of the seventh Trumpet.

11. In short, (and yet to reach to the bottom of this present business) it is of exceeding great moment to take notice that the seven Middle Synchronals of the Prophecies of the *opened Book* have their fulfilling either *quoad speciem* or *quoad gradus*, as to the kind or as to the degrees in the same kind, one degree being sufficient for the fulfilling of the Prophecies *quoad speciem*; and that one of these Synchronals cannot be fulfilled *quoad speciem* or *quoad gradus*, but *ipso facto* they are all fulfilled, they being so intimately united one with another. As for example, Suppose that but in one State or Kingdom in Christendom the Church has become purely Apostolical in Doctrine and Discipline, in Life and Conversation, it follows from hence that *quoad speciem* the Reign of the Beast is expired, that is, that there is one *Specimen* or Instance of this specifick Event, namely, of such an Expiration of the Rule of the Beast as brings along with it the Resurrection of the Witnesses and the Succession of the Kingdom of Christ in the place. Which if it fall out at or towards the expiration of the 42 months and from a fit *Epocha*, the Prophecie is truly fulfilled in all circumstances *quoad speciem*, in this first Example, but may proceed farther and farther afterwards in Degrees or Latitude.

But the thing that I contend for is this, That this first way of fulfilling is onely aimed at in these Middle Synchronals of the Prophecies of the *opened Book*, and that the Degrees are reserved for the *Vials* in the last Trumpet.

12. And what I instanced in the Reign of the Beast must be true of all the rest, That their fulfilling that contemporizes with the first six Trumpets, and terminates upon the first blast of the seventh, is a fulfilling onely *quoad speciem* or *quoad esse*, not *quoad gradus*, which are reserved for the seventh Trumpet. And my reason is, Because all these seven Synchronals are so nearly united or signifie so much one and the same, that they must necessarily advance or be retarded together. As for example, We cannot conceive the *Whore of Babylon* burnt in any one Kingdom, that is, the Clergy

Clergy to cease to be Idolatrous and Antichristian, and to become purely Apostolick in Doctrine and Discipline, but we may be sure that the Civil Magistrate ceases there to be Antichristian too, and that the *Ten-horned Beast* in this place has finished his forty two months; the *Two-horned Beast* also vanishes, as being one and the same with the *Whore*; the *Witnesses* break off their mournful Prophecie, as having here nothing to complain of; the *Outward Court* is in this part cleansed of the Pollution of the Gentiles that trod it under foot; the *Woman* is here no longer hid in the *Wilderness* amongst brutish Idolaters, but appears as a glorious City upon an Hill to attract the eyes of the Nations unto it; and, lastly, the *Marked* or *Sealed Virgin-Regiments* lose their ἀντιστοιχία in this place, and instead of fighting Souldiers become a College of peaceful Priests clothed in white, and are before the Throne of God and serve him day and night in his Temple.

Thus jointly will these Middle Synchronals ever be fulfilled, be it more or less, whether barely *quoad speciem*, or repeatedly *quoad gradus*; the first fulfilling conterminating with the Entrance of the seventh Trumpet, the other advancing in it to the effusion of the last *Vial*.

13. And what is worthy our observation, those last Synchronals we have above noted, namely, *The Millennial Reign of Christ*, *The Palm-bearing Company*, *The new Jerusalem*, and *The binding of Satan*, do commence in such a way and proportion as these Middle Synchronals expire. But that special and most eminent *Epocha* of the *Ligation of Satan*, as also of the *Millennial Empire*, I conceive commenceth not till after the seventh Vial; and the * *Devil's being let loose again for a little time* is to be placed somewhat before the voice of the seventh Thunder, wherewith the whole Earth is to be set on fire, and Death and Hell to be all of a flame thereby. But the intermediate space is the *Millennium* eminently styled.

14. This I believe is the truest and safest apprehension we can have of the *Series* of things in the Apocalyptick Visions. Which having thus competently cleared, I shall with the greater satisfaction to my self, and to others, I hope, proceed to the producing such passages out of this Prophectic Volume as predict the several kinds of *Lapses of the Church into Antichristianism*: for we now know whereabouts to seek for them, namely, among the Middle Synchronals of either Prophecie, which reach from about the four hundredth year after Christ to these very Ages.

CHAP. VIII.

1. *That there are Three more Middle Synchronals that foretel the Church's Lapse into Idolatry: As the Vision of the Outward Court troden down by the Gentiles.*
2. *The Woman in the Wilderness: What meant by Wilderness.*
3. *A brief account of the sense of the whole Vision.*
4. *That there is an Hypallage in her being said to flie into the Desert, like that of Hades being cast into the Fire, and of the Kingdom being given to the Saints,*

Saints, in Daniel, 5. *That our Interpretation of the Woman in the Wilderness does not clash with Mr. Mede's, though different from it.* 6. *The third Synchronal, the Virgin-Companie: The meaning of the Number of their Regiments, and of the new Song which none could learn besides them.* 7. *How the Vision of these Virgin-souldiers implies the Lapse of the Church into Idolatry.*

1. **B**ESIDES those notable and leading Prophecies of the *Idolatry of the Church* in the Thirteenth and Seventeenth Chapters of the *Revelation*, there are farther Intimations of the same Lapse in other places. Indeed no less than six of the seven Middle Synchronals of the Prophecies of the *opened Book* are Predictions of this Idolatrous state of the Church, Three of which we have done withall, namely, *the Whore of Babylon, the Two-horned Beast, and the Beast with seven Heads and ten Horns.*

The first of those three behind is the *Outward Court or Holy City troden under foot by the Gentiles* for the space of 42 months. Which *Apoc. 11.* *Outward Court or Holy City*, that it is to be understood of those that make a visible profession of Christianity in the world, appears from the evidence of the Synchronisms, that of the *Temple or Inward Court* reaching from the beginning of the Church to the time of its Lapse into such a Condition as was not commensurable to the *Reed of the Angel*, and therefore rejected. *The Court that is without the Temple, ἐξωθεν ἑξω, cast it out:* so the words signify. But the *Outward Court* belongs to the *Inward*; and the *Jews* having been cast off long before, it is plain from hence that all this is understood of *Christendom*. Nor is it any more wonder that the *Jewish Temple or Courts* thereof should typify the Christian Church, then that their *Tribes* did, Chap. 7. For this is but an usual *Israelism*.

Wherefore Christendom being the Scene of these Transactions, and it being presently after added concerning this *Outward Court*, that it is given to the Gentiles, and that they shall tread under foot the *Holy City forty two months*; (which *Holy City* and *Outward Court* is in a manner the same thing, the very Camp of *Israel* being the Outward Court in the *Wilderness*, and this Outward Court the Receptacle of the People of *Israel* at their solemn times of worship when the Temple was built, as Mr. Mede has well observed) it is evident, Christendom was to be over-run with *Gentilism*, that is, with *Paganism*, the life and soul whereof is *Idolatry*, so long a time; forasmuch as the *Holy City* or *Outward Court* is supposed here in being, that is to say, a people that do profess Christianity and are externally dedicated to God, but in the *interim* are over-grown with an Heathenish kind of Superstition and Idolatry.

And in that this *Outward Court* is said to be given to the Gentiles, that is answerable to what is wrote in Ch. 17. *For God has put it into their hearts* *Vcr. 17.* *to fulfill his will; and to agree and give their Kingdom unto the Beast, untill the words of God shall be fulfilled.* So fatal, as I may so speak, does this Apostasy of the Church seem to be, and so little reason have those great Politicians of *Italy* to sacrifice to their own Nets, as I have above noted, and impute all to their own wit, when they have apparently hitherto

hitherto rowed with the stream. But the times are coming wherein they will find the course of things turned, and their Resistance of a due Reformation a fighting against God. Which is worth their observing, that they may take up in due time.

2. The next of those latter Synchronalls is *The Woman in the Wilderness*, namely, That Woman that * wears upon her head a Crown of twelve Starrs, whose glory it is to be that pure and Apostolick Church, uncontaminated with after-Superstitions and Idolatries; that Woman that is said * to travail in birth and was pained to be delivered, and after long throes and pangs, that is to say, sharp persecutions, at last * brought forth a Male-childe that should rule the Nations. This Woman not changing place herself, is notwithstanding said * to have the wings of an Eagle given her, whereby she fled into the Wilderness, there to be secured from the persecution of the old red Dragon, which is the bloody Pagan Powers of the Roman Empire as yet unconverted to Christianity: And indeed by being thus escaped, though but into a Wilderness, she was sheltered from them. But in that she is said to be in a Wilderness, it is an intimation that she is hid and blended amongst them that under the outward profession of Christianity did again Paganize in their Superstitious and Idolatrous Worship; as you may understand out of the acknowledged meaning of Wilderness in the Prophetick Alphabet. For that Men, not a mere Solitude of Trees and Beasts, is understood by Wilderness, is plain also out of that in the Evangelist, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* Which he spoke not to Beasts and Trees, but to Men, whom these resemble when they are wholly taken up in the functions and delights of the mere Vegetal and Animal nature, of which Superstition and Idolatry is one part, as I have above intimated.

Matt. 3.3.

3. The sense therefore of this Prophecy is this, That the pure and Apostolick Church, though sheltered therewithall for a time from the red Dragon, was over-run with a kind of Christiano-Paganism from one side to the other, from the East wing to the West wing of the Eagle or Roman Empire; which, because it had its Eastern and Western Cæsars, is figured with two wings, and that with greater facility then the Leopard in * Daniel with four, which signified the quadripartition of the Greek Empire into four parts. This therefore intimates the Greek Church as well as the Latine to be culpable in this matter of Idolatrous worship, correspondently to what I have said of the two Horns of the Beast, that they intimate the two Imperial Patriarchates, that of Rome, and the other of Constantinople, the two chief Summities of the Idolatrizing Clergie. This I doubt not but is the meaning of the Woman in the Wilderness, though it seems something hard that she is said to fly into this Desert, this Desert rather coming upon or over-running her in the thing signified.

Chap. 7. 6.

4. But it is an Hypallage, of which this is no solitary Example, but like that of casting Hades into the lake of fire and brimstone, whenas that fire is rather cast into Hades at the Conflagration of the world by Thunder and Lightning; a Figure even needlessly affected for Elegancy sake by Poets.

Brutium

Brutium ponto feriente Corum.

Such an *Hypallage* as this I suspect also to be in *Daniel* ch. 7. where he speaks of the *Kingdoms under the whole Heaven being given to the Saints of the most High*. The meaning whereof may be nothing else but that they that are possessed of these Kingdoms may turn Saints, that is, Professors and Abettours of the pure and Apostolick Religion, unsophisticated with the Idolatrous Inventions and Injunctions of Antichrist. But however it were desirable that those that are over-ready to phansy themselves *Saints*, if this *Hypallage* does not please them, that at least they would imitate the modesty of the Expression of the Text, and would not take Kingdoms before they be given them.

5. Mr. Mede interprets this Vision of the *Woman in the Wilderness* in something a different sense from us; paralleling the *Israelites* flight from *Pharaoh* into the Wilderness to the Woman's flight from the red Dragon, and their liberty of serving *Jehovah* there after the Rites appointed by *Moses* to the liberty the Christians had to exercise their Religion; their lapses also into Idolatry to the Idolatrous Apostasy of the Church of Christ in this condition, and finally their 42 Journeys in the Wilderness mentioned *Numb. 33.* to the 42 months the Woman is said to be in the Desert. Which if they had been expressly set down in those termes, and not onely equivalently in 1260 *dayes*, or a *time and times and half a time*, it had been the more pat and convincing. But however his Interpretation is very plausible and handsome, and may be one sense of the Type, though not the onely sense. For it is the property of these Prophetick Types to abound with Allusions. But the state of the Church in the Wilderness being the same with that of her bondage in *Egypt*, as appears from *Apocal. 11*; in that respect I

Ver. 8.

account that Interpretation I have given more passable, or rather more Authentick. But I see no need that they should one exclude another, the Reign of the Dragon being truly the Reign of *Pharaoh* over these new *Israelites*, (saying that this of the Dragon was more bloody,) and the state of the Wilderness in which the Woman is hid being not onely a Revival of that bondage of *Egypt* again, but the restoring again also of the Dragon as Idolatrous, in fabricating so lively an Image of him in this new *Pagano-Christiannism*, which the Apocalyptick Visions do so copiously predict.

6. The third and last of these latter Synchronalls of the *Book-Prophecy* is the **Virgin-Company*, the sealed Souldiers of the Lamb upon Mount *Sion*, whose Description is admirable and mysterious. For in that they are said to be 144 Chiliads or Regiments, it is not the defining of their number, but their nature or quality; according to the use of the ancient *Cabbala* that describes the property of things by Numbers: The Root therefore of 144, which is *twelve*, plainly detects them to be the true disciples and successors of that Church that Christ founded in his twelve Apostles; and that they had not adulterated the Christian Religion by any Idolatrous worship or unwarrantable Institutes of men, but that they were faithfull to him whose name they bore on their fore-heads, as he marked servants of God and of the Lamb, and being bought with the price of his most precious blood would not become the servants of men in any thing that was to the dishonour or disinterest of him that bought them.

* Apocal. 14. 1.

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That

* Ver. 3.

That * *new Song* also that the Harpers play upon their Harps before the Throne, which none can learn but those 144 thousand, what is it but the Joy of a pure Conscience before God and all his Holy ones, and that ineffable pleasure of the Divine Spirit dwelling in them, which none can be partakers of but the Sons of the new Birth, who are *redeemed from the Earth*, and set free in mind and affection from all the entanglements of this present World; who have a simple and sincere heart, and *in whose mouth there is no guile*, but are upright and *irreprehensible before the Throne of God*? Which is so transporting a condition and so unexpressible, I mean this Righteousness, and Peace, and Joy in the holy Ghost, that it is no wonder that it is said that none but those 144 thousand know what belongs to this Melody. * *The heart knoweth its own bitterness, and a stranger does not intermeddle with its joy.* But this is an Excursion not so close to our present purpose.

* Prov. 14. 10.

7. That which we are chiefly to observe is this, That this *Virgin-Company* is a Synchronall that runs along in parallel Opposition to those that receive the Mark of the Beast, and are professed Idolaters, as this Expression of their *Virginity* in the sense of the Prophetick style plainly

Apocal. 14. 4.

implies; according to which, *These are they that have not defiled themselves with women*, may fitly be understood. Nor do they onely abstain from *Idolatri* themselves, but also exhort others to make choice of a due Object of their Adoration, to worship Him that made Heaven and Earth and the Sea and the Fountains of waters. They denounce judgment also against *Babylon*, saying, *Babylon is fallen, is fallen, that great City; because she made all Nations drink of the wine of the wrath of her Fornications.* And, lastly, a third Angel out of the same Company denounces most direfull and ever-durable torments to those that *worship the Beast and his Image*, that is to say, that submit themselves to that revived and enjoyned Idolatri which I have already so fully described. Which commination I would have them seriously to consider that think it so indifferent a thing to be *Papist* or *Protestant*: as if such Tragickall Menaces as these were mere Scare-crows and idle Mockeries.

Ver. 7, 8, 9.

CHAP. IX.

1. *Three more Prophecies predicting the Church's Lapse into Idolatri. As the Vision of the sixth Trumpet, which is proved to respect the Roman Empire long after it became Christian.*
2. *That in this Vision the Greek and Latine Church are both apparently taxed of Idolatri, and with Aggravations common to Pagans and them.*
3. *That it appears from the same Vision of what great consequence it would be for Christendom to reform from this gross sin, and that they are their best friends that plainly and freely rebuke them for it, and for those other crimes reflected upon in this Vision.*
4. *The Prophecy of Paul to Timothy proposed, and the first part thereof expounded out of Epiphanius touching the Inspirers of this predicted Error.*
5. *As also that part that contains the Error it self, namely*

namely the worship of Demons : From whence it is plain the Prophecy concerns this notorious Lapse of the Church into Idolatry. 6. As also from the Instruments of the Broaching this Errour. 7. And from the mentioning of the Mystery of Godliness immediately before, to which this Mystery of Iniquity is opposed. 8. And lastly from the Times of the Lapse, which are termed ὅσους καὶ αἰῶνι. 9. Which is proved to be a proper Term of the Prophetick style denoting that Time and Times and half a Time which is the latter section of the continuance of the Fourth Monarchy. 10. That the course of these ὅσους καὶ αἰῶνι and of the Reign of Antichrist is indigitated by those Numbers of Days in the last of Daniel.

1. **T**O these Middle Synchronalls of the *Book-Prophecy* we will onely adde the Vision of the *Sixth Trumpet*, the Prediction of *S. Paul* concerning the *Apostasy of the Latter times*, and that Prophecy in *Daniel* from whence he seems to have drawn that Prediction; and then we shall have done.

And truly the Vision of the Sixth Trumpet is very signal and notorious. That it is meant concerning the *Turks* invading Christendom, according as *Mr. Mede* has interpreted, I have abundantly made good against *Grotius* in my * *Mystery of Godliness*. To which we adde briefly, That it is plain that the Invasion of these *Euphratean* Horsemen is long after the Empire became Christian, nay indeed *Pagano-Christian*; forasmuch as it is the *Sixth Trumpet*, the last of those that taken together in order Synchronize with the reign of the *Pagano-Christian* Power, *The Beast that was, and is not, and yet is*. And for the place as well as the time, that it was the Empire to which this Vision belongs, appears from that often-repeated Character whereby it uses to be denoted, the proportion of a third part; For the * *third part of men* are here said to be killed. But that the *Roman* Empire was look'd upon by *S. John* as the *third part* of the known World in his Age, is evident in that Description of the red Dragon with seven Heads and ten Horns, in that he is said to have struck down the *third part of the Starrs* with his tail to the ground, *Apocal. 12. 4.*

* Book 5. Ch. 16. Sect. 5.

* Apocal. 9. 15.

Moreover the posture of these Horsemen was such, as *Mr. Mede* has also noted, in respect of *S. John* in *Patmos* his seeing them coming as from *Euphrates*, that they must needs march upon the Territories of the *Roman* Empire: Which also the consideration of our third Rule of interpreting Prophecies does more fully assure us of. For what had *S. John* to doe with any Visions but such as concerned the Church of Christ? Wherefore there is no reason to doubt but that *Mr. Mede's* Interpretation of the Sixth Trumpet is very true.

2. From whence it will evidently appear, that there is a Prevision of that gross Idolatry which would be in both the *Greek* and *Latine* Church. For after the description of that numerous Army of the *Turks* under the Type of the *Euphratean* Horsemen, and the great Execution they did, the *third part of men* being killed by the fire, smoke and brimstone that issued out of their Horses mouths that roared like Lions against their Enemies, to which you may adde the preceding Plague of the *Saracens*, those

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Apoc. 9. 20, 21.

tormenting *Locusts*; it is said, that *The rest of the men which were not killed by these Plagues repented not of the works of their hands, that they should not worship Devils, and Idols of Gold and Silver and Brass and Stone and of Wood, which neither can see nor hear nor walk; Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts.* Can there be a more exprefs and plain Prophecy of the *Idolatry* of the Christian Empire then this? For the sense plainly is this, That though the *Turks* and *Saracens* had over-run the *Eastern Churches*, and laid all wast with fire and sword, yet the *Western Part* of the Empire did not lay it to heart, (nor indeed the *Greek Church* as they should do) but that the Church of *Rome* did notwithstanding persist in their *Idolatrous worship*, in the worshipping of their *Dæmonia* or *Dæmons*, the Souls of men departed, (our English Translation reads it *Devils*, and none certainly (whenas they are not God) would receive Divine honour after their deaths, unless they were become *Devils*, so great a * Reproach is that pretended honour the *Romanists* give to the Saints) in the worshipping of Idols of Gold and of Silver and of Brass, &c. *which neither can hear nor see nor walk.* This is added as an Aggravation and more palpable detection of the madness or foolishness of this Sin.

* See Book 1.
Ch. 12. Ver. 3.
Scct. 4.

And is it not the same in the Images of the *Saints* as in the Images of the *Heathen Gods*? Can the Images of the *Saints* see more clearly, hear more quickly, or walk more nimbly then the Idols of the *Heathen*? Wherefore we see such a ground of the reprehension of this sin of *Idolatry* is alledged as is common to that of the *Pagans* with this of those that call themselves *Christians*. So that there is no hole for them to escape out at.

But there are other Crimes also which the *Roman Church*, notwithstanding the severe judgment of God against the *Greek Church*, has not repented of: as namely of her *Murthers*, in shedding of innocent blood, or cruelly and hatefully persecuting men under pretence of *Heresy*, of *Sorcery*, in such a sense as I have expounded it in my * *Idea of Antichristianism*; of *Fornication*, in the unnatural Constitution of their unclean Clergie; and of *Thefts*, in their frauds and impostures to emunge the simple people of their money. But these things belong not to this present Head.

* Book 1.
Chap. 18.

3. In the mean time it is exceedingly worth our Observation, of what infinite consequence it would be to the safety and prosperity of *Christendom*, if they would reform from this gross sin of *Idolatry*, the worshipping of *Dæmons* and Images of Gold and Silver and other Materials. For who knows, or rather who knows not, but that God, who brought that exceeding great scourge of the *Turk* upon the Christian world for their gross *Idolatries*, may make him flow back again into his own Chanell, if we would once return to that ancient, pure and Apostolick Christianity? For the Cause of this great evil once removed, the Evil it self will be removed also.

Whence it is plain that they are the truest Friends to *Christendom*, even to *Rome* herself, that do not sooth them up in their sins, by mitigating

ting and hiding their foul miscarriages; but deal apertly and plainly with them for their own safety; that neither admit nor invent subtleties to countenance or palliate their Idolatrous and Superstitious practices, but tell them plainly how much they are apostatized from the true worship of God and Christ into Paganism and Idolatry. Better are the Rebukes of a faithfull Friend then the hired flatteries of a glozing Mercenary.

4. Wherefore persisting in the same liberty of speech, I shall adventure to pronounce that that Prediction of S. Paul, 1 Tim. 4. respects the *Apostasy of the Empire into Idolatrous worship*; by means of the seducing and seduced Clergie thereof, who taught them to give religious worship to mere men departed this life, and so turned the deceased Saints of God, as much as in them lay, into Pagan Demons. The words of the Prediction are these: *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils; speaking lies in Hypocrisy; having their conscience seared with an hot-iron, forbidding to marry, and commanding to abstain from meats, &c.* It should be rendred, *Through the Hypocrisy of them that speak lies, having their conscience seared with an hot-iron, &c.* as any one that understands Syntax must needs acknowledge: for τινε and ψευδολόγων cannot agree in Grammar; nor Devils and Seared consciences in usual phrase or sense.

There cannot be a better Gloss upon the first part of this Prediction then what Epiphanius has occasionally wrote upon it in his sharp reproof of the Collyridians, who gave Divine worship to the Virgin Mary, offering up a Cake or Cracknell to her. They did εἰς ὄνομα τῆς ἀειπαρθένου καὶ λαβείν τινα ἐπιτελεῖν, as that Father speaks; from whence they were called Collyridians. Of which Idolatry he saies certain women in Arabia were the first Inventours, who came out of Thrace thither, and there practised this netarious ἱερουργία, which he calls βλάσφημος πρᾶγμα (which I the more willingly take notice of, because Idolatry is so often styled by that name in the Apocalyps.) and at last concludes thus fully and roundly upon the whole matter, Ὅτι τὸ πᾶν ἔστιν ἀοσιβεῖς καὶ ἀδελμῶν, ἡλλοιωμένων ἀπὸ τοῦ κηρυγματος τοῦ ἁγίου Πνεύματος. ὡς καὶ τὸ πᾶν διαβολικὴν ἐνέργειαν καὶ πνεύματος ἀκαταπίπτει διδασκαλίαν. Πληρῶνται γὰρ ἐπὶ ταύτῃ τὸ, Ἀποσπῶνται τινες τῆς ὑγιᾶς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων. Ἐσυνταί γὰρ, φησί, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῇ Ἰσραὴλ ἐσεβάζθησαν. Which last words do plainly import that this Apostasy here is understood of giving religious worship to Demons, that is to say, to the Souls of men deceased: And it is observable that Chrysostom and Theophylact read δαιμόνων, not δαίμονιον, as Erasmus has noted upon the place, if any one like that word better then the other. But Epiphanius seems to understand the same thing by both, that is, the Souls of dead men religiously worshipped, which he compares with the Baalim worshipped by the Israelites, as the Psalmist complains, *They joynted themselves to Baal-Peor, and ate the offerings of the dead.* Psal. 106. 28.

Wherefore in brief according to the mind of Epiphanius, πνεύματα πλάτων, which we render *seducing spirits; are envenomed and fallacious Doctrines of*

Prophecies (as *Grotius* also ordinarily interprets πνεῦμα) inspired into mens minds by the Devil. For so he calls it, διαβολικὸν ὄργανον ἢ πνεῦμα ὁ ἀκαθάρτου διδασκαλίαν, a *Diabolical Inspiration and Doctrine taught by the unclean Spirit* to pollute the worship of God. This respects those words in the Text, *Giving heed to seducing spirits*, whereby he would have the *Original* of these wicked Doctrines noted.

5. But then the Matter or *Object* of them to be couched in that more definitive expression, ἢ διδασκαλίαι δαιμονίων, that is, not *Doctrines of Devils* as taught and suggested by them, (for that he had touched before) but *Doctrines of Demons*, that is to say, concerning Demons, or the worshipping of the Dead, answerably to the *Israelites* worshipping the *Baalim*, which the Psalmist intimates to be the Souls of men deceased. Πληροῦται γὰρ ὅτι τέτοις, saith *Epiphanius*, τὸ, Ἀποσινοῦλαι πνεῖς τῆς ὑμετέρας διδασκαλίας, προσήκοις μύθοις ἢ διδασκαλίαις δαιμονίων. For that Prophecy is fulfilled in these *Collyridians*, viz. *Some shall depart from sound doctrine, giving heed to fabulous stories and doctrines concerning Demons*. For that this Genitive may be a Genitive of the Object as well as of the Agent, any one will grant. And that *Epiphanius* understands it in that former sense, is plain both from his prefixing μύθοις before διδασκαλίαις, (which fabulous stories are not conceived to be told by the Demons, but of them) and also from what immediately follows, ἔσονται γὰρ, φησὶ, νεκροὺς λατρεύοντες, &c. For, he saith, there will be those that will worship the dead, &c. Which yet the Apostle does not say, unless διδασκαλίας δαιμονίων signifies *Doctrines concerning Demons*, which are the Souls of men deceased, as I have elsewhere sufficiently intimated. Wherefore it is plain from the Exposition of *Epiphanius* that this Prediction of S. Paul is very applicable to the *Apostasy of the Church of Rome* for their giving Divine honour unto the Saints, which is apparently νεκροὺς λατρεύειν, to worship the dead.

6. Which will still be found more exquisitely to fit them of Rome, if we consider by what external means this *Demon-worship* is promoted. For these that are said to depart from the faith, that is, from the sound doctrine of it, as *Epiphanius* has interpreted it, and to *Apostatize* into the Idolatrous worship of Demons, are said to doe this ἐν ὑποκρισὶ ψευδο λόγων, through the Hypocrisy of tellers of lies, (the *Apocalyps* calls them τῶν ποιούντων ψεῦδος, those that make lies) that is to say, that feign Legends of the Miracles of their Saints or Demons: and in deed doe it so impudently, as if they made no conscience of those pious frauds and fables, whence it is said that they have their consciences scared with an hot-iron. What can be more expressive of the Greek and Roman Legendaries then this? and yet there is still a more particular character added, Forbidding to marry, and commanding to abstain from meats. Whom can this Character fit so well as the Orders of Monks, into whose Societies no man could be admitted but upon strict observation of these laws? They prohibited any one that would be of their Fraternity to marry, and enjoyn'd them also to abstain from certain meats. These things are so solidly and copiously made out in Mr. Mede's *Apostasy of the Latter times*, that I need adde nothing more but a Recommendation of that Treatise to the Reader.

Reader. There is scarce any Prophecy falls more fully upon any Event than this does upon the Church in those times when she hath lapsed into this *Idol-worship* by the seduction of a fraudulent and superstitious Clergy.

7. Thirdly, The summary Description of the whole *Mystery of Godlineſs* preceding so immediately before in the very last Verse of the foregoing Chapter, methinks there is a congruity that this immediate Digression into the mention of a Lapse from the purity of this Mystery should be of no petty concernment, the perishing of a few *Pythagorizing* Christians, or such as might leave Christianity to follow *Apollonius*, of which notwithstanding I do not remember any particular stories; but a more solemn and notorious Apostasy of the Church of Christ, and the converting of that great *Mystery of Godlineſs* immediately before mentioned into a *Mystery of Iniquity*, as it is else-where called. For that expression of [*Some shall depart from the Faith*] is no barre at all to this meaning, as Mr. Mede has demonstratively made good by many and sufficient Examples, where [*some*] is said of the greatest part, and in a manner of the whole people, as you may see in the above-named Treatise.

8. Fourthly and lastly, The Preface to this Prediction, *Now the spirit speaketh expressly that in the latter times, &c.* seems not onely too big, but too determinate another way, then to comply with what *Grotius* would put us off with, namely, a glance at *Apollonius* and his followers. For it is too dilute and frigid a Gloss to make no more of *near* ~~near~~ *than* to turn it off with a *Posthac* or *Hereafter*; as if the term of *near* ~~near~~ *than* had not passed into a phrase of Art already, and had not been defined long since by the Angel in *Daniel*, or at least was not a necessary Consecratory from his Definition, who being asked *how long to the end of these wonders*, he held up his right hand and his left hand unto Heaven, and swore by him that liveth for ever, that *it shall be for a time and times and half a time*: And being again asked by *Daniel* to declare more plainly *when the end of those things should be*, he gives this Answer, *That the words are sealed till the time of the End*, (which is so called, as being that notable section of time that lies next to the end of the Fourth or Last Monarchy:) but presently after adds this hint to point him to this time of the End, *That from the time that the daily Sacrifice should be taken away, and the Abomination that makes desolate set up, should be 1290 days*, but that blessed he should be that came to the 1335 days.

Chap. 12.

9. Now the end of those things *Daniel* enquired after reached, as appears from the Text and general consent of Expositors, even to the Day of Judgment, however that phrase is to be understood. Whence it is rational to conceive that *Daniel's* Prophecies reach through those four famous Monarchies or Kingdoms, the *Babylonian*, *Persian*, *Greek* and *Roman*, and that the *Roman* Kingdom conterminates or synchronizes with the fulness of time, or the end of Times and Ages, and being the Fourth and last division of this Sacred Kalendar of Prophecies, as Mr. Mede calls it, may rightly be termed *the last times* or *last days*, in which the *Messias* was expected and came. But after Christ's coming, seeing there would be a very marvellous and notorious reign of *Antichrist* during this Fourth

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Monarchy or last time, who is figured out in the *Two-horned Beast* and the *Whore of Babylon*, which are of the Middle Synchronals of the *Book-prophecies*, and which I have already demonstrated to begin about 400 years after Christ, and that the time of their continuance is the same with a *Time and Times and half a Time*, and that this is 1260 years; it is evident that this share of time is the *ὑσπερ καιρος*, the *latter times* of these last, or the *time of the End*, as lying next thereto, and the very times the Angel speaks of in this Chapter, where he asserts with an Oath that those *Wonders* (that is, that prodigious Reign of Antichrist) should continue for a *time and times and half a time*; but that *when he shall have accomplished to scatter the power of the holy people*, namely, the *Jews*; then *all things spoken of shall be finished*. Which is the very same with that in the *Apocalypse*, where the Angel swears by him that lives for ever, *that there should be no more time*, saving in the days of the voice of the seventh Angel, when he shall sound, and the *Mystery of God be finished*, as he has declared to his servants the *Prophets*, alluding particularly to this of *Daniel*. This is the right meaning of this passage of the *Revelation* according to common sense and Grammatical construction. Which plainly shews that the *Time and Times and half a Time* end with the sixth Trumpet.

Dan. 12. 7.

Apoc. 10. 7.

From which considerations it is evident to any one that is unprejudiced, that this term of *ὑσπερ καιρος* is a term of the Prophetick style, the same with the *Time of the End*, with an allusion to that Sacred Kalendar of *Daniel* consisting of the four Monarchies, as being the latter section of the continuance of the last, running on along with the Reign of Antichrist. For so does the Church generally interpret that *Time and Times and half a Time* in *Daniel*.

10. And that they do belong to the Reign of Antichrist even in our sense, Mr. *Mede* has, in my judgment, most convincingly made good even from those numbers of 1290 days and 1335, days in his little Treatise of those Numbers, which he calls *Revelatio Antichristi*. Which were certainly given as a Key to open the truth of *Daniel's* Prophecies concerning the reign of that Man of sin, and the time of his Discovery. *The words are closed up and sealed till the time of the End*, that is, till these latter times; but *the wicked shall not then understand them, but the wise shall*, and may be assured of them by this Key of Numbers of years from the *Epocha* of *Antiochus* his prophaning the Temple compared with the Event, the first notable Instances of Revealing of this Man of sin.

Dan. 12. 9.

The first of these Numbers from that *Epocha* ends in the year of our Lord 1120, the latter in the year 1165. (For I have already so undeniably demonstrated that *Days, stylo Prophetico*, do signifie *Years*, both in this Treatise and in my ** Mystery of Godliness*, that I think no man will doubt of it; and that they cannot signifie *Days* here, Mr. *Mede* has with no less evidence evinced.) Now the Event is exact to Admiration. For in the year 1120 a true and perfect detection or description of Antichrist came forth, and not till then, as you may see by that compendious account which Mr. *Mede* has given thereof.

* Book 5. Ch.
15. Sect. 2.

The ending of the other Period is also notable for the *Waldenses* and *Albigenses*; in whose times the *Mystery of Iniquity* was more fully detected,

tested, and by more numerous Companies protested against. Whence they are said to be *blest* that reach to those times, by reason of the great clearness of the Light of the Gospel that shined forth: nor less happy they that then also suffered for witnessing to it, but certainly much more blessed by reason that their Reward should be greater and more singular. For the Prophecie declares how things are in truth and reality, and not according to the judgment or sentiments of the soft and false carnal mind. See that judicious Author Mr. Mede, for I cannot dwell upon these things.

I will only adde, for a farther assistance of Mr. Mede's Exposition, that no other will hold water. For it is not likely that *these Numbers of Days* should be any Interpretation of the Extent of the above-mentioned *Time and Times and half a Time*; they both of them varying from the just measure of that Period, and the sense also of that Enigmatical expression being not so hard but that all hit on it and agree in it. To which you may adde, that the *Epocha* from *Antiochus* will not comply with this design, (and it is hard to make that *Epocha* signifie otherwise then literally with any credibility of meaning :) As also, that this way the main difficulty about which *Daniel* was so solicitous will not be satisfi'd, which was, *When this time of the End would be*, not of what extent it was. Unto the course of which, I mean, of these *ἑνὲς καὶ ἡμιόλου*, or *the time of the End*, (which is that *Time and Times and half a Time*) these Numbers of 1290 and 1335 do in a special manner direct from the above-said *Epocha*, as you may see at large if you consult that excellent Interpreter I referred to before. The Angel tells *Daniel*, *The words shall be sealed till the time of the End*: and Mr. Mede shews plainly how the matter is revealed in this time of the End, and even in those very points of this Time which these Numbers direct to; which is worth our consideration and admiration.

CHAP. X.

1. Epiphanius his Exposition of the Prophecie of Paul to Timothy confirmed from the reference it has to that in Daniel.
2. Grotius his mis-timing this Prophecie of Daniel, and applying it to Antiochus, how rash and groundless.
3. A Confutation of his Application.
4. The right timing this Prophecie by Calvin and Mr. Mede, who both interpret it of the Roman State and Empire.
5. A more particular account of the two first verses of the Prophecie Mr. Mede's way.
6. As also of the third.
7. And fourth.
8. That the sense of this Prophecie so clearly accords with that of S. Paul, that it is manifest he refers to it in τὸ 3. Πρὸς Κορινθίους Δ΄.
9. That though this Interpretation of Mr. Mede be unexceptionable throughout, yet the two first verses of the Prophecie may be otherwise expounded, and more suitably to S. Paul's Prophecie in his Epistle to the Thessalonians.

1. WE see therefore what small reason Grotius has to turn off these *ἑνὲς καὶ ἡμιόλου* with a frigid and undeterminate *Post hoc*; when they

they signifie, in this place at least, so punctually and determinately. Which is yet impli'd still more plainly in that the Apostle says that *the Spirit speaks* *πνεῦμα*, which intimates some Record where this Prophecie is written in a manner *totidem verbis*. For if there be any force in reasoning from words and phrases, *πνεῦμα* must signifie some such thing, not simply Inspiration, but verbal description of what is inspired. Which advantage neither *Grotius* nor any one else, I think, can alledge for their Interpretation, if it agree not with this which *Epiphanius* first so happily lighted upon, and Mr. *Mede* has so marvellously well improved, and is found most exactly to agree with that Prophecie of *Daniel*; which shall be the last Prediction of the Church's *lapsing into Idolatry* which I intend to produce. The words are these:

Dan. ch. 11.
v. 36, 37, 38,
39.

Then shall a King doe according to his will, and he shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the Indignation be accomplished; for that that is determined shall be done.

Then he shall not regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnifie himself above all.

For together with God in his seat he shall honour Mahuzzim; yea together with a God his Ancestors knew not, shall he honour them with gold and silver and with precious stones and pleasant things.

And he shall make the Holds of the Mahuzzim jointly to the forein God, whom acknowledging he shall increase with honour, and shall cause them to rule over many, and shall distribute the Earth for a reward.

2. This is Mr. *Mede's* Translation of the Text, which is very easie and natural as to rules of Grammar and Criticism, as I shall take notice afterwards. In the mean time I cannot but observe how groundless and irrational *Grotius* his Interpretation is, who expounds all this of *Antiochus*, both against the stream of Antiquity, who always suspected *Antichrist* to be here prefigured, and against all probability of things.

For to pass by the direction of those Numbers above mentioned, that fall into that *Time and Times and half a Time* that comprise the continuance of the Wonders *Daniel* enquires after, (which Wonders are intimated in this present Prophecie as well as in that of the *little Horn*) as also the necessary determination of this *Time and Times and half a Time* by the Middle Synchronals of the *Apocalyps*; who can imagine that the *Series* of *Daniel's* Visions, Chap. 11 and 12. that reach to the day of Judgment, as certainly they do, should admit of so vast an *Hiatus* or gap as from the Gest of *Antiochus* to the end of all things, neglecting that long tract of time betwixt in which the Church is so much concerned?

Wherefore *Calvin* has judiciously adventured to interpret these verses of the *Roman* Empire, which immediately succeeded the *Greek*, (in the last times whereof *Antiochus* is said to reign, according to the Prophecie of *Daniel*) though he has over-rashly on the other side rejected the opinion of the Ancients, who suspected *Antichrist* concerned in these verses. Mr. *Mede* therefore has most happily joyned them both together, as we shall see anon.

3. Now accordingly as *Grotius* has mis-timed the Prophecie, so his Applications

plications are alike cold and incongruous. For he cannot make good that *Antiochus* was a Rejeter of the Gods of his Fathers, nor of the love of Women; against which the Roman Writers themselves expressly witness. For a *Lapide* upon the place affirms that he both worshipped the Gods of his Fathers, and made the *Jews* doe so too; and both *Gaspar Sanctius* and he tax *Antiochus* for his *Mulierosity* and excess in Luxury. And as touching *Manzsim*, besides that מנצח in the plural number is not so likely to be the proper Name of any one God, he does not make it out by any History, that *Antiochus* was such a zealous worshipper of this *Modin*, as he would have him called, or that he had a Temple built to him in *Modin*; which is a City in *Judea* cut out in a Rock, and in all likelihood was a strong Hold, and therefore was called *Modin*, but without any reference to this imaginary *Modin* of *Grotius*, the strange God of whom *Antiochus* should be so zealous a worshipper. For which conceit he brings no proof but 1 *Mac.* 2. 15. where the Officers of *Antiochus* are said to make the *Jews* to sacrifice in *Modin*, but not to the God *Modin*. So that *Grotius* his whole Interpretation is but a mere precarious phancy. Let us now cast our eyes upon Mr. *Mede's*.

4. Mr. *Mede* therefore, accordingly as *Calvin* before him, supposes that at the thirty sixth verse of this eleventh Chapter the Prophecie of *Antiochus* breaks off, and that the Roman Kingdom comes into consideration: Which is not doubtful and conjectural, but necessary from the reasons already intimated. Wherefore וְעָשָׂה כְּרָצוֹן הַטֵּל is rightly rendred; *Then shall a King doe according to his will*. For that particule ו is of such a lax sense, that there is no injury done in putting upon it this determinate meaning. Accordingly as *Paræus* renders τὴν ἀνατολίαν, *Tum flebunt*, *Apoc.* 18. 9. And by King is here meant, as else-where in *Daniel*, a State or Kingdom. And that the Roman is here meant, the order of Succession implies, it following the Greek according to all Chronologie, and according to the sense of Historians is conceived to succeed the Greek upon the Romans Conquest of *Macedonia*, which was in the latter times of *Antiochus*. So fitly do things fall in for matter of time in our Hypothesis, which does promise an easie flowing of the sense all along; which is this.

5. In the first of these verses, That the Roman State or Kingdom towards the end of *Antiochus* his reign shall carry all before them and domineer as they list, they shall exalt themselves and make themselves greater then any Kingdom. For to conquer a Nation is to conquer their Gods, whom the Romans vocally called out of those Cities they took by a certain Charm I spoke of above, and so led away the Gods of the Nations as it were captive as well as the people. Nay the Officers of this State spoke marvellous things and blasphemous against the God of Gods, that is, against Christ *Jesus* himself, when he was so mocked and despightfully used by his Persecutors and Crucifiers; and yet they prospered and were successful in the Empire, notwithstanding all this their villainy towards Christ, and bloody persecution of his Members, wherein he was again reproched and blasphemed, till the determinate time of this Rage ran out, and that the Empire became Christian.

For, as it follows in the next verse, the time was next to succeed wherein

wherein the *Roman Empire* should contemn, neglect, and cast off *the Gods of their Ancestors*, that is, the Pagan Gods, and turn Christians; but that withall *Marriage* (which was in so high esteem with the *Romans* before, as it appears by those Laws which were called *Julia* and *Papia*, which *Constantine* abrogated) should be much slighted at first, but in process of time be superstitiously forbidden as well to Priests as Monks, that Man of sin then getting the reins of the Empire into his hands, who respected not any God, but for his nulling the Laws of Christ and trampling on the necks of Princes is justly said to *magnifie himself above all*: according as it is written of him in the Epistle to the *Thessalonians*.

6. And suitably to this lawlessness and contempt of God it follows in the next Verse, *וְלֵאמֹר מַעֲוִים עַל כְּנִי יַכְבֵּד*, that is to say, *For together with, or besides*, (for *ל* and *עַל* will signifie so) *God will be honour Mauzzim*, *עַל כְּנִי*, in *sua ditione*, *Grotius* renders it, referring it to *Antiochus*. The *Latine* reads, *in loco suo*, referring it to the Idol. Mr. *Mede*, in his *Seat*, referring it to Christ the true God. There may be also another sense of *עַל כְּנִי*, *εἰς*, *super basin ejus*; as if that honour done to the *Mauzzim* was grounded in the honour intended therein to Christ: which is the plea of the *Pontificians*. The sense therefore briefly is this, That it is plain that this *Roman Power*, as was said in the foregoing verse, has cast away the true fear of God from them, and exalt themselves above every thing that is called God, even Christ himself, in that against the express Law of God they doe Divine honour to the *Mauzzim* (though in pretence of worshipping thereby the true God) with gold and silver and wooden Statues, and with whatsoever is costly and precious, as it immediately follows, *וְלֵאמֹר אֲשֶׁר לֹא יָדְעוּ אֲבוֹתָיו יַכְבֵּד בְּרֹחַב*, that is to say, *Even together with a God whom their fathers knew not, that is Christ*, (who was truly *Θεὸς ἀφανὴς*, a very stranger amongst the *Roman* Deities, and such as the ancient *Romans* never sacrificed to) *will be worship them, viz. the Mauzzim, with gold, &c.*

Whence it is plain that the *Demons* spoke of by *S. Paul* are here prophesied of: For these *Mauzzim* are they, namely, the Saints by this Idolatrizing Empire turned into *Demons*; which are here called *Mauzzim* by a wonderful strange prevision of God, this *Hebrew* word being for sense the very language of those that by too superstitious a zeal and affection towards the Saints brought in this *Dæmon-worship*, placing a more sensible trust and repose in their Reliques and Protection then in the Omnipresent God himself. These therefore they called *πύργους, πειρώλους, τεῖχῃ, οἰχυρώματα, δρυφόρους, πύργους, τείχεα, τείχεα, τείχεα*, *Towers, Fortresses, Walls, Bulwarks, Guards, Protectors*, and what not? All which *Mauzzim* does naturally and properly signifie, as you may see more at large in Mr. *Mede*. So easily does the sense flow concerning the abuse of *Saint-worship*, who, though Christ be pretended in all that Divine honour done to them, yet it is plain they go partners with him in the Dedication of Temples and other Religious worship.

7. Which this last verse seems to aim at also in those words so artificially couched, *מִבְצָרֵי מַעֲוִים עִם-אֱלֹהֵי נָכַר*, *The holds of the Mauzzim with the strange God*, (as if they were Joint-Tenants) which Holds are the

the Holy Houses, Churches, Chappels, Monasteries dedicated to the honour of Christ and the Saints. For these Holy Places are called **מבצרים** *Strong Holds* in allusion to *Mauzzim*; which has a warlike sense in it, and signifies *military Protectours* and *Champions*, whose Houses therefore may well be called *Strong Holds*. The sense of the whole verse is this: And this *Roman Power* shall erect Temples and other Religious Houses to Christ and the Saints: where Christ is indigested by **אלוה נכר** a *strange God*, he being both according to his Humanity born of a stock distinct from all the Heathen Nations, so that he is more strange than any other could be in that respect; and also being perfect God and perfect Man, which is such a Deity as never the Nations had any thought of before: so singularly significant is this Description of Christ in this Prophecy, by this name of a *strange God*: But that he being once known to them, they should give him condign honour, saving that they should share part thereof amongst the *Mauzzim*, and make them also Rulers over the Empire, dividing the world amongst them as a Reward of their Sufferings, (as is pretended) one Saint being constituted Patron or Protector of one City or Countrey, another of another, accordingly as I have above more fully declared.

Book 1. Ch. 17.
Sect. 4.

8. This is so clear and easie a sense, that it is no wonder that S. Paul saies that *the Spirit speaks plainly, expressly, that in the latter times*, that is to say, in *Daniel's Time and Times and half a Time*, which is the latter part of the continuance of the *Roman Empire*, men should Apostatize from the Faith, and embrace the Doctrine of *Demon-worship* or the worship of the *Mauzzim*. To which Prophecy the Event is so exactly answerable, that a man must be strangely blinded with prejudice that cannot see it: as also a strange contemner of Concinnity and Proportion, if he be not pleased to observe how handsomely and naturally that hideous and unproportionate *Chasma* betwixt the Predictions in the eleventh Chapter of *Daniel* and the twelfth is in this way filled up with matters of weighty concernment, and the *Series* of times continuedly carried on to the Day of Judgement.

9. Thus unexceptionable in it self is Mr. Mede's Interpretation of these four Verses in *Daniel*, and for ought I know may be one continued sense really aimed at throughout. But I must confess when I look upon those words of the Apostle, *2 Thess. 2. Who opposeth and exalteth himself above all that is called God or that is worshipped*, which seems a plain Allusion to these words of *Daniel*; *He shall exalt himself and magnifie himself above every God*; I cannot but suspect that, in an after-Completion of the Prophecy, the *Pontifical Power*, which is a kinde of revived Image of the Pagan Imperial Power of *Rome* so soon as the *Pope* had once out-topp'd the Emperour, is also here perstringed; and that therefore the two first verses of these four may be also interpreted of the *Pope* and of his *Luciferian Pride*, as I shall more distinctly shew in its proper place.

CHAP. XI.

* Apocal. 11. 8.

1. *The Reasons of his Prolivity hitherto in the Predictions of the Idolatry of the Church, and of his future Brevity in the rest of the parts of Antichristianism.* 2. *The Second member of Antichristianism prefigured in the * Witnesses lying slain in the Streets of the great City called Egypt.* 3. *A short Paraphrase and Exposition upon that verse of the Apocalyps.* 4. *That the same thing seems to be prefigured in the Whore of Babylon her riding of the Beast.* 5. *What Predictions concern the Opposition to the Priestly Office of Christ.* 6. *That the Two-horned Beast and the False-Prophet are all one, and that both prefigure the Antichristian Opposition against his Prophetick Office.* 7. *That the Affliction of the true Prophets of Christ is prefigured in the Vision of the Two Witnesses, as also the Antichristian Opposition against the Kingly Office.*

1. **I**N the mean time we have, I hope, with sufficient copiousness vindicated Divine Providence from the least suspicion of so remarkable a neglect or defect, as not to have as well predicted as fore-seen this general Lapse of the Church in this first and chiefest point of Antichristianism, *Demon-worship* or *Idolatry*. Wherein I have been the more copious, it being the chief Characteristick of the Apostatized state of the Church, and indeed the Root of most of the rest of those Antichristian Enormities that have crept upon Christendome, I am sure of that which is at least next in hainousness, the *Bloudy Persecution* of the dear Children of God and faithful Members of Christ *Jesus*, who cannot submit to such Idolatrous practices.

But I shall return into my first Method, and search out the Predictions of each part of *Antichristianism* in that order I have spoken of them already. Which I shall be able to doe with greater brevity by far, having already made good my main design, and having nothing else to doe but to refer to many of those Prophecies which I have expounded already. Not to adde also how most of those parts of Antichristianism which are behind are nothing so fully and frequently predicted as this of Idolatry.

2. As it fares with the very next Member we are to consider, which is that *Spiritual Bondage and Slavery men are brought under by that burthen of Superstitious Opinions and of tedious and fruitless Observances; and a false persuasion of Penances to be done, not for emendation of life onely, but for satisfaction;* as if the Bloud of the Son of God were of no price nor value: whenas such Fictions are forged for no other end then to uphold the Tyrannical power, or to advance the unjust gains of the Priest.

At which condition of the Church I do not doubt but the Spirit of God points, *Apocal. 11.* where the *dead bodies of the Two Witnesses* are said to lie in the streets of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified. *Ἦτις καλεῖται πνευματικῶς*, that is, *καὶ τὸ μυστήριον*, in a Mystery, or Typically, as Grotius himself

self acknowledges. I say therefore that this *Great City*, which is this Mystical *Egypt*, that House of Bondage to the ancient Church of God in the Type, and to the modern in the Antitype, is the pretended Catholick Church of *Rome*; and that this Spiritual Slavery under the superstitious Impositions of the Pope, and of whatsoever other Clergy of the same stamp, is glanced at in this passage of the Vision.

For the *Two Witnesses* being Synchronal to the *restored Beast*, it is in vain to dream of any thing at *Jerusalem* that should be the fulfilling of this Prophecy. It is therefore, I say, the Church of *Rome* that is this Mystical *Egypt*, and the Pope the *Pharaoh* of this *Egypt*, with his hard Task-masters, that make the deluded people drudge and toil under the burthens of their Superstition. And the overthrow of this Spiritual *Pharaoh* and his Ecclesiastick Host is manifestly typified by that of the *Egyptians* in the *Red Sea*, which answers to the *Bloud of Christ*, which is a wall on the left hand and on the right to the simple-hearted *Israelites* in their flight from these Tyrants of *Egypt*, but overwhelms *Pharaoh* and his Host, and puts this Song of Thanksgiving into the mouths of those who, through serious meditation upon the proper virtue and intent of the bloody Passion of Christ, have escaped this *Egyptian* Vassalage; *I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider has he thrown into the Sea*: Or, which is the same, that Song of *Moses* and of the *Lamb*, Apoc. 15. *Great and marvellous are thy Works, Lord God Almighty; just and true are thy waies, O King of Saints, &c.* But of these things I have spoken already, and therefore this brief intimation shall suffice.

Book 1. Ch 4.
Sect. 5.

Onely for a corroboration of this Typical sense of *Egypt*, I cannot omit to take notice how this Song of *Moses* and of the *Lamb* is said to be sung *ὅτι ἡ θάλασσα ἦ ὑαλίνη μεμυγμένη πυρὶ*. Which is a notorious Indication that the escape of the *Israelites* from *Pharaoh* through the *Red Sea* is alluded to in this Song; both in that the Sea upon whose shore it is sung is called a *Sea of Glass*, which represents the hard consistency which the Sea then seemed to have, being as a thick glassy wall on this side and that side of the *Israelites*, (nay indeed it is said in the Song of *Moses*, (Exod. 15. 8.) *The floods stood upright as an heap, and the depths were congealed in the heart of the Sea*;) and also in that it is said to be *mixt with fire*, which intimates how these two massy walls of glass were penetrated by the sight of the Angel that went along with the *Israelites* through the *Red Sea* by Night. The Name or Colour also of the Sea may not unlikely be alluded to in this Description, *Red* being not an improper Epithet of *Fire*.

Apocal. 15. 2.

There may be also still a more Mystical meaning of this *Sea mingled with fire*, (the Spirit with the Bloud of Christ) which for brevity sake I pass over, and will onely adde a short Paraphrase upon the verse I first cited.

3. *In the street of the great City, which spiritually is called Sodom and Egypt, ὅπου ὁ Κύριος ἡμῶν ἐσταυρώθη*, which is ordinarily rendred; *where also our Lord was crucified*: which is very good and easie sense if we referre *ὅπου* to the great City, and read [*which is spiritually called Sodom and Egypt*] Parenthetically; but if we referre it to, or rather joyn it with, *Sodom* and *Egypt*, the sense seems more harsh, unless we understand

an *Ellipsis*, the supply whereof would be, *ἐν τῇ πύλῃ τοῦ ὁρίου τοῦ ἱεροῦ* *Jerusalem*, In the street of the great City, which is spiritually called *Sodom* and *Egypt*, and the City where our Lord was crucified, that is, the Prophet-murdering *Jerusalem*, which certainly is alluded to, be this *Ellipsis* how it will: And the meaning of the Text I conceive to be this.

That that great Body Politick which pretends to be the Catholick Church, though so grossly Apostatized from the Apostolick Doctrine and Practice, is *ἐν τῇ πύλῃ τοῦ ὁρίου τοῦ ἱεροῦ*, as *Grotius* speaks, Spiritually or Mystically called *Sodom*, *Egypt*, and the City where Christ was crucified, with just reproach to their contrary Pretences. As if the Spirit of God should speak thus; Whereas this degenerate Church of *Rome*, by boasting of their Profession of vowed Cœlibate and perpetual Virginity, would make show of being that true Virgin-Company, and the holy and chaste Spouse of Christ and of the Lamb; I do pronounce them a Nest of unclean Birds, as foul as *Sodom* and as polluted as *Gomorrah*: And whereas they would pretend to be the onely Church of my Son Christ, who hath declared that if the Son make you free, then are you free indeed, and to be that *Jerusalem* that is free, and is the Mother of all true Believers; I do proclaim to all the World, that they are, Spiritually or Mystically, that very Land of *Egypt* and House of Bondage wherein my People are oppressed and tired out with tedious, Superstitious and burthenfome Observances, that serve for nothing but to uphold the Pomp and Pride of that Spiritual *Pharaoh* and his unmerciful Task-masters, a Tyrannical and Idolatrous Clergy: And, lastly, whereas they would make men believe that they are that Holy City, which is a Refuge and Protection to the Saints of God and a Shelter from Persecution, where all tears shall be wiped from their eies, that *New Jerusalem* that descended from Heaven, (which they were if they were what they boasted, the true visible Church of Christ,) they are indeed a succession of that old *Jerusalem*, the superstitious and burthenfome Scribes and Pharisees, who were the Crucifiers of my Son *Jesus*, as these are to this very day of his true Members, who himself, accordingly as he has told them, is persecuted so often as they are persecuted.

And therefore *ἐν τῇ πύλῃ τοῦ ὁρίου τοῦ ἱεροῦ* may respect as well the Members of Christ as himself, notwithstanding it is the first *Aorist*. For that is a good Note of *Grotius* his and a true one, *Aoristi sine designatione temporis, designant quod fieri solet*. And therefore here is intimated by *ἐν τῇ πύλῃ τοῦ ὁρίου τοῦ ἱεροῦ* the often-Persecution of Christ in his true Members under this power of Antichrist. For *Crucifixion* by a *Diorism* signifies any kind of Persecution.

Jerusalem therefore literally is not here understood under the disguise of *Sodom* and *Egypt*, (which would not be any such mystical or spiritual meaning, but a mere *Synacdoche*, such as every School-boy understands) but that Great City, which is a Policy of men that pretend to be the onely true Catholick Church, though so miserably Apostatized from the Faith: This City, in such a mystical sense as I have declared, is called *Sodom*, *Egypt*, and that *Jerusalem* that kills the Prophets, and crucifies our Lord in persecuting his Members.

But

But the thing that we note now especially is their being called *Egypt* for keeping the People of God in such Spiritual Slavery and Bondage.

4. Which Slavery and Vassallage we may conceive also to be glanced at in the figure of the *Whore of Babylon that rides upon the Beast*. For that this Imperious Clergy of *Rome* is so called, seems not onely for that *Babylon* looks like the first Precedent of Idolatry in worshipping *Belus*, but for their Tyrannical Pride and holding the people in such a forcible Captivity, from under which no man might withdraw himself and make back toward *Jerusalem* and the true Temple of God, but he exposed himself to the Cruelty of this *bloudy Whore, that sits as a Queen and saies she shall never see sorrow.*

The *Beast* also being said to be *rid by the Whore* insinuates a kinde of beastly droyling and slavery the Christian Empire has groaned under for so many Ages. Which, that it might be more like a *Beast*, (an Horfe or Mule that has no understanding) they endeavoured to keep as ignorant as they could, that the People might be the more patiently *Priest-rid*, as the phrase is, and carry their Riders with more ease and safety.

5. These are the chiefest strictures that do occurre to my minde in the Prophetick Visions that are applicable to this second member of Antichristianism, and that onely in this general way. That of *S. Paul* is more particular, *Forbidding to marry, and commanding to abstain from meats*; but so easie to be understood, that the naming thereof is sufficient. And therefore I shall pass to the next branches of Antichristianism, those Oppositions that would run down the *Sacred Offices of Christ*, as he is *King, Prophet* and *Priest*. The grand Injury against the last of which is this, The making other Mediatours besides Christ, and giving them Religious worship, (which is predicted in *S. Paul* and *Daniel* in those places we have already produced and expounded, touching the *Demons* or *Mazsim*;) or else the suppressing or slighting the chief use of the Death of Christ, which is a comfortable ease of Conscience from all suspicion of God's displeasure, or fear of punishment in the other world for want of satisfaction for our misdeeds here, so long as we have repented of them sincerely, and have amended our lives according to the word of Christ. Which abuse is one grand piece of that Slavery and Bondage that the People of God are held under in this Spiritual *Egypt*; and therefore is generally prefigured in that Type we have already explained, and also in the *Whore of Babylon*, according to what we have above intimated. So that we may pass over this Office of Christ, and proceed to his *Kingly* and *Prophetick Office*.

6. The Opposition to the latter whereof is plainly predicted in the mention of the *False-Prophet* in the *Apocalyps*; which is the same with the *Two-horned Beast*, who is the Restorer of the wounded *Beast*, (that is, of the Pagan Empire become Christian) into a new kinde of Paganism, and is said to *work Miracles in the sight of the Beast, wherewith he deceived them that dwell on the Earth, and made them worship the Image of the Beast and receive the Mark of the Beast*, &c. Chap. 13. Which things are so plainly said of the *False-Prophet*, Chap. 19. 29. that there can be no doubt but the *Two-horned Beast* and the *False-Prophet* are the same. *And the Beast was taken, and with him the False-Prophet*

that wrought Miracles before him, with which he deceived them that received the Mark of the Beast and them that worshipped his Image.

Wherefore it is plain that the *False-Prophet* and the *Two-horned Beast*, and consequently the *Whore of Babylon*, are all one, as I have above noted; and that therefore the *Roman* Idolatrous Clergy, that pretend to be such an infallible Church, as if God did unfailingly inspire them in what-ever is concluded upon by their Pope, or at least by him together with what they will call a *General Council*, are figured out here, by way of reproach to this boast of *infallible Inspiration*, in this Title or Style of *Prophet*. But for that they delude the world by false Doctrines, and either Diabolical Miracles or cunning Cheats and Forgeries of Miraculous Effects, the same Company of men is more ignominiously and openly branded for this Impiety by the prefixing that deserved Epithet of *False*, ὁ ψευδοπροφήτης, *The False-Prophet*. What can be more plain then this? Or what a more wicked Opposition to the *Prophetick* Office of Christ, then for one to take upon him to be his infallible Vicar-General of Christendome, and yet to fill the world with Idolatry and Lies? Which this Body of Pseudo-prophets have done in some measure, more or less, for about these 1200 years, as is manifest from the last Confectary of our Joint-Exposition.

7. Whence we may be sure that the true Prophets, who speak according to the tenour of Apostolick Doctrine, would have but a sad time of it, and the *Prophetick* Office of Christ, as he illuminates these by his Word and Spirit, be opposed and resisted, nay these Instruments of his contradicted and oppressed with all imaginable injury and violence, accordingly as this *Mystery of Iniquity* should grow up in the Church; which seems to have commenced about 400 years after Christ.

Which Condition of the Church I conceive is prefigured in the Vision of the *Two Witnesses*, whose mournful Prophecy in Sackcloth is Synchronal to the Reign of the False-Prophet, as has been above demonstrated. But the Description of things is such as comprises the Opposition to the *Kingly* Office of Christ as well as *Prophetical*, as shall appear in our Explication of the Vision. For for any one to take upon him to be the infallible Interpreter of the Law of a King, is to give Laws for him, and to despoil him of his Throne and Sceptre. Or by what-ever other Device his Laws may be suppressed and kept from the People and other Laws put in their room, this *Kingly* Office is plainly made nothing by it. But that the Word of God contained in the Old and New Testament is thus dealt withall by this *False-Prophet*, I have in my *Idea of Antichristianism* sufficiently declared.

CHAP. XII.

1. *An Explication of the Vision of the Witnesses. Ver. III. The reason why they are Two. Ver. IV, V. Why Two Olive-trees and Candlesticks, and what meant by their killing men by the fire that proceeds out of their mouths.*

mouths. *Ver. VI. That their power of shutting up Heaven from raining may be attributed to them only by a Metalepsis. 2. Or rather by a Zoopoeia of the second sort. 3. According to which Figure they are said to smite the Earth with every plague of Egypt; And what the meaning of these Plagues may be. Ver. VII. Όταν τελίωσιν, Εκ τ' αβύσσου, The War and Death of the Witnesses, what they mean: Ver. VIII. Egypt and the fore-going Plagues fitly mentioned together. Ver. IX. The meaning of Three daies and an half, and of the Bodies of the Witnesses lying unburied. Ver. X. What meant by the Dwellers upon Earth. Ver. XI. What by the Spirit of God coming into the Witnesses. Ver. XII. That the true Witnesses do not invade Heaven, but ascend thither when they are called. Ver. XIII. The Earth-quake, City, Fall of the City, and the Slaughter of 7000 Names of men, what they mean. 2. That the Antichristian Opposition to the Regal and Prophetical Office of Christ is clearly prefigured in this Vision of the Two Witnesses.*

I. **L**ET us now enquire what news of these Injuries in this Vision of the *Two mournful Witnesses*; who complain not without a cause, as well the *Regal* as *Prophetick* Office of Christ being so palpably opposed by that *Man of sin*. We shall give a brief Explication of the Vision, proceeding orderly from verse to verse, beginning at the third, and holding on till the fourteenth, where the story of the *Witnesses* endeth.

Ver. III. And I will give unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore daies in Sack-cloth.

That these *Daies* are so many *Years*, appears from the last Confectary of my Joint-Exposition. That these *Witnesses* are *Two*, is partly from the Types they allude to in the Old Testament, and partly from the nature of the things they signifie. The *Types* they allude to are *Moses* and *Aaron*, *Elias* and *Elisha*, *Zerobabel* and *Jesua*, three several Pairs of holy men that are famous for their conduct of the People in such times as bear also analogy to these of the *Two Witnesses*, whose Prophecy is during the Conculcation of the *Outward Court* of the Temple by the Gentiles, that is, while it is polluted with Idolatry, as *Moses* and *Aaron* were over the *Israelites* in the Wilderness, where they often lapsed into *Idolatry*, (to which the *Woman in the Wilderness* may haply allude,) *Elias* and *Elisha* in their *Baalitical* Apostasy, and *Zerobabel* and *Jesua* when they were yet in the Captivity of *Babylon*.

There are also three Pair of things that may be fitly signified by these *Two Witnesses*. Either the suppressed *Magistracy* and *Ministry*, (such I mean as answer in opposition to the *Ten-horned Beast* and *False-Prophet*, and bear a resemblance with *Moses* and *Aaron*, *Zerobabel* and *Jesua*;) or else the *People of the Jews*, (I mean such of them as are so sincere, that, were it not for the sway of *Antichristianism* in the world, would be converted to Christ) together with the *Virgin-company of Christians*; or lastly, (which answers to these two last Witnesses) the *Old Testament* and the *New*, which may be added by an *Henopœia* to the other.

Ver. IV. These are the two Olive-trees, and the two Candlesticks standing before the God of the Earth.

It is a plain *Israelism*, alluding to that in *Zachary*, Chap. 4. 11. *What are these two Olive-trees upon the right sight of the Candlestick and upon the left side thereof?* And then ver. 14. *These are the two Anointed ones, that stood by the Lord of the whole Earth.* Which Interpreters universally understand of *Zerobabel* and *Jesua*.

Ver. V. *And if any one will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.*

It is an Allusion to the story of *Moses* and *Elias* their bringing down fire upon their Opposers. But here it is to be understood more Mystically of the Fire of the Spirit, or of the Law of God proceeding out of their mouths, whereby they convince the world. *Fer.* 23. *Is not my word like as fire, saith the Lord, and like an hammer that breaks a rock in pieces?* Ver. 29. Like that of the man out of the Sea, *2 Esdras* 13. *whose voice whensoever it went out of his mouth, all they burnt that heard it.* And again in Ver. 4. the same Chapter, *And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword nor any instrument of war: But onely I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixt together, the blast of fire, the flaming breath and the great tempest, and fell with violence on the great multitude which was prepared to fight, and burnt them up every one; so that of a sudden of an innumerable multitude nothing was to be perceived but onely dust and smell of smoke.* Which is afterwards interpreted, ver. 38. *And he shall destroy them without labour by the Law which is like unto Fire.* Ver. 9. &c.

By this we may know what is meant by [*If any man will hurt them, he must in this manner be killed.*] And it was the word of the Lord to *Zerobabel*, who is alluded to in these Witnesses, *Not by might nor by power, but by my Spirit, saith the Lord of Hosts.* So plain is it that the weapons of the Two Witnesses in the time of their mournful Prophecy are onely Spiritual. Which is a thing worthy the noting and seriously considering. *Zechar. 4. 6.*

Ver. VI. *These have power to shut Heaven, that it rain not in the daies of their Prophecy; and have power over waters to turn them into bloud, and to smite the earth with all plagues, as often as they please.*

In the days of their Prophecy, that is to say, of their mournfull Prophecy, or in the days of their prophesying in sackcloth; as is plainly to be understood out of the third verse. It is a manifest Allusion to *Elias* his hindering it from raining in *Ahab's* time for three years and six months, which is exactly the time of the Prophecy of these Witnesses, namely, 1260 days. But the meaning must needs be more mysticall, these days signifying years. Wherefore by *Rain* is meant the distilling of that pure refreshing Doctrine of the Gospel unadulterated by the false Glosses of men; which Heavenly drops descend not during the mournfull Prophecy of the Witnesses. But this *shutting up Heaven* thus is ascribed to them, not that they positively hinder the descent of this celestial dew, but by a *Metalepsis*, such as I have already observed in the *Rider of the red Horse*, to whom power is said to be given *to take peace from the Earth*, and that *there was given unto him a great sword*, whenas yet there is no more understood

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derstood by it, then that in his time there would be much killing one another. So that the Effect is put upon the Sign, when such a thing should be as in that vulgar verse,

Pallida Luna phœbus, rubicunda solis, abba serenit.

2. This is one warrantable sense, and yet there is still a Beter, If this *shutting up of Heaven* be attributed unto these two mournfull Witnesses not by a bare *Metalepsis* onely, but by a *Zoopaia* of the second sort, such as I have above described, wherein, though the party to whom the Effects be attributed does not use any activity to produce them, yet in some sense he has a causal Influence upon them, as the absent Sun may be said to be the cause of Night and of all the Villainies committed under her shelter. So the suppression and putting out of place these Witnesses is the cause of the *shutting up of Heaven*, and of the scarcity of the pure Word amongst the people, but cannot be attributed to the *Witnesses* themselves, but onely by a *Metalepsis*, or rather a *Zoopaia*.

3. According to which the turning water into blood and the smiting the Earth with all plagues as often as they please, is attributed to them, namely by a *Zoopaia*, though they have no positive activity therein, no more then the Sun in all the Murders and Adulteries that are committed by his absence in the covert and concealment of the shady Night. And therefore whereas it is added, *as often as they will*, it is but the height and sublimity of this Scheme, and signifies no more then, *as often as opportunities are offered for such effects*, upon which the mournfull condition of these *Witnesses* have a consequentia Influence, though not an active. And *Will* is attributed to them with as much reason and elegance as the *Authority* it self, and indeed according to necessary Analogie, those occasional Consequences answering exactly to the occasional exertions of the Acts of the Will in him that is said properly to act, and not By a *Zoopaia*. The Allusion is to *Moses* his smiting the Land of *Egypt* with those ten Plagues: The inflicting of which, in a Mystery, is ascribed to these two *Witnesses* while they are in this debased and dejected plight.

The sense therefore in brief is this: That the *Roman Empire*, in which is this Spiritual *Egypt* that holds the people of God in bondage, whether the Waters thereof be turned into Bloud by intestine wars and broils; or whether it noisomely abound with Frogs, that is, with stinky, lascivious, and venereous persons; or be full of lazy and Lousy beggars, a sordid and squalid poverty over-running the generality of men by reason of either the Oppression or ill Discipline of them that are in Power; or men be infested and disquieted with the importunate Incurfions of swarms of Gnats and Flies, that is to say, with the Numerosity of Superstitious Scrupulosities and vexatious Controversies of Polemical Theologie, that sting and bite and disturb the minds and consciences of men to no purpose but for affliction and inquietude; or the Beasts, which the *Platonists* call our Bodies, be plagued with Murrain, that is, be charged with foulness and corruption and with the noisom poison of the deadly sins; or that the Multitude be unquiet, as if enraged with angry Boils and Ulcers; or the barbarous Nations from the North invade the Empire like a violent storm of Hailstones; or the *Turks* and *Saracens* from the South, as a numerous army of Locusts;

Locusts; or that palpable Darkness in Divine matters seize the minds of men; or that the First-born in every Family be found dead; that is (saith *Alcazar*) the Soul of every man obnoxious to eternal Death, (as if he would not have the Soul *σωματι. υπερχηνη*, *born later then the Body*, but to be the first born in man; or rather because she has the right of Primogeniture, the right of Ruling over the Body:) That all these *Plagues of the Mystical Egypt*, what-ever they be, (as certainly they cannot signify well) are attributed to the two mournfull *Witnesses* by a *Zoopæia*, they being the necessary Consequence of the *Witnesses* Disgrace, Affliction, and Deprivation of Power and Office, as Darkness, Thefts, Murthers and Adulteries are of the Absence of the Sun.

Ver. VII. *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.*

The Greek has it, *ὅταν τελίσωσι* which signifies no more then, *when they shall perform their Witnessings*. And [out of the bottomless pit] is *Ex τῆς ἀβύσσου*, which is either, *Out of a deep pit in the Earth*, or *Out of the Sea*, and so may intimate either the *Two-horned Beast*, or the *Ten-horned*. The making war against them, by a *Diorismus*, signifies any manner of opposing them, and endeavour to suppress them, not excluding war and blood-shed; as it happens to them toward the latter end of their Prophecy, among the *Waldenses* and *Albigenses* and others. And as *War* signifies any Opposition, so *Death* or *Killing* any changing their condition into worse, so that they cease to be what they were before. And that this is a *Political Death* or putting out of Power is plain, in that their *Resurrection* is such. See *Death* and *Resurrection* in my *Prophetick Alphabet*. So that the sense is this, That no sooner shall they begin to perform their office of witnessing to the Truth, but they shall be assaulted, suppressed, and politically killed, that is, kept out of power.

Ver. VIII. *And their dead bodies shall lie in the street of the great City that Spiritually is called Sodom and Egypt, where also our Lord was crucified.*

This verse I have expounded already; onely you may here take notice how well this Appellation of *Egypt* agrees with the mention of the *Egyptian* Plagues before alluded to, which abode upon the Land because they still kept the People of God in bondage, and would not suffer them to serve God according to his own will and precept.

Ver. IX. *And they of the People and Kindreds and Tongues and Nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in the grave.*

This *not being buried* has a double sense, as you may see in the *Prophetick Alphabet*. But I must confess I take the more favourable to be the truer, and that their *not being buried* is a pledge of their *Resurrection* at last, that is, *after three days and an half*, which I have in my *Mystery of Godliness* shewn to be *Three Times and an half*, or 1260 years; the very same with the time of their mournfull Prophecy. For they being onely *Politically* dead, it is not at all inconsistent in the verity of the thing signified that they should prophesy in a mournfull condition, nay indeed it is.

is necessary to be so. And the Spirit of God designing the setting out these two parts of their condition, namely their Prophetical Witnessings and their Devestment of all Political Power, (which the Scripture calls *the Death of a people*, and their Recovery again into a Polity their *Resurrection*,) he has (partly because it were very incongruous to make them prophesy while they were dead, and partly because so long a time as their Prophecy is said to last, viz. 1260 years, was not so suitable for a dead body to lie unburied in the streets and then to revive) so contrived the *Cortex* of this Vision with such admirable artifice, as that these harshnesses are avoided in that *Homonymia* of *Three days and an half*, and all the parts of the Prophetick Figurations made to keep due proportion and symmetry, as well as the inward signification of the things meant, and yet without any prejudice to the finding out of the true meaning to him that is sagacious, the *Three days and an half* so easily casting him upon *Three times and an half*, which is the very same time with 1260 days. But whether in a secondary Intention these *Three days and an half* may have some such meaning as Mr. Mede has given them, Event will best define. For my own part, I see very little or no ground in the Text for any such meaning. See my *Mystery of Godliness*, and what I have above intimated in this Treatise.

Ver. X. *And they that dwell upon the Earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwell on the Earth.*

The dwellers upon Earth, Ribera in another place, out of *Andreas*, interprets *Habentes in terra perpetuam cordis habitationem*, whose minds dwell upon worldly things. These must needs rejoyce when the *Two Witnesses* are slain, their free Rebukes out of the Oracles of God being very disquieting and tormenting to these worldly and carnally-minded men. See my *Mystery of Godliness*.

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Ver. XI. *And after three days and an half the Spirit of life from God entred into them; and they stood upon their feet, and great fear fell upon them that saw them.*

That the *Spirit of life from God entred into them* is correspondent to what we have already cited out of *Zacharie*, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts*. That this Resurrection of them has a Political meaning, you may be farther satisfied in my *Prophetick Alphabet*, from what I have there said upon that Term.

Ver. 12. *And they heard a voice from Heaven saying unto them, Come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them.*

I had rather render, *Kai ηκουον*, *For they heard*, &c. this voice from Heaven raising them from the dead, as the voice of Christ did *Lazarus*. By which *Heaven* is here understood the higher places in the Political Universe, unto which the slain Witnesses are called by a voice from thence, saying, *Come up hither*. Whence it will not be unseasonable to note, That those that are the true Witnesses will not come before they be called, nor, like the ancient Giants, invade this Heaven against their wills that reside there, but stay till they have a lawfull call to Political Offices and

Dignities,

Matt. 11. 12.

Dignities. For it is not true of this Political Heaven, but of the Spiritual, *The Kingdom of Heaven suffers violence, and the violent take it by force.*

And that these Witnesses are said to *ascend up to Heaven in a cloud*, it seems an Allusion to Christ's Ascension after his Crucifixion, which is also alluded to here in the eighth verse. And the time of Christ's mournful Prophecy before his Resurrection was about *Three years and an half*, (if we may believe Chronologers) to make the Allusion still more perfect.

Ver. XIII. *And the same time there was a great Earth-quake, and the tenth part of the City fell; and in the Earth-quake were slain seven thousand Names of men: and the Remnant were affrighted and gave glory to the God of Heaven.*

That an *Earth-quake* signifies Political Commotions and change of affairs, is obvious to any one to note. But that the *City* here mentioned should be understood not of a City of brick or stone, but a *Polity*, has not been so easy for every one to hit on. But I conceive it is plain enough that this *City* is the very *City* mentioned in the eighth verse, which is called the *great City*, and *this great City* is the *Whore of Babylon*, and the *Whore of Babylon* is nothing but the body of the Idolatrous Clergy in the Empire, who appertain to the *seventh* or *last Head* of the Beast, which is an *Head of Blasphemy* as well as the six first; that is to say, an *Idolatrous Head*. Whence we may understand what is meant by these *Seven thousand Names of men*: For neither *seven* nor *thousand* signify any determinate number, (though by a pleasant *Diorismus* they seem to do so) but onely the nature or property of those *Names of men* that are said to be slain, namely, That they are Titles, Dignities, Offices or Orders of men belonging to the State of Christendom as under the Seventh Head that is become Idolatrous and Antichristian. And in that this Number *Seven* is multiplied into a *Thousand*, it signifies a perfect and durable nulling all such Offices and Orders of men. Which if Mr. Mede had taken notice of, it would have saved him the labour of making out the sense of *ὀνόματα ἀνθρώπων*, and also the solicitude touching the proportionableness of the Number of the slain. For no men at all here are necessarily implied to be *slain*, but onely all Antichristian Offices and Fraternities to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For *to slay*, by a *Diorismus*, signifies nothing else but a causing a thing to cease to be. This I little question but is the true meaning of this place. And *τὸ δέκατον τῆς πόλεως* will have a sense marvellous coincident therewith.

But that there is any design upon the brick and stone, the walls and buildings of *Rome*, either in this present Vision or any other in the *Apocalyps*, I do profess my self for the present so dim-sighted as not to discover; the *Papal Polity*, by an *Hylasmus*, not the material City, being understood in all the denunciations against her, so far as I see yet. So that if she be to be burnt, or sack'd, or sunk by Earth-quakes, it may be but a By-Accident, and not directly pointed at nor prefigured in the *Apocalyp tick* Visions. But if such a thing should happen in such circumstances as should in

in a special and peculiar way fit with some of these Prophecies, it will be therein comprised by an *Henopaia* of the second sort, as I have intimated in my *Prophetick Schemes*.

But be this how it will, I make no question but this thirteenth verse of the Chapter we are upon concerns mainly, if not onely, the Idolatrous Clergy it self. But it is said of *the rest, oi λοιποι*, (not *the remnant*) that they were indeed *affrighted and amazed*, but *gave glory to the God of Heaven*, as being just in his judgments.

2. Out of what I have written here and in my *Mystery of Godliness*, I think it is evident enough that that Antichristian Opposition that is made against the *Prophetick and Regal Office of Christ* is clearly prefigured in this Vision of the *Two Witnesses*, who are said to *lie slain in the street of the great City* during the Conculcation of the Outward Court of the Temple by the Gentiles. Book 5. Ch. 17. Sect. 8.

And truly though some please themselves in conceiting this Vision such an invincible puzzle, I cannot but profess that the sense thereof seems to me as clear as the Meridian Sun. And for that special Knot therein, imagined to lie in the eighth verse, how these *Witnesses* can be understood of Christendom, their bodies being said to lie dead in *the City where our Lord was crucified*, which must be *Jerusalem*; I have already intimated that this City is called the old *Jerusalem* spiritually or mystically, as well as *Sodom* and *Egypt*. And if any one have an heart to hear, (for it requires no great labour of the head to understand it) the brief and plain sense of this verse is this: That these *Two Witnesses* shall lie despoiled of all Respect and Power in the Precincts of the Jurisdiction of that Church which hitherto has always been the greatest, and is now very large indeed, consisting of mere formal, carnal, and Hypocritical Professours of the worship of the true God, in which Church *our Lord also was crucified*. What can be more easy and plain then this? For it onely supposes that this carnal, Hypocritical, Witness-slaying Church of the Christians is one succeeding City, Synagogue or false Church with the formal, Hypocritical, Prophet-murthering Church of the Jews. Which is a plain truth, whether this Prophecy suppose it or no. But we proceed.

CHAP. XIII.

1. That the little Horn in Daniel is a Type of that Power which should oppose the Regal Office of Christ.
2. That the Fourth Kingdom in Daniel is not that of the Lagidæ and Seleucidæ, but the Roman, proved from the universal Consent of Ecclesiastick Writers.
3. From the eminency and greatness of the Fourth Kingdom.
4. From the distance of time betwixt the Kingdom of the Lagidæ and Seleucidæ and the Kingdom of the Stone cut out without hands, or the Kingdom of the Son of man, which is also the Kingdom of Heaven or of God.

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5. Grotius his fond and profane Interpretation of the Son of man, as if thereby were meant the People of Rome. 6. The like extravagancy in his interpreting the Stone cut out without hands, of the same People. 7. The unsoundness of that conceit more particularly discovered. 8. The Kingdom of the Lagidæ and Seleucidæ farther proved not to be the Fourth Kingdom, from the Coexistence of the Ten Kings according to Type. 9. From their vastly-differing Periods, the one ending, according to Daniel, presently after Antiochus, the other not before the Day of Judgment. 10. From Daniel's making the great Horn the first King in the Third Kingdom, and four lesser to grow up after him on the same Goat's Head. 11. From the four Heads of the Leopard, which are the four Successors of Alexander in this Third Beast or Kingdom, and from Daniel's reckoning Antiochus in the latter end of this Succession. 12. That the little Horn does of necessity appertain to the Roman Kingdom, become Ten-horned and Pagano-Christian at once. 13. That it is of equal duration with the Whore and Two-horned Beast, and at least coincident in time with them and the Beast restored. 14. From which Equality and Coincidence he is discovered to be the Whore or Two-horned Beast. 15. That the Patriarch of Rome is more especially concerned in this Type. 16. The exquisite Applicability of the Characters of this Horn to the said Patriarch. 17. The Application of those Characters that more particularly concern his opposing the Regal Office of Christ.

1. **T**hat Prophecy also in Daniel of the little Horn that is said to change times and laws is an express Prediction of that Antichristian Opposition which is against the Regal Office of Christ. For that this little Horn is the same with the Two-horned Beast or the Whore in the Apocalyps, I think no man will scruple that considers that this Horn is part of the Roman Kingdom which is decyphered by Ten Horns, and that it belongs to that time when the Kingdom is actually Ten-horned; which is not in succession, but together; as the Ten toes of the Statue, which answer to these Ten horns, do not signify the succession of Ten Kings, but Ten Kings ranked in the same time, as the Toes of the feet of the Image, which have not properly a precedency, but rather a co-ordination in Site.

Dan. 2. 2. Now that the Fourth Kingdom which is prefigured by the iron legs, feet and ten toes of the Image, and by the Beast with Iron teeth and ten Horns, is not that of the Lagidæ and Seleucidæ, as Grotius would have it, but the Kingdom of the Romans, there are these weighty Reasons to convince us.

First, It is the universal sense of all Ecclesiastick Writers, That the Fourth Beast is the Roman Empire; as both Cornelius à Lapide and Gaspar Sanctius, both of them Jesuites, yet do roundly assert. The words of the latter are these: *Est ergo omnium sententiâ innuminata hac atque horribilis bellua Romanum Imperium; neque necesse est quenquam nominare, cum nemo non dicat.*

3. Secondly,

3. Secondly, That it cannot be the Kingdom of the *Lagida* and *Seleucida*, as *Grotius* would bear us in hand, (in which odd conceit of his he for-fakes the judgment of the whole Church of Christ, to follow *Porphyrius* his, who was a sworn Enemie to the Christian Religion) appears from what is said *Daniel* 7. 23. *The Fourth Beast shall be the Fourth Kingdom upon Earth*, מלכותא דרבי חשנא מן-כל-מלכותא, *Quod majus erit omnibus regnis*, Which shall be greater than all Kingdoms; so the vulgar Latine and *Vatablus*. The Seventy also render it, ἡτις ἐπεξείκει πάντας τὰς βασιλείας. And it agrees best with what follows, and shall devour the whole Earth, (which must be understood in such a sense as Earth was before) and shall tread it down and break it in pieces, Which it could not be said to doe, unless it were so great a Kingdom as is here intimated. Now it is manifest that the Kingdom of the *Seleucida* and *Lagida* was neither greater, more excellent, nor a more victorious Kingdom then any of the three preceding, namely, the *Babylonian*, *Persian*, and that of *Alexander* the Great, from whose Kingdom they would make this of the *Seleucida* and *Lagida* distinct. Wherefore their Kingdom cannot be this Fourth.

This Inference is so plain to *Gaspar Sanctius*, that he does, though but justly, yet very severely, chastise *Porphyrius* for this error which *Grotius* has so unluckily taken up. For he breaks out into these words upon this Text, *Vide Porphyrii stuporem & oscitantiam, in cujus mentem venire potuit ut existimaverit regnum eorum qui Alexandro succedere omnium esse maximum, quodque omnem terram sibi subjecerit conculcaveritque, cum reliquis regnis longe fuerit infirmius, & ab omnibus concisum aut male vexatum*. Nay, the very Prophecy it self makes the Kingdom of the Successors of *Alexander* less then his in power and greatness, *Dan.* 8. 22. where it is said that four Kingdoms shall stand up, but not in the power of *Alexander*: Which is, they shall be inferiour to him. Which questionless is meant of them joyntly, it being a needless intimation of them single.

4. Thirdly, The Kingdom of the *Iron legs and toes* and of the *Ten-horned Beast with iron teeth* are one and the same Kingdom, according to *Grotius* his own acknowledgment, which he makes that of the *Seleucida* and *Lagida*. Now it is said that a *Stone cut out of a Mountain without hands should break in pieces these legs and toes*, nay the whole Image of iron, brasse, silver, and gold, and so succeed this Kingdom of the *Seleucida* according to his sense of the Vision. And Chap. 7. *One like the Son of man in the clouds of Heaven comes to receive a Kingdom*, namely, upon the destruction of *Antiochus Epiphanes* that little Horn amongst the ten in this fourth Kingdom of *Grotius* his framing, of whom it is said, at the 21. verse; *I beheld, and the same Horn made warre with the Saints, and prevailed against them, untill the Ancient of days came, and judgment was given to the Saints of the most High*. Which is the same with the Son of man his coming in the clouds of Heaven, to receive the Kingdom

Dan. 2.

dom of the Ancient of days, ver. 13. And both agree with the Stone cut out without hands, to shew it is not the work of man, but of the Ancient of days, God himself; and that this is indeed the very Kingdom of Christ, as Interpreters ever have expounded it. Which is a perfect contradiction to *Grotius* his dream, That the Fourth Beast with iron teeth and the iron leggs of the Image denote the Kingdom of the *Lagida* and *Selencida*, and that *Antiochus* is this little Horn.

For *Antiochus Epiphanes* was dead almost two hundred years before Christ so much as preached the Doctrine of the Kingdom, or had any Disciples to follow him; and yet it is said *Dan. 2. 44. And in the days of these Kingdoms shall the God of Heaven set up a Kingdom which shall never be destroyed.* (From which passage I doubt not but that phrase [*The Kingdom of God,*] as also from that above [*The Kingdom of Heaven*] does so often occur in the Gospel; as also that Title which Christ so often gives himself of the *Son of man*. And *Grotius* himself upon *Matthew Ch. 8. 20.* acknowledgeth that *בר אנש* the *Son of man* mentioned *Dan. 7. 13.* is to be understood of the *Messias*.) Wherefore it is impossible that the Kingdom of the *Lagida* and *Selencida* should be the Fourth Kingdom.

5. But here *Grotius*, contrary to his judgment when he wrote upon *Matthew*, has found a device which is scarce to be uttered without horreur and astonishment. So that I am infinitely amazed, that a man otherwise so learned and laudable, (as he speaks of *Porphyrius*) should be mis-led into so bad an adventure. *The Son of man coming in the clouds of Heaven*, according to him, is, *Populus Romanus nullum intra se habens regem*. When our Saviour Christ intimated to the high Priest that he was that *Son of man that should come in the clouds of Heaven*, it seem'd so high an Arrogation, that he rent his clothes and said he had spoken blasphemie. And truly I think that neither Jew nor Christian can well acquit *Grotius* of that crime, who attributes that which is the peculiar character of the *Messias* to a Prophane and Pagan people, and that forsooth because they had no King; as if they were ever the better for that. But they had Kings at first; and both in the Infancy of their Empire and afterwards they had a Supreme Power so great and imperial, as may excuse them from the least shew of Contempt. They had always over them a Sovereignty, so that they could not be deemed the *Son of man* for any such private condition. For the *Summa Potestas* is the *Summa Potestas* under what name or form soever, and of the same real grandeur. Besides that they were a most glorious and victorious people before *Antiochus* his time. So that it is a very dilute and sapless conceit of *Grotius* to apply the phrase of the *Son of man* to them, for any inconsiderableness in them or obscurity: For they were not so in the times of *Antiochus*.

6. Again, the Kingdom of the *Son of man* and the Stone cut out without hands are all one, both in truth and according to *Grotius* his own Concession. But this Stone is Christ and his Kingdom, as being Heavenly, ἀκαταρακτον, a thing erected not by humane power, but by

by the power and Spirit of God. That this is the meaning of [*without hands*] is the general vote of Interpreters, *S. Jerom, Irenæus, Justin, Epiphanius, S. Augustin, Theodoret*, and several others.

Where think you does *Grotius* take shelter now? Why, This Figure which is so appropriate to Christ, and mentioned of him so often in the New Testament, *This Stone* must be cast away, as if it were neither precious nor a Corner-stone, and be bestowed again on a Pagan people, the *Romans*. For so *Grotius* does not stick to profess, *Idem Lapis & Filius hominis*; and he made the *Son of man* before the people of *Rome*. But can a man believe that the Original or Success of that people was ἀχρειώντων, a thing brought to pass by the special power and Spirit of God, and not more *humana*, according to the usual course of the World; and that not of the best kind, their beginnings being helped on by a rabble of *Ruffians* and *Robbers*?

7. No, but that is not *Grotius* his gloss, you will say. Let us therefore hear what it is; *Lapis abscissus de monte sine manibus*, according to him, is *Exercitus populi qui sua esset spontis nullique regi pareret; cujus populi origo à monte, nempe Palatino*. In which there is nothing sound nor solid. For was this *Roman Army* any thing more *sua spontis* in that they had not a *Kingly Government* at *Rome*? That Supreme Power of *Consuls* and *Senatours* was as directive and coercive as if it had been *Regal*. So that the motion of this Army was never the more spontaneous for this. Again, The *Stone cut from the mountain without hands* implies that it was then spontaneously divided from the Mountain, when it is said to be cut thence: But when the *Romans* first issued from mount *Palatine*, yea so soon as they were *populus Romanus*, *Regal Government* was amongst them, it being the first Government of this People, and therefore they were not then *Populus sua spontis*, according to *Grotius* his Conceit, so that he cannot bring both ends together. And, lastly, To interpret *Mountain* here in a literal sense, is unskillfully done, and not according to the analogy of the Prophetick style, nor the very intimation of the present Text, which says the *Little stone became a great Mountain itself, and filled the whole Earth*. Wherefore this *Mountain* signifying not literally but politically, there is no question but the other does so too, and that the *Stone* is in some sense homogeneous to this rocky Mountain.

Whence the sense is plainly this: That out of the great Mountain, that is, the *Roman Empire*, there should be a People raised, not by humane power or policy, but by the Spirit of God, and the preaching of the Gospel by *Jesus Christ* and his Apostles, which should be a peculiar people to him, and become the Subjects of his Kingdom; that is to say, That the Church of Christ should be cut out of the *Roman Empire* without humane help. This is a most easy and undistorted sense, and against which there cannot be made the least Exception.

8. Fourthly, which I have already intimated above, The *Ten Horns* of the Fourth Beast with iron teeth, and the *Ten toes* of the iron leggs of the *Statue*, signify the same thing. Wherefore it is plain,

fith the *Ten toes* imply a Coexistence of the *Ten Horns*, by reason of the coordination of their Site, that there must be Ten Kings together in the Fourth Kingdom. But in the Kingdom of the *Seleucida* and *Lagida* there were not Ten Kings together all at once. Therefore that Kingdom is not the Fourth.

9. Fifthly, *Antiochus Epiphanes*, part of this Kingdom of the *Lagida* and *Seleucida*, is said to rise up in the latter time of the Kingdom of the Successors of *Alexander*, *Dan. 8. 22, 23*. Wherefore this Kingdom of the *Lagida* and *Seleucida* has expired near two thousand years ago. But the Kingdom of the Fourth Beast reaches even to the Day of Judgment. *Dan. 7. 9, 10. And I beheld till the thrones were cast down, and the ancient of days did sit—His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the Books were opened, &c.* That this is the Description of the Day of Judgment, is the general Opinion of both Christians and Jews, and answers exactly to the *Lake of fire and the opening of the Books, Apocal. 20.* which *Grotius* himself does interpret of the Last Day. Whence we may safely conclude that the Kingdom of the *Lagida* and *Seleucida* is not the Fourth Kingdom, as having ceased so long before that time, though we understood the Day of Judgment in the sense of the Rabbins יום דינא רבא. According to which the meaning of [*I beheld till the thrones were set—and the Books were opened*] is this, That the Prophet *Daniel* had a prospect even to the utmost end of that great Day. But he begins more particularly at the beginning of that Day in the eleventh verse. But this I have onely noted by the bye.

10. Sixthly and lastly, *Alexander's* Kingdom and that of his Successors is all one Kingdom: But that of *Alexander's* is the Third according to *Grotius* his own Concession. Now that that of his Successors (of which Line are the *Lagida* and *Seleucida*) is one Kingdom with that of *Alexander's*, is evident out of *Daniel*, Ch. 8. 21. *The rough Goat is the King of Græcia, and the great Horn that is betwixt his eyes is the first King. Now that being broken, whereas Four stood up for it, Four Kingdoms shall stand up out of the Nation, but not in his power.* This is one plain proof that the Kingdom of *Alexander* and his Successors is all one Kingdom. For he calls *Alexander* the first King, which necessarily implies that his Successors are the second, and that therefore they all belong to one and the same Kingdom. Nay he says plainly, that *these four Horns stand up for that great one*, that is, in his stead. What is this but to succeed in place of him, as the Heads of one and the same Empire? For no new Beast is said to succeed this Beast, but the Horns the Horn. And then the comparing of them and saying, *but not in his power*, farther intimates a cognation and succession of one Line, and that he does not speak of the Heads of two different Kingdoms.

Which appears farther from *vers. 8. Therefore the Goat waxed very great, and when he was strong, the great Horn was broken, and for it came up four notable ones toward the four winds of Heaven.* But where should these

these come up, but on that Head that had lost this great Horn, which is compensated with four lesser ones, though in their hands notableness. For it is very incongruous and extravagant to phansy them to come up in any other. And surely, if they had belonged to any other Beast, that Beast would not fail to have been named. Wherefore they must either grow out of this Goat's Head, or no where, unless out of the ground; which is ridiculous. And therefore it is plain, that *Alexander's* Kingdome and that of his Successours is but one Kingdome. For that Goat is but one and the same Goat under the Succession of this variety of Horns.

II. And yet there is still greater evidence of this truth from Ch. 7. 6. After which I beheld, and lo; another like a Leopard, which had upon the back of it four wings of a fowl; the Beast had also four Heads; and Dominion was given unto it. That the four Heads of this Beast are the four Successours of *Alexander*, namely, *Perdicca*, *Sabaucua*, *Ptolomans*, *Meleager*, *Grotius* himself does frankly confess. The Wings therefore denote the four Kingdomes. *Alexander's* Empire was divided into after his decease; which is still look'd upon as one Beast notwithstanding, as the *Roman* is with its division into Ten Kingdomes, noted by ten Horns, or into Oriental and Occidental, figured by the two Wings of an Eagle.

Here *Grotius*, if he would speak out, would make *Alexander* the Beast, as he has *Domitian* and others in the *Apocalyps* against all the Laws of Prophetick Interpretation, nay indeed against all rhyme and reason. For he glosses thus, *Pardus varium Animal, sic Alexander moribus variis*. But how grossly incongruous it is, let any one consider. For then would *Alexander* be inferiour to his four chief Officers, and they would be the Head of him, which is a Political Absurdity; nay the Head of him when he ceased to be, which is an Absurdity Metaphysical. Wherefore *Alexander* is the first Head or great Horn of this Beast, not the Body of it; that he may be superiour to his four grand Officers; and not be the Beast to bear these four Horns or Heads when he has quite ceased to be on this stage of things. For these were not Heads, nor Horns, before he was dead. *Alexander* therefore is the first of the Succession of the Heads or Horns of this Beast, not the Beast it self.

But to come up closer to our business: I say, it is very manifest from these four Heads and four Wings that this *Leopard* is said to have, that the *Third Kingdome* takes into it the four first Successours of *Alexander*. Nothing can be more plain then this from the very Text. For the *Leopard* is described in the third place, and immediately after him the Fourth Beast is mentioned, and called the *Fourth*, v. 7. Wherefore this four-headed *Leopard* is plainly the Third Beast. But now that the succession of these four Heads even to *Antiochus Epiphanes* is the succession of one and the same Kingdome, is plain from Ch. 8. 22. Now that being broken, (namely, the great Horn) whereas Four stood up for it, Four Kingdomes shall stand up out of the Nation, but not in his power. And in the latter time of their Kingdome (the Original has it *וּבְאַחֲרֵית מַלְכוּתוֹ*, which the Seventy render *ἐν τῇ ὑστάτῃ τῇ βασιλείᾳ αὐτοῦ*, which is the very same with our English, and there is no doubt of the Translation) a King of fierce countenance — shall stand up. Which *Grotius* and every one acknowledges to be *Antiochus Epiphanes*.

Whence it is evident that the whole Succession of *Alexander's* Captains from the first four inclusively even to *Antiochus* his time is one Succession and one Kingdome. For he calls the times of *Antiochus* the *last times of their Kingdome*.

Wherefore it is plain, seeing that the Kingdome of *Alexander* is one and the same with the Kingdome of the four Captains, (for that is the *Third Kingdome*) and the Kingdome of the four Captains the same with their Succession even to *Antiochus* his time; that the whole Succession from *Alexander* to *Antiochus* is one Succession and one Kingdome. If this be not demonstratively true, there is no demonstration in Mathematicks. But if this be true, the Kingdome of the *Lagida* and *Seleucida* are not the *Fourth Kingdome*, but the Kingdome of the *Romans*, according as all sober men have hitherto held.

12. Which we being so firmly assured of, we shall easily know where to seek for this *little Horn* that is said to *change times and laws*. For where can we finde it but amongst those many Horns in the *Roman Kingdome* or *Empire*? not in the *Greek*, to which *Antiochus Epiphanes* appertains. And we have already plainly shewn that the Apocalyptick Beast with seven Heads and ten Horns is this *Roman Kingdome*; and that this Beast once healed, or in such a condition that it may be said of him that he is the *Beast that was, and is not, and yet is*, (which is when he is become *Pagano-Christian*) is this Empire actually divided into Ten Kingdomes, and that together with this Division the Empire began to relapse gradually into Idolatry by the Agency and Guidance of the Two-horned Beast or the Whore, whom I have also shewed to be Synchronal to the healed Beast, or the *Beast that was, and is not, and yet is*.

13. But the Beast restored or healed his duration is 42 months, which is 1260 daies, or a *Time and Times and half a Time*. For the abode of the *Woman in the Wilderneck* is indifferently expressed by either of these latter; and the first and the second are joyn'd together in the Vision of the *Outward Court* and the *Two Witneses*. Wherefore 42 months and a *Time and Times and half a Time* being the same with 1260 daies, they are the same one with another. But this *little Horn* in *Daniel* we speak of, his reign is also set out by a *Time and Times and half a Time*: Therefore it is of the same duration with the *Whore* or *Two-horned Beast*, which is Synchronal to the *Beast restored*, whose continuance is 42 months.

Wherefore it is a strong suspicion that there is a Coincidence at least of time, if not of affairs, or complication of natures (if not Identity of some) betwixt this *little Horn* in *Daniel* and those three Synchronals, the *restored Beast*, the *Whore*, and the *Two-horned Beast*. For that expression, *Dan. 7. 24. And another shall rise after them*, does not at all hinder, since the Seventy translate אַחֲרֵיהֶן אֲרִיבָם, *behind them*, it signifying order of situation as well as of time. And this being placed *behind* is the most convenient posture for such an exploit as is attributed to this Horn, which is said to *throw down* or *humble three Kings*: which is more by treachery and craft then open force.

14. Now

14. Now from this equality of time it will also follow that the duration of this *little Horn* is 1260 years, by the last Confectary of our Joint-Exposition. Which again shews how impossible it is this Horn should be *Antiochus Epiphanes*. To which you may adde that it is said to be *different from the rest of the Horns*, in the explication of them. * *And the ten* * Dan. 7. 24. *Horns out of this Kingdome* (that is, the *Roman Kingdome*, as has been demonstrated) *are ten Kings that shall arise; and another shall rise, &c.* *behind them, and he shall be diverse from the rest, and he shall subdue three Kings.* Now I demand what one of the ten Kings or Kingdomes is so different from all the rest, unless it be an *Ecclesiastical Kingdome*.

Wherefore the Coincidence of time with the *Pagano-Christian Empire*, and the long continuance, as also the difference of this Kingdome from the other ten, is more then a strong suspicion that it is part of the succession of a Kingdome Ecclesiastick, which is necessarily to run along with the Empire professing Christianity. But if the question be whether this part of this *Ecclesiastick Kingdome* be the uncorrupted Kingdome of Christ or the Reign of Antichrist, the solution is not difficult. For that it is not the Kingdome of Christ, is plain, in that Christ is said to come *to burn and consume it*. Whence it is manifest that the Church has not been out in their Conjecture in deeming this *little Horn* to be *Antichrist*; and therefore, say I, the same with the *Two-horned Beast* and the *Whore*, who is plainly *Isachronal*, and, I doubt not but, *Synchronal* to this *little Horn*, and is adjudged to be burnt in the *Apocalyps*, as this *little Horn* is here in *Daniel*.

15. To speak briefly therefore, This *little Horn* is the Idolatrizing Clergy of the Empire, but more chiefly and particularly that great and notorious part thereof under the Bishop of *Rome*, who has been a more then ordinary stickler for both the obtaining this degenerate Ecclesiastick Empire in the *Roman Empire*, and in lapsing and keeping down the Empire in Superstition and Idolatry; and therefore is rightly said to be an *Horn* growing out of this *Beast*, the Symbol (*Beast*) itself, according to *Grotius* his own Confession, intimating *Idolatry*.

16. And if exquisite fitness of Application will assure us of the right sense of a Prophecy, we cannot fail in this, examining every character of this *little Horn*. For as it is *little*, so is the Original of the Popes mean and obscure, and their Secular Principality small in comparison of those Princes they have contested with. Again, As this *Horn* had the *Eyes of a man*, so it is well known that for politick quick-sightedness there has not been any Body of men comparable to the *Roman Hierarchy*; infomuch that it is Proverbial to say, *That the Roman Religion is nothing else but a mere trick of Policy to encrease and keep up the honour, power and wealth of the Pope and his Clergy.* See Sir *Edwyn Sandys* his *Speculum Europa*, and you shall finde this part of the Prophecy fulfilled to admiration, and that it is not for nothing that this *little Horn* is said to have the *Eyes of a man* in it, which is said of no *Horn* in all the Prophecies besides this. Thirdly, As this *Horn* is said to have a *mouth speaking great things*, whether you mean thereby *boasting of its own Sovereignty* or *Blaspheming*, it

it is well known that from this *Horn* are uttered such words as imply the *Pope* greater then all *Princes* and *Emperours*, nay, that he is not onely said to be *Infallible*, but styled *God*, and declared worthy of divine worship. Fourthly, For the *humbling and subduing three Kings*, which this *Horn* is foretold to doe, is it not long since performed by the *Pope of Rome*, in his usage of *Leo Isaurus*, in ruining the Kingdome of the *Lombards* to get to himself the Exarchate of *Ravenna*, and in tormenting and disquieting *Henry the Fourth* and his Successours with his Thunder-claps and mischievous Political Plots, till he wrested from them all their Right and Jurisdiction in *Italy*?

17. Fifthly, and to come nearer to our purpose in hand; Whereas it is said that *he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws; and they shall be given into his hand for a time and times and half a time*: I say, this Idolatrous Clergy has bid fair toward the fulfilling this Period of times already; the Degeneracy of the Church beginning about four hundred years after Christ, and (which is more considerable) they having received so notorious a Check in the Decursion of this *Half-Time*, which is elsewhere called a *Half-Day*, in which his swaggering is pretty well diminished and chastised. Sixthly, And for his *wearing out and consuming the Saints of the most High*, he has done it even more bloudily and cruelly then the very Pagans on the Primitive Christians; which is the most furious Opposition against the *Regality* of Christ that can be imagined, thus to wast and destroy his true Subjects. Seventhly, And for his *speaking great words against the most High*, that is, against the Divine Sovereignty, is it not plainly done in the *Pope's* pretences of having power to dispense with or lay aside the Laws and Injunctions of Christ, of which we have given several Instances in our *Idea of Antichristianism*, and such as are notoriously well known to appertain to that Church? Besides that he is *Reus lase Majestatis Divine*, in appointing Religious worship to his canonized Saints, which is an Honour due to God alone. Lastly, In that he is said to *change Times and Laws*; what innumerable Institutes are there of the *Pope's* injoyning, of which may be truly said what our Saviour told the Scribes and Pharisees, *Ἀπ' ἀρχῆς ἔγενοντο ἔγω, From the beginning it was not so?* And what is this therefore but to *change Times and Laws*, and in many of them in a most perfect Opposition to the Laws of God and Christ, as I have already noted in its place?

Whence we see plainly, that this Antichristian Opposition against the *Regal Office* of Christ is very expressly foretold in this Vision of the *little Horn*, which rose up with the *Ten Horns* in the *Roman Empire*, and did fabricate *Imperium in Imperio*, as some phrase it, and became a *Two-horned Beast* in the *Ten-horned Beast*, erecting an Ecclesiastick Antichristian Empire within the Civil, in opposition to the true Empire or Kingdome of Christ, and in defeatment of his Power and Laws in the Church; nay, in opposition to those Immutable Laws of the Eternal *Logos* that enlightens every man that comes into the world.

CHAP.

CHAP. XIV.

1. The Vision of the Rider of the white Horse Apocal. 19. proposed.
2. A general account of that Vision.
3. What meant by the white Horse, what by the flaming eyes of his Rider.
4. What by his Name known onely to himself.
5. What by his garment dipp'd in bloud, and that this is also the precedent Characters we applyable to Christ's Body the Church.
6. The meaning of the Sword coming out of his mouth.
7. And of the treading the Wine-press of God's wrath.
8. The meaning of the Inscription upon his thigh, in reference to himself.
9. As also in respect of his Church to which it is applicable. As also the treading of the Wine-press, and the Sword coming out of his mouth.

1. **T**HE latter of which two Oppositions, I mean that against the *Eternal Logos*, seems come to be very lively prefigured Apocal. 19, beginning at the eleventh verse. Where we may see what has been held under in the reign of the *Whore of Babylon*, (which I have intimated to be the same with that little *Horn* in *Daniel*) by the Description of his Triumph after her Fall. For this Triumphal Pomp is upon her ruine, as it appears from the precedent Chapter that describes it. But the Pomp is described thus:

11. And I saw Heaven open, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make warre.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a Name written which no man knew but himself.

13. And he was clothed with a vesture dipt in bloud; and his Name was called THE WORD OF GOD.

14. And the Armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp Sword, that with it he should smite the Nations; and he shall rule them with a rod of iron: and he treads the Wine-press of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a Name written, KING OF KINGS, AND LORD OF LORDS.

2. In this Vision you see that the *Eternal Word of God*, of which the holy Bible is in some sense and some part a Transcript, is at last upon his triumph adorned with many Crowns, and has got into possession of his just Title exposed visibly to the view of all the world in a writing upon the thigh of this great Heros, KING OF KINGS, AND LORD OF LORDS. Which power the *Lady of Babylon* had usurped before, and under the pretence of her *Infallibility* had silenced not onely the expresse Law of the written Word of God, but most courly and barbarously had troden down those Innate Principles of Morality and Reason that the *Eternal Word* had implanted in the Souls of men, and by terror and

and cruel forciblenefs did what she could to smother, stifle and extinguish them. But here the Scene of things is changed, and the pure Word of God has got the victory over the corrupt, Superstitious, Idolatrous and contradictory Opinions, and fond Institutes of that Antichristian Body of men over whom the *Pope* has a special Headship and Sovereignty.

Heb. 4. 12.

3. There is no great difficulty in the understanding this Prophecy, if we have recourse to my *Prophetick Alphabet*, where I have set down what *Horse*, and what the Colour of *White*, signifie. That the *Eyes* of this *Heros* are said to be as a *flaming fire*, intimates his sharp-sightedness, as it is said in the *Hebrews*, That the *Word of God* is a *discerner of the thoughts and intents of the heart*, and that *there is no creature that is not manifest in his sight*, but that *all things lie naked and open unto the eyes of him with whom we have to doe*: Where the *Written Word* and the *Eternal Word* are jointly spoken of, as here they seem to be in this Vision, by an *Henopaia*.

Again, in that his *Eyes* are said to be a *flaming fire*, we may note also how *Fire* is a Symbol of *Intellectuality*, especially a *flaming fire*, that implies light, as is easily understood out of the *Philosophick Cabbala* of the first Day's Creation.

*Igneus est illis vigor & celestis origo
Seminibus.*—

And we reade of *πνευμάτος ὡς* in the Magick Oracles, and of *πῦρ φανερὸν* attributed to the Soul as being *δύναμις τοῦ νοῦ καὶ νοερά*, as *Plethon* speaks. Wherefore the *Logos* here is rightly said to have *Eyes like a flaming fire*, because he is not onely *Intellectual*, but that *Great and Eternal Intellect* from whence all Intellectual Beings are; as also all their Operations exercised by virtue of the more pure, æthereal and igneous Spirits.

4. That also of *having a Name written that no man knew but himself* seems to be agreeable to the *Cabbalistical Doctrine*, who make *Aaron* a Symbol of the *Eternal Word* that fills the Universe, as also of *Christ* who is this *Word Incarnate*. The Allusion therefore may be to *Aaron's* having the *Tetragrammaton* written upon his Mitre, that Name which is said to be *אֱלֹהִים* & *אֲדֹנָיִם*, and could be read onely by the High Priest that had it written upon the golden Plate on his Mitre, as *Alcazar* has observed. But in brief, it signifies the Incomprehensibleness and Imperfcrutableness of the Divinity of our Saviour; he alone who is it, being able to comprise it.

5. And in that *his vesture* is said to be *dipt in bloud*, it is a Symbol of his Passion: so that we may know that it is the *Messias* that is here meant; of whom *S. John* in his Gospel has said, *ὁ λόγος σὰρξ ἐγένετο*, *The Word was made flesh*. And here he is called *ὁ λόγος τῷ θεῷ*, *The Word of God*, and yet in a *bloody garment*, that indicates his Humanity or Terrestrial body, (for this Body is but a Vestment of the Soul, no part of the Man, according to the *Platonists*) which made him capable of suffering death.

This is all spoken of our Head and Captain; and yet it may be not without some reflexion upon his Body the Church. To whom also the riding
upon

upon white Horses belongs, as appears in the fourteenth verse. They have also *flammeous and fiery eyes*, because of their Intellectual Graces, and it is said that *the Spiritual man discerneth all things*, 1 Cor. 2. They have also *a name that no man knows besides themselves*, which is their New birth, or the participation of the Divine Nature. Their garments also *are died in blood*, in that so many have suffered Martyrdom for the testimony of the Gospel against the Idolatry and Tyranny of Antichrist; and all have been martyr'd, that is, slain and mortifi'd as to the life of sin, and besprinkled also with the blood of the Lamb in the pardon of what-ever Transgressions are past. And, lastly, they are to be crowned and reign as Kings upon earth, for *the Kingdom is given to the Saints of the most High*, Dan. 7.

6. But to return to the Description of this Heavenly Heros: *A sharp-edged Sword* is said to go out of his mouth. Which is analogical to that in the Hebrews, *The word of God is quick and powerful, sharper then any two-edged sword*. And in that he is said to *rule the Nations with a rod of iron*, it is an allusion to the second Psalm, which is a Prophecie of the *Messias*, *Thou shalt rule them with a rod of iron; and break them in pieces like a potter's vessel*. Which is a Prophetick Symbol of that wonderful contrition of heart that the powerful Word of God makes when sincerely and seasonably evibrated against the enemies of his Kingdom; as in the Epistle to the Hebrews it is said to *divide asunder and cut betwixt soul and spirit, and hew down into the very joints and marrow*. Such is the *Militia* of this Heavenly Host. *He shall smite the Earth with the rod of his mouth, and with the breath of his lips will he slay the wicked*, Esa. 11. 4.

7. And in that he is said to *tread the wine-press of the fierceness of the wrath of Almighty God*, it looks as if it referred to that of *Esay 63. Who is this that comes from Edom, with his died garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.* Which answers to that in this present Vision, *Whose name is Faithful and True, and in righteousness doth he judge and make war.* But it follows in *Esay*, *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me. For I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the day of my redeemed is come.* This answers to what is said of the *Rider of the white Horse* in this Vision, that he was *clothed in a vesture dipt in blood*. Which in both these Prophecies refers both to the Passion of Christ, and his Spiritual Victories over his Enemies. The *Wine-presses* also answer to one another in each Vision.

And being that the *Harvest* is, as our Saviour says, *the end of the world, the Vintage*, which is something later then it, must be a later part of the end of the world. So that this Vision of *Edom* and *Bozrah* will very well sute in that respect also to this of the *Apocalyps*. And it is farther considerable that *Bozrah* signifies *Vintage*, and *Edom* the carnal persecutive Church, real enemies to the true *Jerusalem*, as the *Edomites* were to *Israel*. And I need not adde that *Edom* and *Ismael* are Types of one and

the same thing. So that the warfare seems plainly to be spiritual, as it may be I shall take occasion to clear up more fully in another place.

8. Lastly, in that *it is written upon his thigh, KING OF KINGS AND LORD OF LORDS*, it shews the Royal Descent of Christ even according to the flesh, as if he had laid claim to this Sovereignty by descent from David the King, accordingly as it is said, Chap. 22. *I am the root and off-spring of David, and the bright morning-star.* The *root of David*, as to his Divinity; and the *off-spring of David*, as to his Humanity. But the meaning of this part of the Vision is, That the Word of God, that is to say, the Law of Christ, inward and outward, is at last in conspicuous Triumph, though it had been kept under and plainly troden into the dirt for so long a time in the Reign of the *Two-horned Beast* or the *Whore*.

9. But that the Church of Christ, which is his Body, has also a share in this part of the Vision, is easily discoverable. For in that this Title of *King of Kings and Lord of Lords* is written upon his thigh, it signifies also the Dominion of his posterity the Church, as *Ribera* and *Alcazar* have rightly noted, and accordingly as it is said else-where in the *Apocalyps*, *He has made us Kings and Priests, &c.* And for the *treading of the Wine-press of the wrath of God*, or the subduing of *Edom*, does not Christ do it by the powerful and convictive zeal of his Saints and faithful Ministers of his Word, who seriously and weightily laying the Law, and the heavy wrath of God against Sinners, to the hearts and consciences of these carnally-complexionated *Edomites*, squeeze out, if I may so speak, their corrupt bloud, that is, the principle of that ungodly life in them, (for in the bloud thereof is the life thereof) and so making them dead as to sin, after revive them into righteousness unto everlasting Salvation?

And so for that *sharp-edged sword* which is here said to *come out of the mouth of Christ*; it is in effect the very same that comes out of the mouths of his Saints, who rule the world by convincing them of their wickedness, and causing them to return to God. This sharp, piercing and vehement Reproof out of the mouths of the people of God against the Beast and the False Prophet is here said to be a *Sword coming out of the mouth of Christ*, because their mouths are his mouth by right use and possession, and he inspires by his Spirit, and they are onely his *organs* that transmit this *fiery Law*, this *blast of fire and flaming breath*, as it is called in *Esdra*s, whereby the wicked are consumed; They are, I say, but as a seized Gate or Passage through which or in which this sharp-edged Sword, wherewith the Nations are smitten, is so powerfully brandished by our victorious Saviour. For *this Flame* and *this Sword* I take to be clear Truth, and sound and searching Reason inspired from the *Eternal Word*, which whetted with an holy, sincere and unaffected kind of Enthusiastick Zeal; and back'd with an unexceptionable Life and conversation, will be like a sharp-edged sword with the weight of running Quick-silver in the back of it, whose stroke will fall with such a sway, that it will even chine the enemy at one blow, will *divide a sander soul and spirit*, and pierce through the joynts and marrow, as the Apostle speaks.

But this is more then our present Scope intended, which was onely to shew

shew that that Antichristian Opposition which is particularly made against the *Kingly* and *Prophetick* Office of Christ is prefigured in the Prophets; which I hope I have sufficiently done in the Visions of the *Two Witnesses*, of the *Little Horn with Eyes*, and in this present Vision of the *Rider of the white Horse*.

CHAP. XV.

1. That the rest of the Sacred Titles of Christ are referrible to the Prophecies we have already treated of. 2. As likewise all the Oppositions to the Divine life in general, saving that of turning the Church into a City of Merchandises. 3. Which seems predicted in the Lamentation over the Ruins of Babylon, Apoc. 18. Ver. 11. The meaning of the eleventh, twelfth and thirteenth verses. Ver. 14. Of the fourteenth, fifteenth and sixteenth. Ver. 17. Of the seventeenth, eighteenth, nineteenth and twentieth. Ver. 21. The Exposition continued from the twentieth to the end of the Chapter.

1. **A**S for those other Attributes of Christ's Person, as where he is called *The everlasting Father*, and styled *God, Light, Truth, The Prince of Peace*; the Oppositions to them are referrible to those Prophecies we have already treated of. The first to those that concern the first members of *Antichristianism*. For there is no greater enemy against the *Second Birth* or *Holy Regeneration* then that rabble of Idolatrous and Superstitious practices, comprised in the two first members of *Antichristianism*. Those Prophecies also of the *Manxins* or *Demons* to be worshipped are Prophecies of the Opposition against Christ's *Divinity*; and the *Darkness of Egypt*, of that against the *Light of the Gospel*: The *False Prophet* and makers of *Lies*, against the *Truth*; and the *warring against the Saints* a contradiction to the *Prince of Peace*. These hints may suffice for those remaining Attributes of Christ's Person. We shall now proceed to the Predictions of the Antichristian Oppositions to the *Divine Life*.

2. And the first were such as opposed the *Divine Life in general*. Which are indeed all those Oppositions hitherto, *gross Idolatry*, *burthensome Superstition*, the Oppositions against Christ as *King, Priest* and *Prophet*. To which those particular Oppositions against the *Divine Life in general* which I noted are also referrible, and therefore treated of already.

There is onely one thing behind, which is the turning of the *Church of God* into a *Mart* or *Fair* by those religious *Nundinations* and *Collations* of Ecclesiastick Preferments for mere *Secular Interest*, the turning the exercise of Christian Offices into a mere *Trade* of gain for the Priests of what Dignity soever. This is known to be a gross miscarriage in the Church of *Rome*, and is in my mind most lively and graphically prefigured and depicted in that *Lamentation upon the Ruine of Babylon*, Apoc. 18. beginning at the ninth verse.

3. Which I shall endeavour briefly to give some light to in my rehearsing the Prophécie.

9. *And the Kings of the Earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning,*

10. *Standing afar off for the fear of her torment, saying, Alas, alas, that great City Babylon, that mighty City! for in one hour is thy judgment come.*

That this City *Babylon* is not a City of brick and stone, but a Polity, and particularly the *Roman Hierarchy*, I have evidently proved in my Joint-Exposition. And truly it seems improbable to me, that the Spirit of God should put the Apostle upon composing so long and copious a *Threnodia* upon her ruine and desolation; if it signifi'd no more than the burning of the City of *Rome* in a literal sense, and so slightly as did *Totilas*, and with so little design or effect. Wherefore in that sense which we have already given, and do not at all doubt but is true, let us hold on briefly to illustrate the Text.

In these two first verses comes in the *Lamentation of the Kings of the Earth*, such as committed fornication with her, that is to say, such as were of her *Idolatrous* profession, but, seeing how things went, durst not assist her for fear, but let her burn till the end. Which again shews that *Babylon's* fall is not at once, but by degrees, as I have already noted. For though her judgment be come in one hour, yet the execution of it may take up a considerable time.

Ver. 11. *And the Merchants of the Earth shall weep and mourn over her, for no man buyeth her Merchandise any more.*

12. *The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all Thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious stones, and of brass, and of iron, and of marble,*

13. *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the Souls of men.*

The first sort of Mourners or Lamenters seem to be those of the *Secular Power*; but by these *ἐμπόροι τῆς γῆς* seem to be understood *Ecclesiastick persons*, that traffick in the Church, where all is supposed to pass or be disposed of for Money or Earthly Interest: and therefore in reproch they are called the *Merchants of the Earth*, though otherwise their Titles and Professions point to nothing but to Christ, and God, and Heaven; Divine, Holy, Sacred or Religious being the external badge of them all.

The varieties of the Commodities they deal in are so numerous, that it were too great a *μεγέθυια* to seek a Mystery in them all; when it may possibly be nothing else but an *Hylasmus* or dwelling upon Material Objects in a redundant manner for the adorning of the outward Cortex of the Prophécie. But the ground in general of the *Lamentation of these Merchants* is, *ὅτι τὸν πόρον αὐτῶν ἔβρις ἀγοράζει νῦν* that the Fair is violently broke up, or else quite unfrequented; that there is no buying and selling of such Commodities in *Babylon* as was wont, sith *Babylon* her self is

is unaccessibie, as lying, burning and smoking in the wrath of God: no sale of gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet; the rich attire of those higher parts of the Whore, (as you may see in the foregoing Chapter) fit for Popes, Cardinals, and other great Personages of that Babylonish Body, and their Officers: no *Thyine* wood for the roof of their Temples, or for carved Idols to whom sacrifice is done; (for I suspect some such allusion in *πᾶς ξύλον δύναν*) no *Incense* for burnt offerings for their adored Images; no Images of *Ivory*, precious stone, brass, iron, or marble, nor any other sacred Utensils; for of this latitude of signification is *σκεῦος*, as the use of the word occurs in the *Byzantine* History, where Images of silver and gold are called *τεῖα γὰρ σκεῦος*. And *Achmetes*, Chap. 12. *Ἐὰν ὁ εἰδωλὸν χαλκοῦ ἢ ἀργυροῦ ἢ χρυσοῦ ἢ ὀψιδίου ἢ ὁ τι τοῦτο ἰδὼν ψεύδεται πλουτῶντα· ταῦτα γὰρ πάντα σκεῦος τῶν ἰδωμένων εἰσιν.*

But to proceed; No trafficking any longer in *Aromatick odours*, *oils*, or *ointments* for sacred Unctions. No man will participate any longer of her *Panis benedictus*, nor tast of her idolized Wafer made of the *finest flour*, nor sip of the *wine* of her Chalice, though they would offer it to the Laity. The tithe Calf and Lamb also with his consecrated wool shall fail; nor shall there be any more *Redemption of Souls* out of Purgatory by Masses hired for money. The Merchandise also of *Horses*, *Chariots* and *Slaves* shall cease in that day.

The Greek has it, *ἐκ τῶν καὶ πρὸ τῶν καὶ συνεκτινῶν*. Which three words being in the Genitive Case alone amongst all the rest, nor yet in *regimine*, intimates that they must go together, and make up one thing. Which I conceive to be the *Equippage* of some of those greater Dignities in this Mystical *Babylon*, and to be a Key to the meaning of the rest of these Commodities, that they are to be understood some such way as I have interpreted them, and would interpret these, not *Horses*, *Chariots* and *Slaves*; but *Horses*, *Coaches*, and *Lacquays* to run by them in *querpo*, which is enough to be set to sale thus joynly, if it were literally meant. Wherefore the sense is, That the Merchandise of such Dignities in their Church, as whose Equipage is to goe with their Coach and Horses and Lacquays to run by them, that this Merchandise will fail also amongst the rest, in the ruine and desolation of *Babylon*.

Ver. 14. *And the fruits, that thy soul lusteth after are departed from thee; and all things that were dainty and goodly are departed from thee; and thou shalt finde them no more at all.*

That is to say, Those great and opime Preferments and Dignities which thy ambitious and worldly minde so longingly hankers after. For these are the *ἀρώματα καὶ ἐπιθυμίαι*, the *Poma desiderii*, as the Vulgar Latine has it; the *καλάμπεα καὶ τὰ λυμνα*, those fat and fair Objects that make their mouths run with water so in this full *Babylonish* Market, where every thing is to be had for Money, and nothing without it.

15. *The Merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,*

16. *And saying, Alas, alas, that great City that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and*

pearls! for in one hour so great riches are come to nought.

The sense is, As well the Buyers as Sellers of Spiritual Preferments, who had thriven on the trade, shall be very sorry to see the ruine of that Polity that sustained them, but not be able to help it; and shall magnify the great Pomp and Splendour of the Whore amidst their lamentations over their own losses. For it is observable, that this sixteenth verse is the very same in a manner with the fourth of the preceding Chapter, where the *Raiment of the Whore* is described. Which is understood of the *Pope*, the *Cardinals*, and other *Grandeess* of that Idolatrous Church.

Ver. 17. *And every Ship-master, and all the company in Ships, and Sailers, and as many as trade by Sea, stood afar off,*

18. *And cried, when they saw the smoke of her burning, saying, What City is like unto this great City?*

19. *And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great City, wherein were made rich all that had Ships in the Sea, by reason of her costliness! for in one hour is she made desolate.*

If we consider what *Sea* signifies *stylo prophetico*, the multitudes of men upon Earth; Analogy will easily lead us to the understanding of what may be intimated by *Ships*, namely consecrated Houses disjoyned from the rest, as *Ships* are usually separate in the Sea. It seems therefore to give a glance at the *Babylonish Churches* abused to gainful Idolatries and Superstitions, where they sell the use, the sight or possession of several consecrated things, exchange Souls out of Purgatory for money, and do καπηλεύειν τὸ λόγον τοῦ Θεοῦ, turn the very Word of God into an adulterate piece of Ware or Merchandise.

It might haply seem something too phanciful to imagine that these πλοῖα ἐμπορικὰ, these *Naves Mercatoria*, have any allusion to that known term of Church-Architecture, the *Nave* of the Church; and yet Mr. Mede thought that in the Vision of the *Goat*, which stood for the *Greek Empire*, there is an Allusion to αἰῶς, from whence the *Aegeada*, which are the *Macedonians*, are named. Nor is there any Improbability (to anticipate the Objections of those who deservedly have a great respect and reverence for places consecrate to Divine worship) that Christ, who complained that the *Jews* had made the *Temple at Jerusalem* a *Den of thieves*, should in this Vision, being as highly provoked, rebuke as severely, in saying these men of *Babylon* have turned his *Churches*, which stand for better uses, into so many *Ships of deceitful and cunning Merchants*. See the *Prophetick Alphabet*.

And they cast dust on their heads, &c. These three verses do plainly allude to, and are in a manner a Transcript of, the Vision of the Destruction

* Ch. 27. 29, &c. of Tyre in *Ezekiel. *And all that handle the oar, the Mariners and all the Pilots of the Sea, shall come down from their Ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves wittely bald for thee, and gird themselves with sack-cloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation*

tation for thee, and lament over thee, saying, *What City is like Tyrus, like the destroyed in the midst of the Sea?* Which is like this concerning Babylon, *Alas, alas, the great City, &c. What City is like to this great City?* And so like passages there are both in this Vision of *Ezekiel* and in *Ezekiel* Ch. 23. that I must confess I suspect these also to be Prophecies of the same thing, especially considering that the *Whoredome of Tyrus* is so much upbraided to her in those Prophecies, as it is here to *Babylon* in this,

For in one hour is she made desolate; that is to say, Suddenly and unexpectedly is she a-making desolate, For she may be a long while a-burning, and not set on fire on all places at once, as I have intimated above. But that these Sea-men should set up so piteous a note and lamentation, the cause is plain, their trade and livelihood is gone. For they were made rich by reason of her costliness; so the *English Translation*, and accommodate enough to the literal sense. But *ἐν τῇ ἡμέρᾳ* may as well signify out of that treasure of honours, dignities, preferments and offices, wherewith she was able to enrich these Merchants.

20. *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.*

That is to say, Rejoyce ye heavenly-minded over these Merchants of the Earth, and ye that are Teachers of the pure and Apostolick doctrine, and declare the naked truth of things unto the world, be ye glad that the Lord has avenged the blood of your Predecessours upon her, the blood of the *Waldenses* and *Albigenses*, and of those that suffered in *Queen Mary's* time, with the rest of the holy Martyrs of *Jesus*.

Ver. 21. *And a mighty Angel took up a stone like a great Mil-stone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.*

The sense is, That at last there will be an utter ruine and dissipation of this Idolatrous City or Polity, namely, at the pouring out of the seventh Vial. But in the mean time I cannot omit to note how unlikely a thing it is that this great Triumph and rejoycing, and that so perfect and final destruction figured out by the plunging of a Mil-stone by a mighty Angel to the bottom of the Sea, should signify nothing else but *Totilas* his sacking of *Rome*, (which presently recovered again) and the spirits of the Apostles and Prophets their looking down through the windows of Heaven, and making merry at that Spectacle, which could not but be very sad and Tragical to many a good Christian.

22. *And the voice of Harpers and Musicians, and of Pipers and Trumpeters shall be heard no more at all in thee; and no Crafts-man, of whatsoever craft he be, shall be found any more in thee, and the sound of a Mil-stone shall be heard no more at all in thee.*

23. *And the light of a candle shall shine no more at all in thee, and the voice of the Bridegroom and the Bride shall be heard no more at all in thee: For thy Merchants were the great men of the Earth; for by thy Sorceries were all Nations deceived.*

24. *And in her was found the blood of Prophets and of Saints, and of all that were slain upon the Earth.*

The twenty second and part of the twenty third verse comprise the sad silence and desolation of this City; the rest the reason of her destruction.

And the voice of Harpers and Musicians, &c. All this first part may be either nothing else but a Prophetick *Hylasmus*, setting out one single thing, the destruction, silence and vast solitude of this Idolatrous Hierarchy, by the privation or absence of such gross and palpable Objects as occur in a City inhabited, as the noise of Musicians, the hammering and knocking of Artificers, the grinding of Mills, the light of Candles in the night, and the singing and dancing at Weddings, and the like: Or else there may be a more particularly contrived Allegory in reference to this Mystical City here meant; As if we should understand rather the Musick at their Idolatrous worship, by these here specified, which were onely a *Diorismus*; & by these *τεχνίται*, such as do *technas consuevere sophisticas & politicas* in Theology and Church-Administration, for the Interest of their Hierarchy, these *Artifices Imperii in Imperio*, and those also that work curious work in the Scholastick Divinity; by the *sound of the Mill-stones*, their fraudulent Profit, for *ὁ μύλος εἰς ζῶντων κρίνεται*, as you may see in *Achmetes*; by the *light of a Candle*, Honour and Prosperity, as you may read in the same Author; and, lastly, by *the Bridegroom and the Bride*, not the spiritual Marriages betwixt Christ and a Nun, or the Virgin *Mary* and a Monk in the Monasteries, but the propagation of this Pseudo-Catholick Religion, that it shall be no longer propagated; for the end of Marriage is Propagation.

For thy Merchants were the great men, &c. Now follows the reason of this great Defolation, which is threefold. The first, The Riot and Lordliness of these Mystical Merchants; they were *μεγαλῶνες τῆ γῆς*, that is to say, Great men of the world, and greatly worldly, ambitious, covetous and sensual, which is the very essence of an Earthly minde. Which how much it has been amongst the Popes, Cardinals, Abbots, and other *μεγαλῶνες*, *Primates* or *Maximates*, if you will, of the *Roman Church*, History and the mouths of all men are full of it.

The second is, The debauching the world with Idolatry, accompanied and countenanced with the pretence of a power plainly Magical of changing the Elements in such a sort as all the Magicians of *Pharaoh* could never do; nor had the face to attempt the like, it being so beyond all credibility; besides other Magical feats of an inferiour Rank, and Necromantick Stories of the Apparitions of dead Saints. Whence Idolatry is indigitated here by *φαρμακεία*, as also that *Cup in the hand of the Whore* is look'd upon as a *Philtrum*; and likewise their being said to be deceived by these *Sorceries* implies their being seduced to Idolatry, to which they tend, as appears plainly from what is written of the Miracles of the *Two-horned Beast*, ch. 13. 13, 14.

The third and last Reason is, The bloody Cruelty of this *Roman Hierarchy*; *In her was found the blood of Prophets and of Saints, &c.* namely, of such as out of conscience to the Law of God and Christ could not submit to their Idolatrous Profession and Practice; but witness against them. And not their blood onely is laid to her charge, but the common bloodshed in Christendom by wars and tumults, which they, for the better rooting themselves in Countries and Kingdomes, ingage the world in, and abet and assist when begun by the Secular Powers; whenas if they were the true Successors of the Apostles, as they boast themselves to be, they would make it their business that Christians should not spill one anothers blood, nor conscientious men lose their liberties or lives for being the faithful Professors of the

the pure Apostolick doctrine, nor suffer the *Turk* to over-run Christendom rather than they will forsake their Idols and Daemon-worship, or repent of their Prophet-murdering Fornications, Sorceries, and thievish Impositions. Apoc. 9. 20, 21.

CHAP. XVI.

1. *This mystical sense of the burning of Babylon confirmed out of his Joint-Exposition, and from Alcazar's Interpretation, and that the same is prefigured in the destruction of Tyre.* 2. *How lively the Patriarch of Rome is typified in Ezekiel by the King of Tyre.* 3. *Another Vision to the same purpose in the same Prophet.* 4. *A third Vision in Esay, concerning Tyre typifying Rome Pagan, Christian, and then Pagano-Christian.* Esay 23. *Ver. 18. That Tyre (that is, Rome) will be reformed from her Pagano-Christianism, and become purely Christian again and Apostolick, according to this Vision.* 6. *That these Visions of Tyre must needs have a further meaning than what literally concerns that City.* 7. *An Exposition of the eighteenth verse of the last Vision comprising the Prediction of the Reformation of Rome Pagano-Christian.* 8. *What is meant by מְכַסֵּה עוֹרֹתָ, with a general reflexion upon the appositeneß of these four last Prophecies for the setting out the Merchandising of the Church of Rome in the management of her Ecclesiastick Affairs.*

1. **T**HAT there must be some such Mystical sense as this in the general of the Burning of *Babylon* and of this Lamentation over her, my Joint-Exposition does make good, it being manifest there that the *Whore of Babylon* and the *Two-horned Beast* are all one, and that consequently not a City, but a Polity is understood thereby. And *Alcazar* himself interprets this desolation not in a literal sense, but mystical, understanding thereby the Conversion of *Rome Pagan* to Christianity, as I do of *Rome Pagano-Christian* to the pure and Apostolick Christianity again. Which seems to be intimated in the *Vision of Tyre*, which in the Mystery is the same with the burning of *Babylon*. And the Spirit of God seems of set purpose to point us thereto, by the transplanting so entirely the Phrases of the Visions of *Tyre* in *Ezekiel* and *Esay* into this Apocalyptick *Vision of Babylon*; as if he had a minde that we should take notice of a fourth Appellation of this Mystical City, that it is as well *Tyre*, as *Sodom*, *Egypt* and *Babylon*. But whereas *Alcazar* would have *Rome Pagan* understood by *Tyre*, I conceive that in *Ezekiel* *Rome Pagano-Christian*, in *Esay* both *Rome Pagan*, *Christian* and *Pagano-Christian* is typified; as we shall briefly see, and it is not out of our way, these Mystical Merchandises being still concerned therein.

2. Behold then how lively that High Priest at *Rome* is set out first in *Ezekiel*, under the Type of the *King of Tyre*, Chap. 28.

Ver. 2. *Son of man, say unto the Prince of Tyre, Thus saith the Lord God,*

God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the Seas; yet thou art man, and not God, though thou set thine heart as the heart of God.

Is not this, plainly he that sits betwixt the Seas in *Italy*, and exalts himself above every thing that is called God? But this belongs more properly to that part of *Antichristianism* that is opposite to the Divine Grace of *Humility*.

3. Behold, thou art wiser then Daniel; there is no secret that they can hide from thee.

This is onely a *Diorismus*, but sets out the pretended *Infallibility* and unerring Inspiration of that grand Pseudo-prophet at *Rome*; as it may also glance at their exquisite cunning and sagacity, and general Intelligence for the management of their Affairs. And some interpret the Text of *Political Wisdom*, wherein *Daniel* was also eximious. And indeed the very pretence of *Infallibility in Divine things* is in this False Prophet onely a *Trick of Policy*, and the direction of their whole frame of Policy entirely carried to the getting of Power and Riches. In pursuance whereof they will not stick to alter, null or abrogate the Laws, Institutes and Decrees of God himself. Which some would phansy to be alluded to in the name of *Daniel*, which signifies *the judgment of God*, as if they could make Laws and Decrees more judiciously then He; whenas they are nothing but politick Contrivances for getting of Wealth, as I said, and is plainly intimated in the following verse.

4. With thy wisdom and with thy understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5. By thy great wisdom and by thy traffick hast thou encreased thy riches, and thy heart is lifted up because of thy riches.

This is that Mysticall trade which we have already taken notice of in the foregoing Vision of the Ruine of *Babylon*. The following verses to the tenth are a Commination of his destruction; at the end whereof it being added, *Thou shalt die the death of the uncircumcised*, &c. it implies, that this King of *Tyre* in the *Prophetick* style is a *Few*, which in the *Apocalyptic* Visions sounds as much as *Christian*, whether in profession or in truth. Which is a farther Intimation of the Mystical meaning of this Prophecy.

3. But these things are still farther cleared in the following Vision, in the same Chapter.

Verf. 12. Son of man, take up a lamentation upon the King of Tyre, and say unto him, Thus saith the Lord God, Thou sealest up the full summe of wisdom and perfect in beauty.

That is to say, There is no policy nor splendour of Empire to be compared with that of the Bishop of *Rome*.

13. Thou hast been in Eden the Garden of God; every precious stone was thy covering, the Sardius, Topaz, and the Diamond, the Beryll, &c.

Adorned like the *Whore of Babylon* for precious Stones and Jewels, as well he may, the Whore and He being in signification one and the same thing. But in that he is said to be in the Garden of Eden, what can be more

more suitable to the pleasantness and deliciousness of *Italy*, which is accounted the Garden or *Eden of Europe*?

14. *Thou art the anointed Cherub that covereth; and I have set thee so: thou wast upon the holy Mountain of God, thou hast walked up and down in the midst of the stones of fire.*

The sense is, Thou art look'd upon as the Infallible Oracle of Christendom, (for from the *Cherubims* did God speak) and thou art also that High Priest walking in his Sacerdotal Vestments, upon which were those glistering stones that shone like fire, and were an Emblem of the * *Sun* according to the ancient *Cabbala*. Which height of Dignity though thou mayest be forward to ascribe to thy self and thy own activity and policy, yet thou art to know that all power is from me, and that it is by my strength that thou standest.

* See the Appendix to the Defence of my Philosophick Cabbala, Chap. 5. Sect. 3.

15. *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

That is to say, There was no evil nor defect in thee from thy being created *Bishop of Rome*, (for *Episcopacy* is of my Institution) untill thou didst degenerate into Superstition and Idolatry, and forsookest the first Apostolick laws of thy Creation, and broughtest that sad Apostasy upon Christendom.

16. *By the multitude of thy Merchandise they have filled the midst of thee with violence, and thou hast sinned: Therefore will I cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of fire.*

By the multiplying of thy merchandises (such as I have described in the foregoing Vision of *Babylon*) thou committest injustice, (these are thy * *κτενναία*) and hast laid violent hands on those that speak against these ungodly tradings, and hast slain the Witnesses of the Truth. Wherefore thou shalt sit no longer on Seven-hilled *Rome*, which is holy for the profession of the name of my Son Christ; but I will bring thee down, who pretendest to be universal Oracle and High Priest over Christendom, and strip thee out of thy Sacerdotal Raiments that glister with precious Stones like Fire, and thus I will destroy thee.

* Apocal. 9. 21.

17. *Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before Kings, that they may behold thee.*

18. *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the Earth in the sight of all them that behold thee.*

The summe hereof is this: The greatness and splendour of the See of *Rome*, the pursuit and affectation thereof in her and proportionally in the rest of the *Grandees* of that Clergy, made them corrupt their Policy with wicked Principles, so that they defiled their Sanctuaries, that is to say, the Christian Churches, with such Idolatrous and Superstitious worship as made most for their own gain; I mean with such like iniquity of their traffick as I have already intimated in the Vision of *Babylon*, *Mis-money*, *Oblations to Saints* and their Images, and the like. Wherefore this

King

King of Tyre is (as the *Whore of Babylon*, which is a Type of the same thing) condemned to be burnt to ashes by a fire which shall break forth from the midst of him; as it is said of the *Whore*, that *the ten Horns*, which were Principalities of her own Jurisdiction, *should hate her, and eat her flesh, and burn her with fire.*

* *Esay* 23.

4. The Vision is so naturally applicable to the same that the *Whore of Babylon* is, and so hardly applicable in some passages to the *King of Tyre*, that it is no small assurance but that the chief Scope of the Prophecy respects rather the *Bishop of Rome* than the *Tyrian Prince*. Of which we may be farther assured by that other Prophecy to the same sense in * *Esay*; where *Forerius* conceives not onely *Rome Pagan* to be spoken of, as *Alcazar*, but says expressly that *Fohn* seems to understand *Civitatem Antichristianorum* by this City of *Tyre* in *Apocal.* 18. though he names not the City: ver. 19. *Alas, alas, that great City, wherein were made rich all that had ships in the Sea!* And with *Forerius* and *Alcazar* joyn'd together, I conceive by *Tyre* to be understood *Rome* become Antichristian, the Antichristian Hierarchy thereof being pointed at as it is in *Babylon*. For *S. Fohn*, as I have above intimated, has plainly directed us to this sense, by transplanting the very self-same phrases into the Vision of *Babylon*: As appears, besides what we have already noted, from the eighth verse of this Chapter; *Who hath taken this counsel against Tyre, the Crowning City, whose Merchants are Princes, whose Traffickers are the Honourable of the Earth?* I omit to take notice how patly the *Crowning City* fits that Polity that *in ordine ad spiritualia* pretends to a right of taking off and putting on the Crowns of Kings and Emperours, and have done it with the greatest insultation imaginable: I onely note that the rest answers exactly to *Apocal.* 18. 23. *Thy Merchants are the great men of the Earth*; as here, *Princes and the Honourable of the Earth*. How well these terms agree to the grandeur of the Pope and Cardinals, and such great persons of that Church, is obvious to every one to conceive. But there is something more pleasant that follows and of a good Omen. Verse

15. *And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one King; after the end of seventy years shall Tyre sing as an Harlot.*

Here is both good news and bad news in this verse. For by *Tyre* is here meant, as has been already suggested, *Idolatrous Rome*, who must be forgotten seventy years according to the days of *One King*; which, say I, is one of the eight Kings in the *Apocalyps*, Chap. 17. And by the *Cabbalistical* sense of the number 70, it is easily discovered who he is; namely, the *Seventh King*, which is the Succession of the Christian *Casars*, as I have there noted; the space of whose reign is not here intimated, but their property, by multiplying 10 into 7. Of which the *Cabbalistical* meaning is, That during the whole reign of those *Casars* (for *Ten* is a Symbol of Totality) *Tyre* should be forgotten, that is, the Polity of *Rome* should not be professedly Idolatrous; but after this term, then *Tyre* shall again sing as an Harlot, as it follows, Verse

16. *Take an harp, goe about the City, thou Harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered.*

That

That is to say, That the *Roman* Hierarchy after that time of the abrogation of Idolatry expired, by fair pretences and bewitching speeches, accommodating their harangues and exhortations with much harmony and agreeableness to the corrupt inclinations of the people, shall, by these plausible persuasions and other meretricious Ceremonies and sense-striking Invitations, bring Idolatrous worship again into the Empire, the will of God, so far as I see, being that it should be so, as it follows. Verse

17. *And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the Kings of the Earth.*

And it shall come to pass. The more determinate sense is, *For it shall come to pass*, otherwise it looks like a Tautologie. Her Apostasy into Idolatry is here described, like that of the *Whore of Babylon* with whom the Kings of the Earth are said to commit Fornication. And whereas it is said, *For the Lord will visit Tyre*, that is answerable to that *Apocal. 17. 17. For God has put in their hearts to fulfill his will.* Which Apostasy also begins, as here after seventy years, so there in the *Apocalyps* after the *Seventh King*. But that which follows is most welcome;

Ver. 18. *And her Merchandise and her hire shall be Holiness to the Lord: it shall not be treasured nor laid up; for her Merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.*

Here the Scene of things is again changed, and that for the best. For Interpreters generally agree that here is a Conversion to Christ. But *S. Jerom* and some of the Hebrew Writers understand it of the Conversion of the City *Tyrus* herself; *Alcazar of Rome Pagan*. But I conceive this Conversion to be of *Rome Pagano-Christian* to the ancient, pure and Apostolick Christianity; which the fitness of things as well in this Vision of *Esay* as those of *Ezekiel* seems sufficiently to assure us of.

Nor can it well but be expected, when it is so evident that the People of the Jews was one great Sacrament or Type of the Church of Christ to come, as is inculcated over and over again in the *Apocalyps* abounding so every-where with that Figure we have ventured to term *Israelismus*, I say, it cannot but be expected, that those Nations that were Enemies to the Jews should also bear the Type of such as should be found the Enemies of the true Church of Christ; and that the Prophets predicting things of them in reference to the first Completion which is Literal, should in the exaltedness of their spirit be raised into such expressions as were more suitable to those whose Types they were, then to them themselves: in such sort as several Prophecies concerning Christ are framed, and noted accordingly by Interpreters; which are either purely Allegorical, or Mixt; of which I have spoken in my *Mystery of Godliness*.

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6. And truly I think these two Visions of *Tyre* so perfect Predictions of Antichrist and his Fall, that they deserve to be received into the number of the second kind, there being that in them which will not suite with the first Completion of them. Amongst which is *Tyre's* being called *Whore*, and her being said to commit fornication with all the Kings of the Earth. Which is no tolerable sense understood literally of *Tyrus*, but easily and naturally understood of *Rome Antichristian*. What à *Lapide* saies of *צור* that

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Ezay 23. 17.

that it signifies *Caupona* as well as *Meretrix*, is but a poor subterfuge; as if the Prophet for a verbal Jest's sake would reproach a City so highly for usefull trades and negotiations. Besides, though *rim* signify as well *Caupona* as *Meretrix*, yet *rim* signifies onely *furturi*. And therefore *rim* must determine the sense of the other.

Also the *seventy years silence and oblivion* is so unapplicable to Tyre literally, as that *Grotius* (though I cannot approve of his boldness) is fain change the *seventy years* into *seven*, as if the Text were corrupt: which is an odd way of interpreting Scripture, something like the cure of the Head-ach by decollation. And when he has reduced these years to *seven*; neither the life nor the reign of *Salmanassar* was *seven years*, nor he King of that City: Which yet according to common sense seems necessary to be understood.

Again, The *Prince of Tyre* being threatened with the death of the Uncircumcised implies him a pretended member of the Church of God, and more especially his being called *the unpainted Cherub*, and set out by the adornings of the High Priest, and menaced to be cast out of the Mountain of God as *pestilence*; and lastly reproved for defiling the Sanctuaries. All these are more then intimations that the *King of Tyre* is a Type of some great person who is *Priest* in the Church of God, to whom this Vision chiefly does belong, and will hardly be sense in some things not understood of him.

7. But I will not dwell any longer on this subject. Let me onely give a brief Account of the sense of this last Verse. *And her Merchandise*, that is to say, *Then*, or *After this* her Merchandise, (for of so lax a sense is, as we noted upon *Dan. 11. 36.*) *her Merchandise and Hire shall be Holiness to the Lord*. The meaning is, Those Revenues and Profits which Simony and other oblique and unjust administration of the affairs of the Church had made mere Merchandise, as also that which had been the *Hire of an Whore*, that is to say, that had accrued to the Church of Rome by her Idolatrous and Meretricious Artifices; shall be taken and made good use of, laid out in the true and substantial service of God, and be dedicated to him; that is, be appropriated to his real service: *It shall not be treasured nor laid up*, that is, It shall not be raked together into a few mords hands to make them and their Families a Fortune, they shall not seize upon it and possess it as their own, (for so *rim* may seem to intimate) to satisfy their own either Luxury or Covetousness. *For her Merchandise shall be for them that dwell before the Lord*, that is, They shall be for the Household of Faith, such as walk as ever being in the sight and eye of God, and have a reverential sense of his presence in all their Conversation; for such as be of the Christian Faith, not of the Antichristian Faction, be they Laity or Clergy. *To eat sufficiently*; That men may have sufficient sustenance, that good Hospitality may be kept, and that the poor and hungry may be satisfied.

8. *And for durable clothing, pry now*. It may signify either *durable clothing*, or comely grave clothing, such as becomes aged men. *Ut vestiantur veste honesta & decora, qualis decet senes & Presbyteros*; It is a *Lapide's* own gloss upon *Varabius* his Interpretation: *Ad Operimen-*
tum

ram senm. By which I conceive this Prophecy perstringes the Luciferian Pride and splendid Pomp of the Pope and Cardinals and other Grandees of that Church; predicting, that that Revenue which is mis-spent upon this Antichristian vanity, the times will come when it shall be better bestowed in Christian Hospitality, and a common care of the whole Body of Christ, that no man want due Food and honest Raiment, neither Clergy nor Laiety. But these are Excursions farther then I intended.

In the mean time, I think I have made it exceeding plain, as well out of the *Apocalyps* as out of these Visions of *Ezekiel* and *Esfay*, that that leud Trafficking and Merchandising in the Church of *Rome*, as if she were a mere City of Trade, is very lively and graphically prefigured in *Tyre* and *Babylon*.

CHAP. XVII.

1. *Their lying Legends perstringed in S. Paul's Prophecy of the Latter Times.*
2. *A more full Prefiguration of that Antichristian Opposition that is against Faith, in part of his Prophecy of the Man of Sin.*
3. *A clear Exposition of that part of the Prophecy.*
4. *Structures in the Apocalyptrick Visions to the same purpose.*
5. *The Pride of the Bishop of Rome prefigured in the King of Tyre, as also his Downfall, and how.*
6. *His gorgeous splendour set out both in the King of Tyre and in the Whore of Babylon.*
7. *The Pride and Downfall of this Patriarch typified in the King of Babylon. The meaning of the twelfth and thirteenth verses.*
8. *Ver. 14. The meaning of the Prophecy from the fourteenth to the nineteenth verse.*
9. *Ver. 20. An Explication of the twentieth verse.*
10. *Further Prefigurations of the Papal Pride in the Whore and the little Horn.*
11. *An easy and genuine Exposition or Paraphrase of the thirty sixth and the thirty seventh verses of the eleventh Chapter of Daniel, wherein the Impious Self-elation of the Bishop of Rome is clearly foretold.*
12. *That the sense of the two following verses of this Prediction may be still the same with Mr. Mede's.*

1. **W**E come now to the parts of the *Divine life*, the *Root and the Branches*. Upon the former whereof we shall not long insist, the Predictions being not so ample nor so frequent. But Prophecy is not altogether silent concerning those things which do so grossly oppose or undermine our Belief of Christian Religion. As, namely, concerning those *Legendary Stories* we have taken notice of; are they not plainly foretold in that Prophecy of the Apostasy of the Latter times, That *Doctrines of Demons* should be brought in *ἐν ὑποκρισὶ ψευδογῶν*, through the *Hypocrisy* of those that tell lies, who by their Hypocritical show in their professed Abstinence from meats and marriage, as if they were such Saint-like and Angelical men themselves, gain by this disguise the opinion of Sanctity with the people, and therefore the more easily recommend to them the worshipping of Saints by feigning of *lying Legends* that contain their Miracles, which they are very ready to believe, by reason of the reverence they bear to these vizards of Holiness. What can be more plain than this?

2. Again, 2 *Thess.* 2. there is a more full Prefiguration of the state of the lapsed Church in this point. Verse

8. *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;*

9. *Even him whose coming is after the working of Satan, with all power and signes and lying wonders,*

10. *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth that they might be saved.*

11. *And for this cause God shall send them strong delusion, that they should believe a lie:*

12. *That they all might be damned who believed not the Truth, but had pleasure in unrighteousness.*

3. The description seems to consist of those two parts that are briefly expressed in the *Apocalyps* by $\delta \pi \omega \iota \omega \nu$ and $\delta \phi \iota \lambda \omega \nu \psi \epsilon \upsilon \delta \omicron \varsigma$, *He that makes, and he that loves a Lie*. This wicked one, that is, the Pope with his Clergy, is the $\delta \pi \omega \iota \omega \nu \psi \epsilon \upsilon \delta \omicron \varsigma$ the Lie-maker, whose coming is after the working of Satan the Father of Lies; $\epsilon \nu \pi \alpha \sigma \eta \delta \upsilon \nu \alpha \mu \epsilon \iota \kappa \alpha \iota \sigma \eta \mu \epsilon \iota \sigma \iota \varsigma \epsilon \pi \epsilon \alpha \sigma \iota \psi \epsilon \upsilon \delta \omicron \varsigma$. Where $\psi \epsilon \upsilon \delta \omicron \varsigma$ belongs to them all $\alpha \nu \theta \rho \omega \pi \omega \nu$ as if he should say, *In all manner of false and counterfeit shows of power, signs and miracles*. For he seems to adde by way of farther explanation, $\epsilon \nu \pi \alpha \sigma \eta \alpha \nu \alpha \tau \eta \tau \eta \alpha \delta \iota \kappa \iota \alpha \varsigma$, *in all unjust or injurious deceivableness*. The same accusation that seems to lie against them in the *Apocalyps*, $\delta \pi \iota \upsilon \mu \epsilon \tau \epsilon \nu \eta \sigma \alpha \nu \epsilon \kappa \tau \omega \nu \kappa \lambda \epsilon \mu \mu \alpha \tau \omega \nu \alpha \upsilon \tau \omega \nu$, *that they repented them not of their thefts*.

Chap. 9. 21.

But now the $\delta \phi \iota \lambda \omega \nu \psi \epsilon \upsilon \delta \omicron \varsigma$ follows, viz. the Description of the lovers of these Lies. They are those that perish for want of a sincere love of the Truth that they might be saved. For Hypocrisy is ordinarily at the bottom of those that can be gulled by these Impostours: They not seeking sincerely the Kingdom of God and his righteousness are made a prey to these deceitfull men. As is farther hinted, v. 12. where they are said to *take pleasure in unrighteousness*. For this cause God sends them strong delusion, that they may believe lies, that is, all the fabulous Impossibilities of Transubstantiation, Legendary Miracles, and affrightfull stories of Purgatory. Thus one part of their Church becomes Sotts and Bigots; and the other that behold this Scene of things, though they profess themselves of their Church, become a company of profane Atheists and clancular Deriders of all Religion. So miserably does the Christian Faith go to rack by these Impostures. Nay it is a question whether those that do more superstitiously cleave to them, do it not rather in a kind of confusion and obstupefaction of mind out of fear and suspicion; then any determinate assurance or firm belief of the things they outwardly profess.

Nor does this Interpretation at all clash with their supposition that admit that there are sometimes things that happen extraordinarily in that Church. For it is enough that they do so abound with and glory of their Miracles, and that so very few of those numerous stories of them are true at all, and that none of them are true Miracles, but prestigious Juggles of the Devil, that egregious *Hypercriticism*, as Theodoret calls him.

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4. For these you may adde *Apocal* 13. where the *Two-horned Beast* (which is the same with the *Pseudo-Prophet* and this *Man of Sin*) is said to *doe great miracles* *ἐν ὄψει ἀνθρώπων*, and *ἐν ὄψει θηρίων*; *In conspectu hominum*, &c. *In conspectu Bestiarum*; that is, saith *Aretas*, *ἐν ὄψει τῶν ὀφθαλμῶν τῶν ἀνθρώπων*, *Oculos hominum praefringent*, and accordingly *Bellarmino* also interprets those words. Which juggle notwithstanding concerns the eyes of the Minde as well as those of the Body. For *Transubstantiation* does not make the *Bread* look to the outward eyes otherwise then usuall, but to the eyes of Faith and Reason; to which their being able to make a *consecrated Wafer* appear to be the very Body and Person of Christ is such a piece of *Prestigiousness* as has no parallel.

The apparent affectedness of accurate humane Policy, if not worse, in the frame of their Religion, is perstringed in the Vision of the *little Horn with eyes*: And their *Atheism* and *Infidelity* in the general, in those passages of the *Revelation*, Chap. 21. 8. *But the fearful and unbelieving, &c.* and Chap. 22. 15. *For without are dogs*. Which places in what sense they make to the present Theme, I have already declared in my *Idea of Antichristianism*, and therefore hold it needless to repeat.

5. We come now to the Oppositions to the *Branches of the Divine life, Humility, Purity, and Charity*. And that against the first of them is plainly that unmatchable *Loftiness* and *Haughtiness*, which we have described in the afore-named *Idea*, and which History does every-where complain of in the *Bishop of Rome*. Which I conceive is very lively set out in that Vision of *Ezekiel* touching the *King of Tyre*. For that *Tyre* is a Type of *Rome Antichristian*, I have above, I think, made very rational. The words which I had occasion to recite before were these: *Son of man*, *Ezekiel Chap. 28. 2.* *Say unto the Prince of Tyre, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God in the midst of the Seas. Is not this the very language which the Pope accepts of, Dominus Deus noster Papa? And that the Seat and Tribunal of the Pope is the very Seat and Tribunal of God? Again, ver. 6. Therefore thus saith the Lord, Because thou hast set thine heart as the heart of God, behold I will bring strangers upon thee, the terrible of the Nations, &c. To set his heart as the heart of God is to have his will in all things. Who has resisted his Will? And do they not make the Will of the Pope a Law: *Supremum Numen in terris*, at whose beck and nod all things are to be done, right or wrong, nay, they cannot be wrong if he will have them. Which is to make him have *an heart like God* indeed, not onely an irresistible, but infallible one. Thus high has he clombe in the confidence of his own subtilty and policy.*

But the terrible of the Nations shall draw their swords against the beauty of his wisdom, and they shall defile his brightness, saith the Prophet. Which what it is in the literal sense, is easy to understand, and accordingly is applicable to the *King of Tyre*; and may *ex accidenti* be also applicable to the destruction of *Rome*. But it may also have a more Mystical sense; And then *וְיָצְאוּ יָדָיו*, which they render *robustas gentium*, may signify nothing else, but the zealous and resolute Assertours and Abettours of Truth, then which nothing is more robustious and strong. (*Great is Truth and mighty above*

all things, Esdras 4.) These stout Champions therefore shall *draw their swords against the beauty of his wisdom*; that is to say, They shall use the Sword of the Spirit, which is the Word of God, even that *Sword* that comes out of his mouth that rides on the white Horse; which is unsophisticated Reason and Scripture, against the finely-wrought subtilties whether Scholastick or Politick; and all the plausible and goodly fair pretences of the *Pontifical* wisdom; and the Glory of the Gospel shall darken the Seat of the Beast, as the Sun-shine obscures or puts out the light of every artificial Fire. Thus shall the *Pontifical* Power perish from the midst of the Nations.

6. And then as for that more then Imperial Majesty and Splendour in the Pope's Habiliments, it is said of this King of Tyre, *Every precious stone was thy Covering, the Sardius, the Topaz and the Diamond*: so as it is said of the *Whore of Babylon*, that she was *decked with gold and precious stones and pearls*.

Which *Pontifical* Power though it be prefigured by the image of a Woman in the *Apocalyps*, the better to set out the *Meretricious* Mysteries of that Church; yet the Haughtiness thereof, and more particularly that of the Pope, seems also to be typified in the *King of Babylon*. For is it possible that any one should doubt but that *Babylon* being such an acknowledged Type of the *Antichristian* Church, the Head of this *Antichristian* Church is likewise typified in the *King of Babylon*?

7. Let us hear therefore what *Esay* saith of this exalted Potentate in the fourteenth Chapter. Verse

12. *How art thou fallen from Heaven, O Lucifer, son of the Morning! how art thou cut down to the ground, which didst weaken the Nations!*

13. *For thou hast said in thy heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation in the sides of the North.*

How every Nation is weakened by the power of the Pope, we have adumbrated in our *Idea of Antichristianism*. His ascending into Heaven, *stylo Prophetico*, and his exalting himself above the *Stars of God*, which is, the Stars of the greatest magnitude in this Heaven, is as much as his clambering into Imperial Power, and his advancing himself above all the Kings and Princes of the *Roman* Empire. His *sitting upon the Mount of the Congregation*, is his *sitting in the Temple of God*. So that there seems to be a double Allusion, both to the Mount of the Temple of God at *Jerusalem*, and to the Mountains, or, if you will, some one peculiar Mountain, at *Rome*, which is the chief City of the Church of Christ. This *sitting upon this Mount of the Congregation*, or the Church of God, is marvellously coincident with that Prophecy of his *sitting in the Temple of God*. Nor is [*In the sides of the North*] put in for nothing, though a thing of little moment in the letter; for it seems to foretell that the Dominion of the Pope was to spread more notoriously *Northward*, and we know he could never make any great business of the *Southern* Churches, the *African* ever resisting him very stoutly. Besides other considerations, which for brevity I omit.

Ver. 14. *I will ascend above the heights of the clouds, I will be like the most High.*

That

That is to say, 'I will be above all Rule and Dominion, I will be absolute, uncontrollable, infallible, as God.'

15. *For thou shalt be brought down to Hell, to the sides of the pit.*

16. *They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the Earth to tremble, that did shake the Kingdoms?*

The meaning is, Is this the man that did terrify the world with his dreadful Thunder-claps of Excommunication, and by the great Interest he had in the Princes of the Empire, and by the power of his Clergy, could unhinge and disettle Principalities and Kingdoms, by reason of the blindness and Superstition of the People?

17. *That made the world as a Wilderness, and destroyed the Cities thereof, that opened not the house of his Prisoners?*

That is to say, That filled the Empire with intestine Warres by his wicked Incendiaries, and so brought great depopulations and destructions upon Cities, rather than he would let goe those that he held captive in this Babylonish or Egyptian Slavery. Many of whom were most barbarously abused in the close Prisons of the Inquisition, and treated with such Cruelty as exceeds all the Tragick stories of the bloody and persecutive Infidels.

18. *All the Kings of the Nations, even all of them lie in glory, every one in his own house.*

That is, The Dynasties or Politicks of the Nations, the Secular Kingdomes and Powers have and shall expire with glory in comparison of thee, and have an honourable Burial and Memorial.

19. *But thou art cast out of thy grave, like an abominable branch—as a carcass troden under foot.*

The meaning is, That the Pontifical Power shall not expire with any honour at all, but the very Memorial thereof shall be abominable and execrable: it shall not have that Kingly Burial, whose dead Bodies were embalmed with Aromatick odours, and Sepulchres adorned with goodly and splendid Artifice; but shall be as a stinking Carcass cast into the high-way, that offends the eyes and nostrills of every one that passes by. So unfavourable a stench shall arise from the Records of this bloody and Idolatrous Antichristian Polity, as is intimated in this last verse.

Ver. 20. *Thou shalt not be joyned with them in Burial, because thou hast destroyed thy Land, and slain thy People.*

See Homily 4
gainst Rebel-
lion, part 5 & 6.

That is to say, As thou art a Power distinct from that of the Secular Powers and Potentates of the Earth, so thy Fate shall be distinct and singular; for thy Memorial shall be accursed, and thy Name an hissing to Posterity. And the reason is also singular, *Because thou hast destroyed thy Land, and slain thy People*: that is, Because, whereas thou pretendest to be the Vicar of Christ, the Bridegroom of the Church, the Father of Christendome, Universal Pastour of the Flock, thou hast played the bloody Butcher, the Thief and Robber, to forage in the Empire, to eat and grow fat, accordingly as it is written, *The Thief cometh not but for to steal, and to kill and to destroy*: which thou hast enormously done since thy usurpation in the House of God, filling the Empire with intestine Broils, Maf-

facres,

facres, Martyrdomes with Fire and Faggot, with Racks and Tortures and all manner of Cruelties; and this upon *thine own Land and People*, that is to say, upon Christians, over whom thou pretendest to be Head, nay, the ghostly Father and tender Protectour of them. Wherefore, as thine Outrages have been singular, thy Destruction shall be proportionable, and thine End execrable, and the stench of thy Memory shall tume up into the nostrills of all Posterities for ever and ever.

Apoc. 18. 24.

The reason of this dreadful End of the *King of Babylon* is the very same with that of the burning of the *Queen of Babylon* or *the Whore*, (for they are Types of one and the same thing) *And in her was found the blond of Prophets, and of Saints, and of all that were slain upon the Earth.* And truly that last Clause of the Prophecy of the *King of Babylon* is so proper to the *Papal Power*, that it belongs to it onely, and not to the *King of Babylon*. Which is a special pledge and assurance of this higher and more concerning sence of this Prophecy.

10. The height of the *Papal power* above that of the Emperour is also prefigured in the *Whore's riding* of the Beast: For certainly the *Rider* is superiour to the Beast that is ridden. And it is expressly said of the *Two-horned Beast*, the same with the *Whore*, That he exerciseth all the power of the first Beast before him.

To these you may adde that Prediction in *Daniel, Ch. 7. 24.* *And another King shall arise after them;* (which I have above shewed to be the Pope) *and he shall be diverse from the first, and he shall subdue three Kings: And he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change times and laws.* Which words plainly imply that extravagant Power that the Pope was to assume to himself, as is easily understood out of what we have already said upon this Text.

11. And lastly, It seems to me also to be very clear, that this enormous Pride of the Pope is prefigured again in *Daniel, Ch. 11. 36, 37.* Of which two verses I would make this brief Paraphrase.

36. "After the reign of *Antiochus Epiphanes*, that Type of Antichrist and notorious Enemy of the People of God in the *Greek Empire*, shall there arise a *Rex Sacrorum*, or rather a *Regal Pontifex*, if you will, who with his formed Body Politick, or Ecclesiastical Power, shall prove the very Antichrist indeed, answering in the *Roman Empire* to that wicked *Antiochus* in the *Greek* that immediately preceded it. Which Ecclesiastick Prince or *Pontifex*, finding the stream of Affairs and good Fortune to carry him along, shall at last *exalt himself above every God*, that is, every Supreme Magistrate, the Emperour himself not excepted; nay, *shall speak stupendious words* against the Sovereignty of God himself, as if he had power to abrogate or dispense with the Laws of God and Christ, and were himself *Supremum Numen in terris*. Which Impieties he will prosperously carry on for such a time as Divine Providence will permit, that is to say, *till the time and times and half a time* be expired or at the last gasp.

37. "But yet he shall not be a pure Pagan for all this, nor regard the Gods of his Ancestors or Predecessors, (that is, of the Supreme Magistrates of Rome

"*Rome* who reigned there a long time before him) such Deities as *Mars*,
 " *Neptune*, *Jupiter*, *Venus*, and the like. But this shall be notable in him,
 " that he shall be outwardly a strict Professor of *Coelibate* himself, and it
 " shall be against his Pontifical Office to marry, and likewise his Clergy
 " shall be tied to the same Laws, that he might thereby the better pro-
 " mote the Designs of his rampant and insatiable Ambition; which
 " spirit of Pride and Worldliness shall grow so rank in him, that he shall in
 " time cast off the real and sincere sense of all Religion, and care for no
 " God at all, but magnifie himself above all.

12. In the two following verses there is no need of varying from Mr. Mede's Interpretation. For the sense as it respects these foregoing verses is onely this, That by reason of this great Impiety and Irreligi-ousness of him, or at least of his haughtiness and presumption against the known Laws of God, he will for his own advantage set up the religious worship of *Demons*, accordingly as we have above expounded it out of Mr. Mede.

CHAP. XVIII.

1. That the truth of the fore-going Paraphrase may be assured out of Saint Paul's Prophecy of the Man of Sin. The three first verses thereof interpreted. Ver. 4. Wherein this Man of Sin exalteth himself above all that is called God, and what it is to shew himself to be God. Ver. 5. The meaning of [to be revealed in his time,] and what that is that withstandeth. Ver. 7. [The Mystery of Iniquity doth already work] how to be understood, and who the *ὁ ἄνθρωπος*. Ver. 8. What is meant by *ὁ ἄρρητος*, and what the meaning and manner of his destruction; with an intimation of the exquisite Applicability of this Prophecy to the Papal Power and Imposture. 2. A short Parallel betwixt the little Horn in Daniel and this Son of Perdition.

1. That this is one assured sense of these two verses of *Daniel*, that Prophecy in the second Epistle to the *Thessalonians* will more fully evidence: which has so great affinity with this, that I do not doubt but it points at the same enormous power of this *Roman* Patriarch and his Clergy with it, and is in a manner a Transcript from it.

1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him, which I mentioned in my * former Epistle.

2. That you be not soon shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as if we had prophesied, spoke, or wrote any thing by letter, no not in that former to you, that could be rightly interpreted to any such sense, as that the Day of Christ is at hand.

3. Let no man deceive you by any means, either by pretence of Inspiration, or by Scripture, or by mis-interpreting any Letter of mine; For that

* Thess. 2.
 † 1 Thess. 4. 17.

that day shall not come except there come a falling away first, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, before that eminent Apostasy come, (for so *Alcazar* interprets the Article ἡ in this place) that Lapse into Idolatrous worship which is Rebellion against God and Christ; and that Man of Sin be revealed, the Son of Perdition.

That this is to be understood of that signal Antichrist, is the current Opinion of Antiquity, yea of *Alcazar*, *Ribera*, and *Bellarmino* himself. But we say that *this Antichrist* will prove the Pope with his Clergy. For it is a ridiculous Defence to excuse it by saying that the *Man of Sin* must imply one single person; whereas a *Man* as well as a *Woman* in the Prophetic style does easily signify not onely a Succession of single men but of a Body Politick by an *Henopaia*, and so does here the succession of lapsed Popes with their Clergy; who are called the *Son of Perdition*, because they are to be destroyed by the brightness of the coming of Christ, and the power and Light of the Gospel. *Not by worldly power nor by might, but by my Spirit, saith the Lord of Hosts.*

Ver. 4. *Who opposeth and exalteth himself above all that is called God or what is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.*

That the *Bishop of Rome* fulfilleth every tittle of this Prediction, any one will see that does but cast back his eyes upon what we have wrote in our *Idea of Antichristianism*, and what is generally known to all that have fipped but never so little of the History of the affairs of Christendom. For it is plain from thence that he *opposeth and exalteth himself above all that is called God*, in some eminent way or other. For he *opposeth and exalteth himself above Christ*, who is very God, in all his Offices, *Regal, Sacerdotal and Prophetical*, as I have abundantly shewn, and therefore consequently above all the Saints. Nay particularly he is set above the *Saints and Angels*, as *Bishop Dounham* proves at large in his Treatise *De Antichristo*, lib. 4. c. 4. And as for the *Emperours*, he treads on their very necks and makes them his vassals, kicks off their Crowns with his feet, and with his feet sets them on again. So plain is it that this Prince of the *Crowning City* does exalt himself ἐν παντὶ λεγόμενον θεὸν καὶ σέβασμα, that is to say, above all Powers whatsoever, whether celestial or terrestrial, amongst the latter of which are the Σεβαστοὶ or *Augusti*, the *Roman Emperours*.

An Hint is sufficient; a more full Amplification of his enormous Pride is set down in the above-named *Idea*, which yet is no more then what is obvious and notorious as well in common Fame as in History. This passage in this verse does so expressly answer to that in *Daniel*, ch. 11. 36. *He shall exalt himself and magnifie himself above every God*, that I doubt not but that the Apostle had a respect to that *King of Pride* there described, and means here the same thing by the *Man of Sin*.

So that he as God sitteth in the Temple of God, shewing himself that he is God. Ἀποδεικνύων ἑαυτὸν ὡς θεὸν ὄντα θεός, that is to say, Doing and accepting such things as, if they did rightly belong to him, would demonstrate that he were God; but by so doing he does ostentare se Deum esse, makes a shew as if he were God. The *Temple of God* is here either materially to be understood; and then it is plain how well it fits with the Pope's

Pope's receiving honour sitting on the high Altar at *S. Peter's Church* at *Rome*; after his Election, and his being there adored, as if he understood Figuratively for the People that bear the Name of Christ, and are dedicated to him, that he sits too and rules as God infinitely, uncontrollably, antiquating and dispensing even with the Laws of God himself.

Ver. 5. Remember ye not that, when I was with you, I told you these things.

6. And now you know what withholdeth, that he might be revealed in his time.

That is to say, what hindereth his revealing and shewing of himself to be in the world, that all things are in the confused Potentiality of the Universe, but hid in a Rose in winter, but appears in its proper season. But that which hindered this appearing of Antichrist was, according to the general opinion of Antiquity, the Continuance of the Roman Empire. Till the breaking of the Empire into ten Kingdoms, Antichrist was not to be, and it may be, not to appear in another self again afterwards. That this *Empire* is the Roman Empire, *Augustine* brings in plenty of witnesses out of *Malvenda*, *Tertullian*, *Chrysostome*, *Ambrosius*, *Jerome*, *Aufsin*, *Theophylact*, *Cocumenius*. To which he adds *Anselmus*, *Haymo*, *Strabus*, *Thomas*, *Lyraxus*, *Cajetan*, *Bellarmin*, *Sparks*, and *Pandinus*.

Ver. 7. For the Mystery of Iniquity does already work, onely he that now letteth, will let, until he be taken away.

Tertullian and *Chrysostome*, and most of the Expositors, as *Augustine* does avouch, understand this working of Iniquity as the Apostles time to be onely as a Type and Figure of that which should be under Antichrist; That there was then something either actually in being or a brewing, that was a preiudicial Representation of the state of the Church under Antichrist, but *Augustine* would have it the Roman Paganism or worship of Idols. But that was no Mystery of Iniquity. But it may be he will say, it may be a Type of that which, when it came, would be a Mystery, and that a wonderful one, that is, the living Image of Paganism revived in Christianity, and that therefore the future Mystery did work in its Type as well as was in its Type. For the Empire revived into Idolatry is called the Beast that was, and is not, and yet is. The conceit is not altogether extravagant.

But I am more inclinable to think that the Apostle might speak of something in Christianity already (I mean in the Professors of it) that bore some similitude with that of the great Antichrist that was to appear in his season, that he might intend by this present working of the Mystery of Iniquity some miscarriage in some of the Christians, or some propensions thereto in them, as having got a great smack of the Antichristian Spirit, and particularly of the spirit of contention for Rule and Priority. Whether *Simon Magus* may now be here hinted at, I shall consider in its due place.

But this Antichristian heat of Ambition must play at lesser games till the *Antichrist*, till the Roman Emperor most properly so called, namely, he that has his Capital Seat at *Rome*, be removed or destroyed, which Series of *Cæsars* ended in *Augustulus*. After which the Pope play'd his pranks in these Western parts of the Empire, and gleaned much wealth and power

to

to himself in the ruines thereof; and at last grew visibly to the full pitch and stature of this *Man of Sin* or *Antichrist*. Then he was big enough to be seen by them that were not blinde, as it follows in the next verse.

Ver. 8: *And then shall that Wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming.*

That Wicked one, ο ἄνομος, *that Lawless one* who exalts himself above the Laws of God and Christ, and can dispense with them as he pleases: whose destruction is by the preaching of the Gospel, and by the victorious evidence of Truth; by clear and convictive Reason divulged to the world by such as speak by the Spirit of God, and by a Principle of Life within them. For their mouth is the mouth of God, and their breath as a flaming Torrent to consume the ungodly Deceiver.

The remainder of this Prophecy we have expounded already, and therefore need not renew our Exposition in this place. No Prophecy can be more expressly applicable to any Event then this is to the Papal Power and Imposture. The Effect therefore being already in the world, who can doubt but that this is the Prediction of it, especially we having the common suffrage of Antiquity, that it is to be understood of one that is to appear after the breaking of the *Roman Empire* into pieces? If any one ask *Tertullian* who this οὐρανισμὸς, he that hindered the revealing of Antichrist, is, he shall have this round answer from him, *Quis nisi Romanus Status? cujus in decem reges abscissio dispersa Antichristum superinducet, & tunc revelabitur Iniquus*: Accordingly as the faithful Servants of Christ have found to their great sorrow and affliction.

2. This *Man of Sin* therefore is that *little Horn with the eyes of a man* in it, (both expressions intimating the humane Policy of the Papal Power) that King diverse from the ten, as being an Ecclesiastick Prince, and rising up behinde them, to over-grow them and over-top them by his policy: Whom *S. Paul* calls ὁ ἄνομος the *Lawless man*, as *Daniel* makes him a *changer of Times and Laws*, as not being content to be kept in and bounded by those that were already, though they were the Sanctions of God and of his Christ. In that *Horn* also is a *mouth speaking great things*, and that *against the most High*, that is, treasonable words against the Sovereignty of God and Christ; as this *Man of Sin* does, this *Papal Body*, exalting their Head, the *Pope*, above every thing that is called God or is worshipped. And, lastly, as the *little Horn* in *Daniel* is to be burnt by the fiery stream issuing from before that dreadful Judge; so is this *Man of Sin* to be consumed by the Spirit of the mouth of the Lord, and by the fiery brightness of his coming. Which considerations may assure us, that one and the same Person is aimed at in the *little Horn* in the seventh of *Daniel*, and that prosperous King in the eleventh that exalts and magnifies himself above every God; they both agreeing in this present Prophecy of the *Man of Sin* and *Son of Perdition*.

So plain is it that this Prophecy is not to be understood of either *Cains* or *Simon Magus*, as *Grötius* groundlessly conceits; whose Opinion I will now examine, because the name of that Authour bears so much sway with some men, otherwise it were scarce worth the pains of perusing.

CHAP.

CHAP. XIX.

1. A summary Proposat of Grotius his Exposition of the foregoing Prophecy. 2. That the coming of Christ in this Prophecy cannot be understood of the Destruction of Jerusalem: 3. Nor Apostasy attributed to Caius, nor he said to sit in the Temple of God, nor ὁ καίσιμος to sit so well with Vitellius. 4. That Caius his purpose of placing his Statue in the Temple was no Mystery of Iniquity, but gross Prophaneness. 5. Grotius his ridiculous luxation of the sense of the Prophecy in making Caius the Man of Sin and Son of Perdition, concealed by Vitellius his standing in the way, and yet upon Vitellius his removal, not Caius, but Simon Magus to be the man revealed and destroyed. 6. That in all likelihood the Story of Simon Magus is a Fiction, and from what Occasion. 7. That if it were true, it is not so applicable, this wicked man Simon being not consumed by the Spirit of Christ's mouth, but onely his Coach and Horses. 8. That Grotius makes Paul prophesy of things past, his Epistle being written ten years after Caius his death, with a full Answer to Grotius his first Argument to the contrary. 9. An Answer to the second. 10. A Demonstration out of Scripture and Grotius his own Concessions that this Second Epistle was wrote ten years after Caius his death, as also that the fall of Simon Magus from his fiery Chariot was eight years before this Prophecy.

I. THE summe of Grotius his Exposition of this Second Chapter of the Second Epistle to the Thessalonians is this:

"First, He interprets the coming of Christ of the destruction of Jerusalem.
 "Secondly, The Apostasy or Falling away and the Revealing of the Man of Sin he understands of Caius Caligula, who indeed was a very impious Emperour, and would have had his own Statue set in the Temple of Jerusalem.
 "Thirdly, The ὁ καίσιμος, or the ὁ καίσιμος, he will have to be Lucius Vitellius President of Syria, and consequently of Judaea, who was a friend to the Jews, and therefore in his time not so seasonable for Caius to make the motion of setting his own Statue in the holy Temple.
 "Fourthly, By the working of the Mystery of Iniquity he understands the persuasions of Helicon and other Egyptian Impostors who were great with Caius, and were preparing the way to this grand piece of Impiety.
 "Fifthly, But when he that lettereth is taken out of the way, that is, Lucius Vitellius, who as yet hindered Caius from this impious purpose of placing his Statue in the Temple at Jerusalem, then shall that Wicked one be revealed, (who has dealt under-board hitherto with his Conspirators Helicon and the rest) Caius; certainly you will say; no, Simon Magus, saith Grotius. Was there ever such a ridiculous ἀναγνώρισις in any serious interpretation of Authors, much less of Holy Scripture?
 "Sixthly and lastly, But this is because the rest of the Prophecy seems to speak of a Conjuror or Magician, such as Simon Magus was famed to be, whom at Rome, riding in the air with his fiery Chariot and Horses, Peter

Qq

"by

“by his prayers to Christ made fall to the ground. And thus was *Simon* consumed by the Spirit of the Lord’s mouth, and by the brightness of his coming, as *Grotius* would have it.

* Ch. 4. v. 15,
16, 17.

2. This is a brief account of his Exposition, in which there is scarce one sound Joynt. For as for the first, which understands the coming of Christ of the destruction of *Jerusalem*; Whosoever considers that this Epistle is really the *Second Epistle to the Thessalonians*, (as I shall hereafter prove) and that in the * foregoing Epistle he speaks of the final coming of Christ, which is joyn’d with the Resurrection of the dead and our being gathered together and meeting the Lord in the Air, he cannot, without great violence to the sense of things, but understand this coming of Christ and our gathering together unto him, in this Epistle, of the same time and thing with the other. And still the rather, because of that serious Obtestation of the Apostle by this coming of the Lord, and also, that they should not be shaken in minde nor troubled, *μὴν οὐδενὸν αὐτῶν ἀπὸ τῆς παρουσίας τοῦ κυρίου* words that signifie so high, as if they were at their wits ends at the apprehension of the matter, whenas the sacking of *Jerusalem* could not so much concern them that lived at *Thessalonica*. And, lastly, [nor by word, nor by letter, as from us] seems to reterre to the foregoing Epistle, where the Apostle speaking by an ordinary *ἀναγγέλλω*, as if he and the rest then alive should meet the Lord in the air, gave the *Thessalonians* occasion to apprehend that the day of Judgement would be very shortly: Which mistake therefore he rectifies in this present Epistle. Whence it is plain that the coming of Christ is not here understood of the destruction of *Jerusalem*, but of the last Judgement.

3. And for the second Joynt, it is but weak also, in that *Caius* could not properly be said to be an Apostate from the God of *Israel*, sith he was never in Covenant with him. Nor did he set his Statue in the Temple at *Jerusalem*, which is the chief thing that *Grotius* aims at, much less did he sit there himself, which the words do plainly import. Nor does *ἐν αὐτῷ* eis τὸ ναὸν τοῦ κυρίου signify to place himself in the Temple of God, but to sit there. So strained is every thing in this Joynt of the Exposition.

The third were sense good enough, if the things were agreeable. And yet there seems some little flaw in this too. For if *Vitellius* were meant and nothing more, it would have been *ἐν ἑκείνῳ* in both places, as being most fit to expresse a Person by.

4. And for the fourth, It is very improper to call that private and concealed purpose of *Caius* his setting his Statue in the Temple of God at *Jerusalem* a *Mystery of Iniquity*. For mere Privacy and Concealment does not make a thing presently a *Mystery*; otherwise every clancular attempt of Theft, Murther or Adultery would be a *Mystery of Iniquity*. But that is a *Mystery* which, though it be spoke out in words, is still mysterious in its own nature, and has some depth with it, be it a bad *Mystery* or good. But this purpose of *Caius* his placing his Statue in the Temple at *Jerusalem* is no such thing, but onely a plain and conspicuous piece of Impiety, such as every one would understand at first sight. And therefore those places alledged by *Grotius*, namely, *Rom. 11. 25. 1. Cor. 15. 51.* are

are nothing to this purpose. For those are arduous and profound Mysteries there mentioned, even after they are divulged.

5. What an exorbitant luxation there is in the fifth Joint, I have already taken notice, and indeed I think it cannot be concealed from any. For who would expect, according to the common tenour of speech, but that when the Apostle had begun his Prophecy concerning the *Man of Sin*, whom he calls also the *Son of Perdition*, farther adding that *he is to be revealed*, and that there are under-hand Preparations making for it, and that onely *Lucius Vitellius* hinders the revealing of him in his time, which hinderance will be till the said *Vitellius* be taken away; I say, who would not but expect that the eighth verse, *And then shall that wicked one, be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming*, (accordingly as he was said before to be as well the *Son of Perdition* as the *Man of Sin*) is to be understood of the same person the Apostle began withall. And yet the *Man of Sin* and *Son of Perdition* is *Caius*, and the wicked *Man* whom the Lord here destroys (and so is plainly the *Son of Perdition* in an eminent sense) is *Simon Magus*. Upon so violent a rack has *Grotius* set the Text to extort false answers from it, and to make it accuse *Caius* and *Simon Magus*, that the *Pope* may escape the suspicion of being taken for *Antichrist*. Wherein *Grotius* his either judgment or conscience does very hazardously lie at the stake.

6. And in the last place, now he has gotten to *Simon*; Though I confess the story is not impossible of his fiery Horses and Chariot, much less his fall to the ground by the prayer of *Peter*; yet long before I knew this use of it, the Narration ever seemed to me very incredible, though, I think, I believe the being of *Spirits* and *Apparitions* as firmly as most do. For it look'd alwaies to me so like a gambal trick, that I could not but place it among the earlier Legends or pious Fictions of the Church, invented by some idle Monastick to entertain the credulous and superstitious. So notorious a passage as this happening in the City of *Rome* could not have been kept out of the Lives of the *Cæsars*, and particularly of *Nero*; in whose life *Suetonius* onely has this short indigitation amongst those Theatrick shows, Ch. 12. *Icarus primo statim conatu juxta cubiculum Neronis decedit, ipsumque crure resperxit*. Out of which luckless Representation of a Poetical Fiction this Monastick Legend seems to be framed: in which Relators adde & alter what they please, which does derogate much to the credibility of the Story.

7. The most punctual and plausible Narrative *Dr Hammond* has chosen out of *Arnobius*. *Viderant currum Simonis Magi & quadrigas igneas Petri ore difflatas, & nominato Christo evanuisse: viderant pondere precipitatum suo, cruribus jacuisse praefractis: post deinde perlatum Brundam, cruciatibus & pudore defessum, ex altissimi culminis se rursus precipitasse fastigio*. Now these words [*Quadrigas igneas Petri ore difflatas evanuisse*] agree well with [*Whom the Lord shall consume with the breath of his mouth*], (for as *Grotius* excellently well & truly, *Apostoli sunt os Christi*, according to which analogy I have expounded the Vision of the Rider of the white Horse.) But when I see the Horses and Chariot dissipated and consumed, but *Simon Magus* fall entire, excepting the breaking of his

shins, which, it seems, were afterwards at *Brunda* so well again, that he could stand on his legs to cast himself headlong from some precipice, nay, goe up to the higher Stories of an House, (for who would have carried him so high, when a lower room would better have fitted a lame man?) I do not understand how the Prophecy is fulfilled in the *wicked man himself*, which is the proper subject of this Prediction, but onely in *his Horses*. If this Accident had been aimed at in this Prophecy, doubtless *Simon* himself had been consumed, not his *Coach* and *Horses* onely.

8. Wherefore admitting *Grotius* his Chronology, who, for his advantage, pretends that this *Second* Epistle was wrote before the *First*, and in *Caius* his reign; you see how distorted, forced, and incomplicable his Exposition is to the Text, the same falling out here that has in his other mis-timings of Prophecy. But to sweep all away at once, I say that both these Epistles were wrote about the ninth or tenth year of the reign of *Claudius*, that is, so many years after *Caius* his death; and that therefore *Grotius* makes *Paul* prophesy of things past. That this is the constant tradition of the Church cannot be denied. But this is not the first time that *Grotius* has broke all the bounds of modesty, to reach at that which vanishes in his hand in the very grasping of it. I know he has some pretences to prove the *Second* Epistle written before the *First*, that he might phansy it written as early as he pleases: but the arguments he draws out do cut his own fingers.

The first is from the Conclusion of this *Second* Epistle, *The Salutation of Paul with mine own hand, which is the token in every Epistle*: So I write, viz. *The grace of our Lord Jesus Christ be with you all, Amen*. This written with *Paul's* own hand is his Mark or Token in every Epistle. And yet *Grotius* would from hence infer, that this Epistle was wrote first, because there is no such mark in the fore-going Epistle, there being those alive amongst the *Thessalonians* that knew his hand already. But I answer,

First, That the fore-going Epistle has this Mark. For does not it end with *The grace of our Lord Jesus Christ be with you all, Amen*? And this, he said before, is written with his own hand in every Epistle. Wherefore the Mark is equal in both these Epistles.

Secondly, Unless he had sent them some former Epistle with this Mark, they could not argue that this was his by it.

Thirdly, He did send an Epistle before this to them, as appears from *Ch. 2. 13*. *Therefore, brethren, stand fast, and hold the traditions you have been taught, whether by word or our Epistle*. Wherefore this Mark can be no demonstration of priority, for so it had been before that other that really precedes it, which is a contradiction. And *Grotius* himself does not deny but the Epistle here mentioned was before this, but humourfomly and groundlessly pretends it to be lost, rather than to be the *First* Epistle according to Canon.

Fourthly, This *first* according to the Canon of the Church is this very Epistle mentioned *ch. 2. 13*. as appears from the subject of this second Chapter, which plainly is nothing else but a clearing up his meaning concerning the coming of *Christ*, of which he had wrote in the fore-going Epistle, *ch. 4. 13*: to the end; and *ch. 5. 1, 2, 3*: where there are such expressions as if the Resurrection and the last Judgment were near at hand, even hanging over their heads.

And

And therefore, fifthly and lastly, *Paul* does so solicitously give them notice that this Second Epistle is his, and that they may be sure of it from his known Mark written, as in every of his Epistles, with his own hand, that they might by his authority be quieted, by whose, through the mistake of his meaning, they were so perplexed and troubled. So plainly does this Allegation of *Grotius* make against himself;

9. His second argument for the priority of this Second Epistle is this: That the Christians at *Thessalonica* were so few when *S. Paul* wrote, that they did not make a Church or Presbytery, could not make a number sufficient to constitute an Authoritative Church. And his reason is, *Quod homines non ex regula viventes Apostolus hic non excommunicari praecepit, quod justiciatus fuerit, sed vitari, quod jus singulorum est.* For answer to which I shall only set down the words of the Apostle, ch. 3. 14, 15: *And if any man obey not our word, by this Epistle, note that man, and have no company with him, that he may be ashamed: Yet count him not as an enemy, but admonish him as a brother.* The words in the Original are, *μὴ συνδιαμύγνυτε αὐτῷ*, and *νυθεῖτε ὡς ἀδελφόν*. The former occurs i *Cor.* 5. 11. *But now I write unto you μὴ συνδιαμύγνυτε, not to keep company, if any that is called a brother be a fornicator, &c. with such an one not to eat.* Which is an explication of *ἢ μὴ συνδιαμύγνυτε*. Where *Grotius* his own Note is, *Hebraeis mos erat cibum communem non sumere cum eo qui erat in ὀργῇ, with him that was excommunicated.* So that *μὴ συνδιαμύγνυτε αὐτῷ* implies Excommunication, and shews that the Christians in *Thessalonica* were a Church, as *Paul* also styled them, when he wrote this Second Epistle to them.

And for *νυθεῖτε ὡς ἀδελφόν*, is there not in the first to the *Thessalonians*, ch. 5. 14. *νυθεῖτε τὰς ἀτάκτους*; and yet *Grotius* acknowledges that there was then a Church in *Thessalonica* properly so called. Whence it is plain that he has no reason at all to change the order of these Epistles; and that therefore constant Tradition and the Authority of the Church must take place, and that the Second must be the Second Epistle in the Church's sense, that is to say, written after the First: As appears also from those innate Arguments I produced in answer to the first Reason of *Grotius*.

10. But the First Epistle according to *Grotius* his own acknowledgement was written after *Paul* had been at *Thessalonica*; and *Paul* had not been at *Thessalonica* before that Synod which was held at *Ferusalem* by the Apostles, as appears from *Acts*, ch. 15 & 16. and the whole Series of the History of the Apostles. Nor was this Synod of the Apostles at *Ferusalem* held till fourteen years after the Conversion of *S. Paul*, as appears *Galat.* 2. 2. where *Grotius* himself acknowledges that *Paul* then went up to that meeting. *Nihil credibilius reperio quam notari hic illud ipsum Pauli iter cujus mentio Act. 15. 2.* But after this journey to *Ferusalem*, *Paul* chose *Silas* (that is, *Sylvanus*) and *Timotheus*, (as appears *Act.* 15. 40. & 16. 1.) to be his Companions, whose names are prefixed to the Second Epistle to the *Thessalonians* as well as to the First.

Wherefore both the Second and the First were written fourteen years after *Paul's* Conversion, and consequently about the tenth year of *Clau dius* his Reign, that is to say, about ten years after *Caius* his death, and

about eight years after *Peter* had broke *Simon Magus* his leggs by making him fall from his fiery Chariot. For *Grotius*, out of *Ferome* and others, places that miraculous feat in the second year of *Claudius*. So that he makes *Paul* prophesy of things past, as well by the Application of *Simon Magus* his story as the story of *Cains* to this Prediction touching the *Man of Sin* and *Son of Perdition*.

CHAP. XX.

1. The Preeminence of this latter Interpretation above that of *Grotius*.
2. A summary Proposal of the same.
3. The first part of this Exposition the same with *Grotius* his, and therefore confuted already; The second enervated.
4. The third confuted, from a further discovery of the improbability of *Simon Magus* his Story; from his being sufficiently revealed before, and from his not being found to sit in any Temple to receive Divine honours.
5. That *ὁ κατήγων* is not so good Syntax in the present case, nor the wickedness of the Gnosticks a Mystery, but open Impiety and Hostility against the Church.
6. The harshness of interpreting whom, in [whom the Lord shall consume, &c.] of two several Subjects, the one to be destroyed by the breath of Christ's mouth, the other by the brightness of his coming, and that in distinct places and times.
7. That if the History of *Simon Magus* had been true, and the Application fit to this Prophecy, the most ancient Fathers would not have failed to have hit upon it; And that it might then have been a preludious Type to the great Antichrist to come.
8. Brief Prophetick Strictures touching Antichristian Impurity.
9. The Antichristian Cruelty predicted in the Vision of the King of Babylon and of the little Horn.
10. Also in the slain Witnesses, and in the Two-horned Beast's causing the Ten-horned to kill as many as would not worship the Image of the Beast nor receive his Mark.
11. In the Vision of the Angel with the third Vial; and in the Declaration of the cause of the Whore's Ruine.
12. And, lastly, in the Description of the Whore as drunk with the blood of the Saints.
13. That all the Members of Antichristianism in our Idea are prefigured in the Prophecies of the Holy Writ so expressly, that so clear an evidence cannot be withstood for ever.
14. That that ample Testimony of the Apocalyps cannot be evaded by the novel Exposition of *ὁ δὲ γὰρ ἰδὼν ἐν ταχέι*.

1. **W**herefore a late Learned Interpreter has with far better judgement pitched upon the Reign of *Nero* for this exploit of *Simon*, I mean his riding in the air in a Chariot and horses of fire, that he might apply the story to this Prophecy. Wherein he, making *Simon* the sole party concerned, has much the advantage of *Grotius*, and does thereby avoid that violent luxation of the Text in the eighth verse, which we noted in *Grotius* his Interpretation. But this varying of the story of *Simon* as concerning the time adds further incredibility to the fact: And though the Appli-

Application be ingenious, yet it has so great difficulties as cannot but hinder belief in the cautious. But such as it is, I shall first briefly set down, and then examine, that it may more fully appear that there is no Interpretation that can stand in competition with that which the ordinary current of Protestants does agree in; which is usually toward that sense which I have declared.

2. "First then, he, as *Grotius*, interprets the coming of *Christ* of the destruction of *Jerusalem*.

"Secondly, The *Apostasy* or *Falling away* he understands of a Defection from the Faith to the Heresy of the *Gnosticks*; or else of the Apostles leaving of the Jews, and no longer complying with them.

"Thirdly, The revealing of the *Man of Sin* is *Simon* his appearing at *Rome* at what time he rode in his fiery Chariot, together with the *Gnosticks* persecution of the Christians.

"Fourthly, That which withholdeth is the Apostles not giving over to preach to the Jews, nor as yet leaving them as refractory and hopeless.

"Fifthly, The *Mystery of Iniquity* which doth already work is a smothered Opposition against *Christ* and Christians; and an express renouncing of Christianity, in this Sect of *Gnosticks* under *Simon* and *Carpocrates*, ready to break out so soon as the Apostles had adieu to the Jews their Countrey-men.

"Sixthly and lastly, The *Spirit of God's* mouth is the prayer of *Peter* whereby *Simon Magnus* was cast to the ground; and the brightness of his coming is the destruction of *Jerusalem*, whereby the persecuting Jews and *Gnosticks* were overthrown.

3. This is the summe of his Interpretation, which we will briefly run over. Against the first part whereof the same is to be said which was against *Grotius* his, nor need I repeat it. It alone is enough quite to overthrow both their Interpretations, in the judgment of any unprejudiced Reader.

Touching the second, *Grotius* averring so confidently that *Simon Magnus* his unhappy Pomp was in the beginning of *Claudius* his time, which yet this *Apostasy* must precede, and this latter Interpretation naming no time when this *Apostasy* happened, makes the Application altogether uncertain, but if *Grotius* prove in the truth, impossible. And as for that other sense of *Apostasy*, I suspect it is unwarrantable. *Ἀποστασία* indeed will signifie as well a Departure simply as a Defection; but *ἀποστασία* a Defection onely.

4. The third is the grand Basis of the whole Exposition; but I have already intimated the Incredibility of the Story. Which will be farther suspected by any one that is not over-credulous, if he consider what, in *Baronius*, is adjoynd thereto, namely, that *Peter*, by that extraordinary Miracle he did, in bringing down *Simon Magnus* headlong out of the aire by his prayers, was so far from gaining any respect from *Nero* the Spectator of the Combat, that he was imprisoned for so stupendious an Atchievement. Certainly if the people, for that Magicall power which *Simon Magnus* vaunted of, honoured him as a God, they would have given much more

honour to him whom they found more powerfull then *Simon*, who yet called himself *the great power of God*.

But besides this, *Simon Magus* could not properly be said to be *the Man of Sin that was to be revealed*, when this Epistle was wrote; he having even in the beginning of *Claudius* his time shewed himself an impious Blasphemer by pretending to be a God, and receiving Divine honours at *Rome*. And there is nothing appears to the contrary but that he continued so wicked from that time to the end of his days.

And then for his *sitting in the Temple of God*; What Seat or See had he any where? Or what Temple was ever built to him? A *Statue* indeed is said to have been erected to him, but this is in the beginning of *Claudius* his reign, and therefore before this Prophecy was written. But this *Statue* is no Temple, and it may be but a fictitious Statue, if *Petrus Ciaconius* his conjecture be true, that the rise of that story came from an old Pagan Inscription upon a Marble dug up Anno 1574. in the place where this Statue of *Simon* was said to be, which was *Semoni Sango Deo Fidio sacrum*, as you may see in *Baronius*.

5. And for the fourth point; It is not so good Syntax to say *ὁ καὶ τῶν*, when not a person but a thing is understood. Not to omit, that it seems incredible that, if the Apostles breaking off their compliance with the Jews would bring so vast a mischief, (which they could not but foresee by a Prophetick Spirit, or *S. Paul* declare it to them) they would ever be drawn to be accessary thereto, by breaking off this compliance, which was so strong a bank against the inundation of *Gnosticism* and Persecution of the Church.

And touching the fifth; There is somewhat the like exception that was against *Grotius* his Exposition, that seems to make any thing concealed a *Mystery*, which is a false notion of the word. For an open and plain Opposition or Renunciation of Christianity intended, but concealed, (which is the supposed case here) is no more a *Mystery* then hidden Murther and Adultery, as I said before.

6. And as for the sixth and last; It seems somewhat harsh and strained to understand that execution that is done by the *Spirit of the mouth of the Lord* to appertain to *Simon Magus* at *Rome*, and that *destruction wrought by the brightness of his coming* to belong to the *Gnosticks* involved in the destruction at *Jerusalem*, especially if we consider that there was no Coalition of *Simon Magus* and the *Gnosticks* into one Body Politick, but that they seemed rather to descend from the *Nicolaitans*, as *Baronius* intimates, and so have no reference one to another. Besides that the Text says continuedly, *Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming*. Which is nothing else but the bright flame and fiery Spirit issuing out of his mouth, according to that description in *Esdra*s, and upon one and the same Object, which is this *Man of Sin*, the same with the *little Horn* in *Daniel*, which is after this manner to be destroyed.

7. To all which you may adde, That if the History of what is here applied be true, and that the *coming of the Lord* be to be understood of the destruction of *Jerusalem*, and not of the last Judgment; it is a wonderfull

full thing that the first Fathers of the Church, who had a nearer prospect into those transactions of the world, could not discern the Completion of the Prophecy in *Simon Magus* and the *Gnosticks*, but that we that stand at the farthest distance from the events should be the quickest-sighted in discerning their Applicability to the Prophecy. But I have already intimated enough to shew the improbability that this should be the main meaning of this Prediction of *S. Paul*. But if I could believe that the condition of *Simon* and the *Gnosticks* was in some sense here perstringed, (as I must confess this pious and judicious Interpreter has bid very fair towards the Credibility of it) I should look upon them as a preludious Type to the great *Antichrist*, and should think that passage [*For the Mystery of Iniquity does already work*] to be understood of them, as it may, though the rest of the Prophecy be in many things unapplicable to *Simon*, and belong onely to the great *Antichrist* indeed, of whom this Magician may be onely a Type or Figure, and truly not an insignificant one.

For as he is a *Magician*, so is that great *Antichrist* an egregious Sorcerer, and the Head of a numerous Society of Sorcerers and Enchanters.

Again, As *Simon* gave the name and first example of that wicked sin of *Simonie*; so these pretended Successors of *Peter*, both they and their Body Ecclesiastick, have notoriously imitated that example of *Simon* in buying and selling Spiritualities.

Thirdly, Part of *Simon's* and the *Gnosticks* Apostasy was Judaizing while they made a show of Christianity: And how much *Antichrist* with his Adherents do Judaize in Ceremonies and in boasting of Works and dead Formalities, is conspicuous to all the world.

Fourthly, *Simon* and the *Gnosticks* were notorious for filchiness and uncleanness: And so has been the great *Antichristian* Synagogue, Head and Members.

Fifthly, Though *Simon* and the *Gnosticks* were thus grossly obnoxious in life and conversation, yet they were *γνώσιμοι*, extraordinary pretenders to and boasters of the certainty of their Knowledge in the Divinest matters, and great esteemers thereof. And is not this the special Character of the *Pope*, and his Church, that they pretend to be even *infal-libly* wise and accurately orthodox in knowledge and opinion, but are as foully negligent and as scandalously conniving at all debaucheries of life?

Sixthly, *Simon* and the *Gnosticks* were opposers and persecutors of the true Church: So is the *Papal* Hierarchy with the Instruments thereof.

Seventhly, The Followers of *Simon* polluted themselves with Idols: And so doe the Adherers to the Headship of *Rome*.

Eighthly and lastly, *Simon* exalted himself above every thing that is called God, and received Divine Honours in his own Person upon Earth: Which is also notorious in the *Roman* Bishop.

So that while such things as these were acting in the world, and by such as made some show of Christianity, *S. Paul* might well say of that great *Mystery of Iniquity*, That it is already on foot, that it is in some sense acting already, namely in *Simon* and his Followers, as a Type and Prelude to the
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strange pranks of the great *Antichrist*, and that there wants nothing but the removing of that great Obstacle at *Rome*, the Western *Cæsareate*, and then that ὁ ἀντὶς himself, that great *Antichrist* indeed, will shew himself, of whom *Simon* is but the Figure. See Ch. 18. Ver. 7. This Exposition is something more plausible than that there of *Alcazar*, (who understands the *Mystery of Iniquity* already working of pure Paganism) but whether it may be the chiefest of all; I leave to the judicious to consider.

In the mean time I think I have sufficiently cleared the truth of those main Prophecies in Scripture that concern the enormous *Haughtiness* and *Pride of Antichrist*, which is so apparently opposite to the first branch of the Divine life, *Humility* and *Lowliness of Spirit*.

8. The next is *Purity*, whose Opposite is *Uncleanness*. The Predictions of the Causes that carry to that Vice I have touched already. But as for the Vice it self, it being so inseparable a Concomitant of *Idolatry*, which is *Spiritual Adultery* or *Fornication*, I conceive the Spirit of Prophecy for that very reason was the more sparing in particular Prefigurations or Predictions thereof. But I do not doubt but that it is concerned in that description of the great City, Apocal. 11. *And their bodies shall lie in the street of the great City which is spiritually called Sodom, &c.* And how unclean a City *Sodom* was, no man can be ignorant of.

Again, those that are excluded out of the *Holy City*, which is so perfectly opposite to this City called *Sodom*, they are called *Dogs*, and ἰβδελογωφῆι, *Abominable*, by which, as I have above noted out of *Grotius*, are understood ἀρσενοκοῖται καὶ μαλακοί, *abusers of themselves with Man-kind*. *Whoremongers* also are named in the same Catalogue. But of these Texts I have spoke sufficiently in my *Idea of Antichristianism*. In that the Church is said to become a * *Wilderness*, it may be also an Intimation of the excess of those Actions of the Animal life that proceed from Cruelty and Lust. But these Intimations shall suffice concerning this second Opposition to the Divine Life in the branches thereof.

9. The third and last is that which is so conspicuously opposite to that last and best of the three Christian Graces, *Divine Love* or *Charity*; and that is the bloody Antichristian Cruelty against the sincere Servants of Christ. Which is noted in several of those Visions we have already explained, and therefore we need onely produce them. As first, that concerning the *King of Babylon*, who was a Type of the *Pope*. The reason of his Ruine in that Vision is declared to be his barbarous and Antichristian Cruelty. *Esay* 14. *Because thou hast destroyed thy Land, and slain thy People*, that is to say, the people of Christendom, the Land over which thou challengest an Ecclesiastick Sovereignty, as being the Vicar of Christ, and yet dost most bloudily murder and martyr his truest and most faithfull Servants.

Again, *Dan.* 7. The *little Horn* there, which is a Figure of the same Pontifical Power, is said to *make war with* and to *wear out the Saints of the most High*, that is, to consume them and destroy them with perpetual persecutions.

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* Apocal. 12.

10. A third Prefiguration is *Apocal. 11.* concerning the *Witnesses*. The *Beast* that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them; and their dead bodies shall lie in the street of the great City which is spiritually called *Sodom and Egypt*, where also our Lord was crucified. Which is a description of perpetuall Opposition and Persecution, taking away from the true Servants of God either their Honours, Offices, Goods, or Lives. So that the real and sincere Church of Christ, which is his Body, lieth (during the treading under foot the Outward Court) like a dead corps without Political life or power, and also dreadfully wounded, all over gore blood, by the cruel Murthers, Martyrdoms and Massacres of the faithfull Members thereof.

Fourthly, *Apocal. 13.* the *Two-horned Beast* is said to animate the *Ten-horned*, (when he had revived into the ancient Idolatrous form of Paganism) to destroy as many as would not yield obedience to him even in his Idolatrous Commands. And he had power to give life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed; And that no man might buy nor sell, save he that had the Mark or the Name of the Beast or the Number of his Name: that is, As many as would not profess themselves *Roman Catholicks*; and thereby Paganize in Christianity, should be famished and starved, and not suffered to live. So great is the Charity of this Tyrannical and Antichristian Power towards the true members of Christ. But blessed are the dead that die in the Lord, as it is said in the following Chapter concerning the Martyrdom of those that are murdered by this Pontifical Power.

11. Fifthly, That also is a Record of the Antichristian *Roman Cruelty*, (for the Vials are poured upon the Beast, the *Egyptian Plagues* upon the Antichristian *Egypt*) *Revel. 16.* where the Angel of the third Vial which turns the Rivers into blood speaks thus; *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy.*

Sixthly, As the Ruine of the *King of Babylon* in *Esay*, so the Ruine of the *Whore of Babylon* in *S. John* is imputed to this salvage and barbarous Antichristian Cruelty, the murdering of the Saints of God. *The voice of Harpers and Musicians is heard no more in her, no Crafts-man of any Craft is found any more in her, the light of a Candle shines no more in her, but she is left to utter darkness and desolation; because in her was found the blood of Prophets and of Saints, and of all that were slain upon the Earth.* Murtherers also are particularly noted in both those Catalogues of them that are without the Holy City.

12. Seventhly and lastly, In the description of the *Whore of Babylon*, which I have above plainly shew'd to signify the Church (the *Roman* especially) apostatized into Idolatry, there is expresse and significant mention made of this odious branch of Antichristianism, this bloody Persecution of the true members of Christ. *And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand; full of abominations and filthiness of her*

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Fornication: And upon her forehead was a Name written, Mystery, Babylon the great, the mother of Harlots and abominations of the Earth. And I saw the woman drunken with the blood of the Saints and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

He that looks upon the gorgeous Pomp of the Pope and his Ecclesiastick Princes, the Cardinals and other great men, as also on the costly and resplendent garnishings of their glittering Altars and Temples, how this Whore has decked herself with Ornaments, Carpets, and Laces of Egypt, how she has perfum'd her bed with Myrrh, Aloes and Cinnamon, with Incense and Aromatick odours; if he have any skill in the Prophetick style, he cannot say but this Prefiguration of the state of the Roman Church is set out to the life for the splendour and richness of it. For thus is Idolatry begun to the world in this golden Cup and costly outside of things.

But this is not the only miscarriage of this Church, she is also drunk with the blood of the Saints and with the blood of the Martyrs of Jesus. Grotius his gloss upon this part of the Text is very expressive and significant: *Vidit eam ore rabido despumante & evomente sanguinem, ut ebrii solent; John saw the rabid or enraged Woman sowing at mouth with stained froth, and vomiting blood as drunkards do wine.* Which must needs be a wonder to all her Spectatours, that a woman so richly and so gloriously attired should be of so ferine and salvage a nature. Which admiration certainly must be redoubled upon them, while they consider how this illustrious Queen professes herself to be the Catholic Church of Christ and Mother of Christendom, and yet thus to froth at the mouth, nay, to foul her raiment by impotently easing of her stomach over-charged with the blood of her own children. But by being thus lavish of the life of her Infants she demonstrates herself not to be that Catholic Mother, but a bloody and treacherous Harlot, accordingly as the Holy Ghost has inscribed upon her Forehead, *The Mother of Harlots and of the Abominations of the Earth.*

13. Thus have we seen every member of Antichristianism comprised in our Idea; as they are easily found in the Church of Rome, so likewise expressly prefigured in the Writings of the holy Prophets, as appertaining to her; and that there is no eluding or evacuating so clear and perspicuous Testimonies by any fetches of wit whatsoever; her abominable Enormities comprehended under those main Heads of *Imposture, Idolatry* and *Bloud-shed* being as determinately and legibly set down in these Prophecies, as the transaction of things past in any History. And therefore the truth can be hid from none but such as either have not the leisure to understand the Prophetick style, or are blinded with Prejudice and Interest: Which I believe is so powerfull with some, that it would make them hesitant and Sceptical even in Mathematical Demonstration. But so manifest Eviſtion in so concerning a Truth as we have here cleared up, I dare confidently pronounce, will not be fooled off for ever.

14. Sure I am, that main Subterfuge that some so usually fortify themselves in, will fail them, I mean, those words in the very beginning of the *Apocalypse*, *α δει γινωσκαι εο ταυτα*. From which they would infer that no Events but such as were to come to pass within a short time after the Communication of these Prophecies are to be applied to them.

But

But this Scruple I have, I think, sufficiently answered in my *Mystery of Godliness*; by intimating that the Inference is as unreasonable, if one upon the report that such a Comedie or Tragedie was to be acted within less then this half-quarter of an hour, should conclude that all the Acts and Scenes thereof would not reach beyond that time; whenas the sense is onely, that the Comedie or Tragedie will begin to be acted within that time. And therefore *Cornelius à Lapide*, upon these words, [*oportet fieri cito*,] apertly and judiciously glosses thus, *Hoc est, cito incipient fieri, licet non cito finiantur*. And *Alcott* upon the same words, *Quasi diceret, In hac Revelatione continentur quadam quæ cito oportet fieri, & alia quæ non adeò cito implebuntur*. And it is *Grotius* his own note upon them, *Alia citius, alia serius*. But forasmuch as some of these Series of Visions which reach even unto the end of all things were suddenly to be fulfilled, it is said at large touching the Subject of them, *α δει γρηγορει ταχιστα*. As I suppose one would say of an Army that reached a quarter of a mile in length, that this Army is at the very gates of the City, whenas onely they that march first in rank are there.

Again, Unless *α δει γρηγορει ταχιστα* signify, which will be shortly a-doing, not finished, it is a perfect contradiction to the nature of some of the things that are foretold; as the *Reign of the Saints*, and the *Ligation of Satan*. For the Continuance of these Events is predicted to be a thousand years. Wherefore unless a thousand years be but a short space of time, the Events foretold contradict the very Title of this Prophetick Volume, were that the sense of *α δει γρηγορει ταχιστα* which is contended for. Whence it is manifest that *α δει γρηγορει* does not, touching every Event, signify, which shall be finish'd, but which shall be a-doing, *ταχιστα*. Apocal. 20;

Thirdly, For the signification of this Phrase, *ταχιστα*, how sudden, how short a time must it denote? who will define it? For the Prophet *Haggai*, when he saies, *Yet a little while and I will shake the Heaven and the Earth*, &c. his Prediction pitches on a time about five hundred years distant from the time of the Prophecy. Whence there is no necessity of seeking the completion of the *Seals* and *Trumpets* in the Destruction of *Jerusalem*. It is therefore to be understood comparatively, a little time, as *Grotius* also interprets that of *Haggai*. In which sense I would likewise understand that so-often-repeated saying in the *Apocalyps*, *Idu ερχομαι ταχιστα*, Behold, I come quickly. Which I believe has an especial eye to the *Sixth Seal*, which is described like the *Day of Judgment*, but is indeed the Overthrow of the Dragon by Christ, and his taking the *Roman Empire* into his own hands, upon the Conversion of *Constantine* to the Christian Religion; which was in a good deal less time then five hundred years, and but a very little time indeed in comparison of the great achievement which was compassed in it. Ch. 2. ver. 6.
Apoc. 6. 13,
13, 14, 15, 16,
17.

Fourthly, The first *Six Seals*, the *Fight of Michael and the Dragon*, the *Inward Court of the Temple*; all these Visions, their Events I mean, are finished within a less while then what *Haggai* calls little.

R r

Fifthly,

Fifthly, *The Outward Court of the Temple, the Whore of Babylon, the Two-horned Beast, the Ten-horned Beast, the two Witnesses, the Virgin-Company, the Woman in the Wilderness*; the Events also of all these Visions are in fieri within less than that time which the Prophet *Haggai* calls little. The *Trumpets* also had begun to sound within that time. But the Affairs of the *Seven Churches* might be of a far earlier Accomplishment, and it may be accomplishable over and over again, they being flying Prophecies, and not so affixed to time and place as they seem, and as the rest of the Visions are. Which *Grotius* also has observed. And this I think is sufficient to make good the Title of the Subject of these Prophecies, ἀ δὲ γάρου ἐν ταῖς. And no more then this is supposed or rather demonstrated in Mr. *Mede's* way of interpreting the *Apocalyps*.

* Apocal. 20.

Sixthly, They themselves are fain to interpret some Prophecies of Events that fell out or are to fall out above twice five hundred years from the Prediction. As the * *loosing of Satan*, the *Army of Gog and Magog*, the *Siege of the beloved City*, the *falling of fire from Heaven upon the Besiegers*, the *General Judgment*, and the like. Which are the more contradictions to their own Hypothesis, because they make no such order or concatenation of Visions as Mr. *Mede* does. And therefore it will be the harder to make them compliable with ἀ δὲ γάρου ἐν ταῖς. But for the way that I am for, where one thing so handsomely or necessarily hooks in another, the first *Thunder* the seven *Vials*, the last *Trumpet* the seven *Thunders*, the last *Seal* the seven *Trumpets*, and the first Six of these *Trumpets* their *Synchronalls*; as the first Six of the *Seals* theirs; the whole Volume of Visions in a manner is so of one piece, and one thing follows another so continuedly, that when the first Events begin to appear, the whole *Series* may well be said to begin or to be a-doing, and if quickly, quickly. So little Repugnancy has Mr. *Mede's* way with ἀ δὲ γάρου ἐν ταῖς.

See Chap. 2.

And lastly, Forasmuch as I have so plainly demonstrated that the *Apocalyps* was not communicated to *S. John* before *Domitian's* time, and that therefore this Application of the *Seals* and *Trumpets* to the Destruction of *Jerusalem* is not onely harsh (as any one may see in examining them) but also impossible, the Visions being since that Event; and that therefore those Affairs cannot be of the number of those things ἀ δὲ γάρου ἐν ταῖς, since they were then past, not future; and that this straining of this phrase is merely for this Exposition's sake, which, if it were seriously stuck to, would make the *Apocalyps* utterly unintelligible, and consequently unprofitable to the Church, nay, bring an unspeakable detriment thereto, by depriving us of so illustrious a pledge of Divine Providence: I think these things put together are of infinitely more moment to us for to adhere to that ordinary and ancient Interpretation of ἀ δὲ γάρου ἐν ταῖς which I nominated at first, then to this novell one; that has been but newly started merely for the countenancing such Expositions of the *Apocalyps* as are not onely extremely harsh and forced, but utterly impossible.

This

This I hope is even more than enough to remove all prejudice to Truth, that may lie upon any ones mind by reason of the mistaken sense of these words, and inable him without any farther hesitancy to acknowledge the unexceptionable Peripicuity of those Expositions of the *Apocalypse* I have exhibited to his view.

CHAP. XXI.

1. *The marvellous Completeness of the Reformation of the Church of England in her Doctrines and Institutes.* 2. *That she plainly condemns the Invocation of Saints for Idolatry.* 3. *As also the Adoration of the Hosts, where our Kneeling at the Communion is vindicated.* 4. *Her condemning the Worshipping of Images.* 5. *Her concluding the manner of the Papists worshipping Saints and Images to be plainly the same with that of Pagans.* 6. *Her free and just censure touching the decking of their Images, and making them Lay-mens Books.* 7. *How perfectly she has freed us from that Egyptian yoke we lay under in the time of Popery.* 8. *The Celebration of Holy-days, the keeping of Lent, and the use of the Surplice in the sense of the Church of England, fully vindicated from all imputation of Superstition or Antichristianism.* 9. *That the use of the Surplice is not from any grounds at all of Policy in the Church, but pure Churify: with a vindication of the use of the Cross in Baptism.*

1. **H**AVING thus clearly set out the true nature or *Idea of Antichristianism*, as also plainly made good that such an *Antichristianism* or *Antichrist* as is delineated in that *Idea* is that very *Antichrist* which the Prophecies in the Holy Scriptures do prefigure or foretell, we should now proceed to a more punctual Application of the said *Idea* and Prophecies to the State of the Church, from such times as it fell into this Antichristian Lapse till this very day. But that being something a more voluminous Design, and less gratefull to my disposition, who take far greater pleasure in the Vindication of an injured Friend than in raking into the unfavoury miscarriages of either a Stranger or professed Enemy, I shal satisfy myself, at least at this bout, with that part of Application onely which concerns our Reformed Church of *England*: whereby I do not doubt but to free her from all imputations or suspicions of being guilty of any point of true and real Antichristianism, in any of her Doctrines or Institutes. Whence it will appear how little she is concerned in this free and faithfull delineation thereof, unless it be to give Almighty God most humble and hearty thanks, who did so graciously assist those noble Hero's with resolution and judgment for the atchieving of so happy and marvellous a Reformation, wherein nothing is left, no member nor the least joynt or article of that odious and hatefull Image or *Idea of Antichrist* which we have described, no frauds or falsifications of the Gospel of Christ for the Interest of a worldly Church, and the feeding of the Priesthood by a trade of Lies and Impostures, which would have made any ingenuous man

ashamed to be found of the Order or Profession; whereas now, if no Prophaneness lurk in his soul, he may well deem the Calling an ornament to his person. And that this is not a boast, but a real truth, I shall briefly make good by running through all those limbs of *Antichristianism* (whether opposing the *Privative*, or *Positive* Ends of the Gospel) which I proposed in my *Idea*.

2. The first of the first kind whereof was *Idolatry*, in the *Invocation of Saints and Angels*, in the *Worshipping of the Host*, and in the *Adoration of Images*. Wherein though the Universal Practice of the Church of England does sufficiently clear her from such gross imputations, yet I think it not amiss, for her greater honour, to bring into light her avowed and declared judgment concerning these matters, that all the world may take notice how sound she is at the Core in these weighry points of Religion.

Article 22.

Touching therefore the *Invocation of Saints*, That she does apertly condemn it, appears in the Book of Articles, where she calls it *a fond thing, vainly invented, and grounded upon no warrants of Scripture*, but that it is *repugnant to the Word of God*; so far is it from being grounded thereupon. And the second part of the Homily concerning Prayer is wholly spent in proving, *That we are to address our Prayers to none but to God himself*: Where there are excellent Arguments to that purpose, and where she does plainly declare that Christ is our onely Mediatour and Advocate; as also she does in the Liturgie, for the cutting away all pretence for the praying to Saints, and does smartly and at once conclude, *That Invocation is a thing proper to God, which if we attribute unto the Saints, it soundeth to their Reproach, neither can they well bear it at our hands*. Which is equipollent to the judging of it *Idolatry*. For what is *Idolatry* but the doing that worship to a creature which is proper to God? And therefore she compares it with the Pagans offering sacrifice to *Paul at Lystra*. And how the receiving of Divine honour must redound to the reproach of what-ever Creature receives it, I have abundantly noted elsewhere.

Book 1. Ch. 12.
Ver. 3. Sect. 4.

I shall onely urge one place more, which is very explicit and of great weight. The argument runs thus: *Invocation or Prayer may not be made without faith in him on whom we call, but we must first believe in him before we can make our prayer unto him; whereupon we must onely and solely pray unto God. For to say we should believe in either Angel or Saint or in any other living Creature, were mere horrible Blasphemy against God*. This is a very remarkable passage, and a Demonstration that the *Invocation of Saints and Angels is flat Idolatry*, it so plainly implying the acknowledgement of that Excellency which is proper onely to God. Nor can our holy Mother the Church be thought to deem it less *Idolatry* for calling it *Blasphemy*, since all *Idolatry* is so, and is several times called so in Scripture, as I have noted in his due place.

Book 1. Ch. 5.
Sect. 11.

Article 28.

3. Now for the second, *The worshipping of the Host*, which supposes the *Bread transubstantiated*, she is most declaredly against both the Opinion and Practice. As in the Book of Articles, *Transubstantiation cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture, overthroweth*

throweth the nature of a Sacrament, and hath given occasion to many Superstitions. Whence she rightly and demonstratively concludes that *the Sacrament is not to be carried about, lifted up, nor worshipped.* For there is none that can worship the Host, upon presumption that it is Christ, to whom Divine worship is due, but he is *ipso facto* an Idolater, as I have proved elsewhere more at large. And again in the same Book she does expressly declare, *That the Sacrifices of Masses, in the which it is commonly said that the Priest does offer Christ for the quick and the dead, to have remission of pain or guilt, are blasphemous Fables and dangerous Deceits.* The truth of which is easy to be understood out of what we have written in our *Idea of Antichristianism* touching Idolatry and the Abuse of Christ's Person and Office in this enormous Error. Article 31.

And in the Homily concerning the Sacrament she expressly taxes the *Popish Masses* with Idolatry, imputing it to the ignorance of the nature of the Lord's Supper. *What hath been the cause of this gross Idolatry but the Ignorance thereof? what has been the cause of this mumish Massing but the Ignorance thereof?* And a little after; *Let us therefore so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of no Idolatry, of no dumb Massing, of no hate and malice, &c.* To all which you may adde what is annexed, in our Liturgie, at the end of the Communion, viz. *That the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithfull Christians :) And the natural Body and Bloud of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural Body to be at one time in more places then one.* Which Rubrick is interferred in our Liturgie with unexceptionable Judgment and Fidelity, and does fully reach the end of its Interfersion. For no man, I think, can be so grossly ignorant or so openly malicious as to pretend that, after this so plain Declaration of our Church, either himself or any one else can become guilty of Idolatry by that humble posture of *Kneeling* at the receiving of the Sacrament.

4. And lastly, touching the *Adoration of Images*; there can be nothing more seriously protested against by any Church then this enormous wickedness is by ours. To omit how she has perstringed them in the Book of Articles, she does expressly bind the worshippers of them under a curse in her Liturgie, in the Form of Commination, *Cursed is the man that maketh any carved or molten Image to worship it.* And in her Homily against the Peril of Idolatry, with a passionate, but unexceptionable and judicious, zeal she does copiously inveigh against the very having of Images in Churches, I mean such as are in any capacity of being worshipped; nay against the very making of the *Image of God or any of the Persons of the Holy Trinity, yea of Christ himself*, forasmuch as he is truly God, contending that *no Image can be made of Christ but a lying Image, (as the Scripture peculiarly calls Images Lies,)* for *Christ is God and Man.* Seeing therefore for the Godhead, which is the most excellent part, no Image can be made, it is falsely called the *Image of Christ.* Wherefore Images of Christ be not onely Defects, but also Lies.

Homily against the Peril of Idolatry, Part 3.

Nor does she stick here, but urges the argument, and truly not without judgement, against the Images of Saints, *whose Souls, the most excellent part of them, can (saith she) by no Images be represented and expressed.*

But concerning the *having such Images in Temples*, she doth with an holy Jealousy peremptorily contend and inculcate that it is plainly against the Second Commandment, adding this reason, *For they being set up, have been, be, and ever will be worshipped, and thereupon become abominable Idols, nothing different from those of the Heathen; they being made of the same matter with them, and men having the same conceits of the Saints they are made to, and of their offices, as the Heathen had of their Deities, they worshipping them also with the same Rites and Ceremonies.* And to shew they have the same opinion of their Saints that the Pagans had of their several Gods, she compares such Saints as are made Guardians of Kingdoms to their *Dii Tutelares*, such as *Belus* was to the *Babylonians*, *Osiris* and *Isis* to the *Egyptians*, *Vulcan* to the *Lemnians*; the Guardian Saints of Cities to their *Dii Praesides*, such as *Apollo* was to *Delphos*, *Minerva* to *Athens*, *Juno* to *Carthage*, and *Quirinus* to *Rome*; and, lastly, their Templed Saints to *Jupiter* in the *Capitol*, and *Diana* in the famous Temple of *Ephesus*.

And touching one and the same Saints having Images in several places, she parallels our *Lady of Walsingham*, our *Lady of Ipswich*, and our *Lady of Wilsdon*, to *Venus Cypria*, *Venus Paphia*, and *Venus Gnidia*; to their Sea-Gods, *Neptune*, *Triton*, *Nereus* and *Venus*, *S. Christopher*, *S. Clement* and the *Blessed Virgin*; to *Vulcan* and *Vesta*, Gods of the Fire, *S. Agatha*. And then intimating that, as in ancient Paganism the Affairs of Love, of War, of Diseases in men and beasts were assigned to several Deities, so to several Saints in the Popish Religion, she at last breaks out into this zealous Exclamation, *Where is God's Providence and due honour in the mean time? who saith, The Heavens be mine, and the Earth is mine, the whole world and all that in it is. I give victory, and I put to flight. Except I keep the City, the Watch-man waketh but in vain that keepeth it. Thou, Lord, shalt save both man and beast. But we have left him neither Heaven, nor Earth, nor Water, nor Countrey, nor City, Peace nor War to rule and govern; neither men, nor beasts, nor their diseases to cure: That a godly man might justly for zealous Indignation cry out, O Heaven and Earth and Seas, what madness and wickedness against God are men fallen into! What dishonour doe the Creatures to their Creatour and Maker! namely, in reposing a religious trust in those Saints they invoke to these purposes, which can belong to none other but God himself.*

5. And as touching the manner of their worshipping these Images and Saints; *What meaneth it (saith she) that they, after the manner of the Gentile Idolaters, burn Incense, offer up gold to Images, hang up crutches, chains and ships, legs, arms, and whole men and women of wax before Images, as though by them or Saints (as they say) they were delivered from Lameness, Sickness, Captivity or Shipwreck? Is not this COLERE IMAGINES, to worship Images, so earnestly forbidden in God's Word?*

And

And a little after, more fully and vehemently, *Wherefore when we see men and women on heaps to goe on Pilgrimages to Images, kneel before them, hold up their hands before them, set up Candles, burn Incense before them, offer up gold and silver unto them, hang up ships, crutches, chains, men and women of wax before them; attributing health and safeguard, the gifts of God, to them or the Saints whom they represent, as they rather would have it; who, I say, can doubt but that our Image-maintainers, agreeing in all Idolatrous Opinions, outward Rites and Ceremonies with the Gentile Idolaters, agree also with them in committing most abominable Idolatry?*

Truly, for my part, I must confess I do not at all doubt of it; and therefore from such passages as these and several other of the like nature scattered up and down in this excellent Homily of our Church concerning *Idolatry and Images*, do think it an easie Task to prove such a state of the Church as is here described to be the very *Image of the Beast* foretold in the *Apocalyps*, as any man may discern out of my foregoing Discourse. Apoc. 13. 14

But I will give my self the trouble of transcribing one or two more passages: as that upon that famous Act of the good King *Hezekias* in breaking a-pieces the *Brazen Serpent*, (when once abused to Idolatry) though set up by the special commandment of God, and so mysterious a Figure of our Saviour himself. *How think you (saith she) would that godly Prince, if he were now living, handle our Idols set up against God's commandment directly, and being Figures of nothing but folly, and for Fools to gaze on, till they become as wise as the blocks themselves they stare on, and so fall down like dazed Larks in that gaze; and being themselves alive worship a dead stock and stone, gold or silver, and so become Idolaters abominable and cursed before the living God?*

6. And again, Now concerning excessive decking of Images and Idols with painting, gilding, adorning with precious vestures, pearl and stone; what is it, else but for the farther provocation and enticement to spiritual Fornication, to deck spiritual Harlots most costly and wantonly? Which the Idolatrous Church understands well enough. For she being indeed not onely an Harlot, (as the Scripture calleth her) but also a foul, filthy and withered Harlot, (for she is indeed of ancient years) and understanding her lack of nature and true beauty, and great loathsomness which of her self she hath, doth, after the custome of such Harlots, paint herself, and deck and tire herself with gold, pearl, stone, and all kinde of precious Jewels, that she shining with the outward beauty and glory of them may please the foolish phantasy of fond Lovers, and so entice them to spiritual Fornication with her. Where it is most manifest that the Church of England doth (and that with truth and judgement) intimate, that that apostatized Church of Rome is prefigured in the Type of the *Whore of Babylon*, accordingly as I have above demonstrated in this present Treatise. And answerable to this just Censure is that which we may reade in the following Page: Surely, the Prophet Daniel in the eleventh Chapter declareth such sumptuous decking of Images with gold, silver and precious stones, to be a token of *Antichrist's Kingdome*. Wherein undoubtedly allusion is made to those words of the Prophet, *And a God whom his Fathers knew not shall he*

* Ch. 10.

honour with gold and silver, and with precious stones and pleasant things: which is consonant to that sense we have ^{above} delivered of that Prophecy.

And as touching that ordinary pretence for *Images*, that they are the *Lay-mens Books*; she doth roundly rebuke the Sophistry of so fond a Plea. But away for shame with those coloured Cloaks of Idolatry, of the *Books and Scriptures of Images and Pictures* to teach Idiots, nay, to make Idiots and stark Fools and Beasts of Christians. Do men, I pray you, when they have the same Books at home with them, run on Pilgrimage to seek like Books at Rome, Compostella, or Jerusalem, to be taught by them? Do men light Candles at Noon-day to their Books? Do they burn incense, offer up gold and silver and other gifts to them? And a little after; Wherefore call them what they list, it is most evident by their deeds that they make of them no other Books nor Scriptures then such as teach most filthy and horrible Idolatry, as the Users of such Books daily prove by continually practising the same. O Books and Scriptures in the which the devillish School-master Satan hath penned the leud Lessons of wicked Idolatry for his dastardly Disciples (the οἱ δειλοὶ in the Apocalyps) and Scholars, to behold, reade and learn, to God's most high dishonour, and their most horrible damnation!

And at last she, winding up towards a Conclusion, determines thus: True Religion then and pleasing to God standeth not in making, setting up, painting, gilding, clothing and decking of dumb and dead Images, (which be but great Puppets and Babies for old fools in dotage and wicked Idolatry to dally and play with) nor in kissing of them, capping, kneeling, offering to them, incensing of them, setting up candles, hanging up legs, arms, or whole bodies of wax before them, or praying and asking of them or the Saints things belonging onely to God to give. But all these things be vain and abominable and most damnable before God: all such not onely bestowing their money and labour in vain, but with their pains and cost purchasing to themselves God's wrath and utter indignation, and everlasting damnation both of body and Soul. And a little after; Wherefore God's horrible wrath and our most dreadful danger cannot be avoided without the destruction and utter abolishing of Images and Idols out of the Church and Temple of God: Which to accomplish, God put in the minds of all Christian Princes. Amen.

Thus freely, zealously and judiciously does our Church of England condemn the *Roman* Religion of gross Idolatry in all those Points which I have nominated in my *Idea*; nor has she left or appointed any Usage or Ceremony that bears any similitude, or has any affinity with that hainous Crime. So clear is she from this First part of *Antichristianism*, which is the polluting of the Church of Christ with a Pagan-like Idolatry.

7. And now concerning that Second part of *Antichristianism*, opposite to the Second Privative end of the Gospel, which was the Removal of that Yoke of Judaical Institutes and Ceremonies; in lieu whereof Antichrist brings in an heap and lurry of Superstitious Opinions, Rites and Ordinances, which prove a load more intolerable not onely then the Law of Moses but the Tyranny of Egypt itself; I demand, has not the Church of England, by the appointment of the Royall Power of the Nation, freed

freed us from this miserable bondage? Whose patience is now set on the Tentet-hooks by attending of dumb shows or *mummers* (as they are rightly called in our *Book of Homilies*) wherein the Unintelligibleness of the Tongue administers no life nor devotion to the hearer? Whose limbs are now tired out with long Superstitious Pilgrimages, exiled from Wife and Children, to salute a dead Statue or Image at *Rome*, *Compostella* or *Jerusalem*? Whose Soul or Body injured by rash and foolish Vows of either Sacerdotal or Monastick Coelibate? or whose Wives or Daughters abused by the Hypocritical Professors of the same? Whose bosome broke open and rifled by extorted auricular Confessions, to the sport of a Profane or Hypocritical Priest, and to the clandestine prejudice of the Penitent? Whose minde besotted or distracted by the secure belief or unavoidable disquietedness in incredible and even impossible Opinions? Is any modest Matron now dismay'd with that Melancholick conceit, that she is big with a Child and Devil at once, and that that foul Fiend (whose proper place is Hell) as often as she is pregnant, must kennel in her womb? Is any man made such a Sor as to creep into a Monk's Cowl to shelter himself from the wrathful presence of God, or to kiss the Tail of an Ass, to be reconciled to his triumphant Rider? For in some place (saies that Homily) *is the Tail of the Ass which our Lord Jesus Christ sat on, to be kissed and offered unto, for a Relique*; breaking out thereupon into this just and zealous Exclamation, *O wicked, impudent and most shameless men, the devisers of these things! O silly, foolish and dastardly Daws, and more beastly then the Ass whose tail they kissed, that believe such things!* Where I cannot but again note how firily these Idolatries and Superstitions are resolved into a dastardliness and cowardliness of Minde, and how correspondently to the description of those who are excluded the Holy City in the *Apocalyps*, whose first character is *δουλοι, fearful*, (not in regard of that fear which seizes the faint-hearted in watre, but of those affrightments that befool men in Religion) and is as much as *δυσιδαιμονες*, men whose spirits are cow'd and intimidated by the power of Superstition.

But to proceed, or rather to break off, for it were both tedious and unnecessary to repeat all those Particulars I have insisted on in the Description of this limb of Antichristianism. "Their crouching to exorcized Crof-
 "ses, Their having the light of Reason extinct or drown'd in Holy Wa-
 "ter or enchanted Oils; their eyes dimm'd or dazzled with the Histri-
 "conical Pomp of the masking Vestments of their Priests, and their Faith
 "abused to the imagining a wonder-working virtue in them by their be-
 "ing enchanted or consecrated, as also in several other exorcized Mate-
 "rials; The unseasonable trouble of Extreme Unction, and the nasty be-
 "smearing the tender Nose and Ears of the Infant in Baptism; The vex-
 "atious colluctations betwixt the injured Body and illaqueared Consci-
 "ence about abstaining from meats; The Numerousness and Superstition
 "of the Observations of Saints-days; The stripping of the Souls of men
 "of the most comfortable fruits of Christ's Suffering, making them be-
 "lieve that his Satisfaction reaches not to the sheltering them from the
 "Punishment of sin, but from the Guilt only; and lastly, The affrighting
 "them

“them out of their wits by that hideous Figment of an Hellish Purgatory, and excoriating their Bodies by barbarous and Pagan-like-Processionary Flagellations: I demand concerning these, and what-ever else looks any thing like either an Antichristian Imposition or Imposture, (belonging to this Second limme of Antichristianism) whether the Care and Fidelity, whether the unbiaſſed Judgement and Piety of our Royal and Reverend Reformers have not quite cast them out as the dirt and dung of Superstition.

8. I but you will say, we do still celebrate *Saints-daies*, and do still keep *Lent*; *Surplices* are still worn, and the *Cross* in Baptism still in use. But to these I easily and briefly answer: For the charge is slight and trivial, and cannot reach to the least touch of *Antichristianism*.

For as for the *Saints-daies* in our Church, they are neither many, whereby the Observation of them may become burthenſome, nor are they Idolatrously or Superstitiously observed; there being no Religious worship done to the Saints, no Temple nor Altar dedicated to them, nor Prayers directed to them, but onely an honourable mention made of their Vertues for our Christian Imitation. In which thing our Church is very explicate, joyning authority with *S. Austin*, and declaring, *That neither Temples nor Churches ought to be builded or made for Martyrs or Saints, but to God alone; and that there ought no Priests to be appointed for Martyr or Saint, but to God alone*: as you may see in the second part of the *Homily against Peril of Idolatry*. And he that reads what order she gives for the keeping of these Festivals, in her *Constitutions and Canons Ecclesiastical*, will but betray his Impiety in gain-saying so Religious a Purpose. For her Injunction is that these Daies be kept *in hearing the Word of God read and taught, in private and publick Prayer, in acknowledging their offences to God and amendment of the same, and in reconciling themselves charitably to their Neighbours where displeasures have been, in oftentimes receiving the Communion of the Body and Bloud of Christ, in visiting the poor and sick, using all godly and sober Conversation*.

Canon 13.

Part 2. Ch 14.
divis. 1.

And now concerning *Lent*; that our Church puts a snare upon no mans Conscience in difference of Meats, is plain out of what we meet with in that eminent Prelate Bishop *Fewel*, in *The Defence of his Apology*, (a Book appointed for every Church by publick Authority) where he cites that excellent saying out of *Tertullian*, *Deus ventre non colitur, nec cibis quos Dominus dicit perire, & in secessu, naturali lege, purgari. Nam qui per escas Dominum colit, prope est ut Dominum habeat ventrem suum*. He whose Religion is so carnal, is but a degree above them that make their Belly their God. And in the same Page he speaks from himself and in plain *English*, *We weigh not the choice of Fish or Flesh, but the burthen of the Minde, and the snare of the Conscience*. The Church herself also doth declare in the *Homily of Fasting*, That there is no Holiness at all in Meats, and that it is in itself indifferent whether *Lent* be kept by eating of Fish, or by abstaining from all manner of food till night, and then to eat without any choice or difference of meats; and that keeping of *Lent* by abstinence from Flesh is grounded merely upon Policy, and thereupon appoin-

appointed by the Magistrate for the increasing of Victuals; Bees and Sheep, for the greater plenty, and better provision for the Poor, and furnishing out our Navies, and for the enriching the Sea-coast-Towns by Fishing, and making them more populous, and better provided for to repulse the Enemy at any Invasion. Which is a very honest and solid account for our celebrating *Lent* by abstinence from Flesh-meats and feeding on Fish, and devoid of all Popery, and Superstition.

And thirdly, touching the Pompous Histrionical Vestments of Priests, no man can condemn them more heartily or deride them more wittily than our Church hath done in the third part of that never-sufficiently-commended *Homily against the Peril of Idolatry*: where, having noted how *Lactantius* compared the Idols of the Heathen to the little Puppets that little Girls used to play with, and that the said Idols were but great Puppets for old Fools to play with; *Our Churches* (saith she) *stand full of such great Puppets, wondrously decked and adorned, garlands and coronets be set on their heads, precious pearls hung about their necks, their fingers shine with rings set with precious stones, their dead and stiff bodies are clothed with garments stiff with gold. You would believe that the Images of Men-Saints were some Princes of Persia-land with their proud Apparel; and the Idols of our Women-Saints were nice well-trimmed Harlots tempting their Paramours to wantonness. Whereby the Saints of God are not honoured, but most dishonoured, and their godliness, soberness, chastity, contempt of riches and of the vanity of the world, defaced and brought in doubt by such monstrous decking most differing from their godly and sober lives. And then comes in what concerns the Priest, And because the whole Pageant must thoroughly be play'd, it is not enough thus to deck Idols, but at the last come in the Priests themselves likewise decked with gold and pearl, (that they may be meet servants for such Lords and Ladies, and fit worshippers of such Gods and Goddesses,) and with solamin pace they pass forth before these golden Puppets, and fall down to the ground on their marrow-bones before these honourable Idols, and then rising up again offer up odours and incense unto them, to give the people an example of double Idolatry, by worshipping not onely the Idol, but the gold also and riches wherewith it is garnished. What can be more expressly against these Histrionical Ornaments then this?*

I but you will say, what is this to the *Surplice*? Truly, it is a thing of so little moment, that I had almost forgot it. Why? what Antichristianism do you espy in that, provided it be white and clean? Is not the very Wife of the Lamb in the *Apocalyps* said to be * *araid in fine linen clean and* * Chap. 19. *white*? And do you think that the Prophetick style would adorn the Spouse of Christ with such an Habit as in the letter were a special badge of Antichrist? Wherefore it is evident that there is neither Superstition nor Antichristianism simply in wearing a white garment, though there be no garment but may be superstitiously used, and as superstitiously rejected. To consecrate, exorcize or enchant Vestments for the Priests to wear, as is practised in the Apostatized Church, were indeed a palpable piece of Superstition; or to place any Holiness in them; But this is a thing openly protested against in our Church, who plainly declares in her Constitutions

Canon 74.

tions Ecclesiastical concerning prescribed Apparel, *That her meaning is not to attribute any holiness or special worthiness to the said garments; but that they are enjoyed onely for decency, gravity and order.*

9. And truly for to suspect this kinde of Ornament in our *English* Clergy to serve for either gratifying their Pride, or for an out-side recommendation of them to the People, that they may the more securely want those more requisite and essentiall Ornaments of the Minde, is a very weak and groundless surmize. For how can they be thought to pride themselves in such a Garment, or phansy themselves recommendable to the people by such an Ornament as they generally imagine foul and soiled by having been so many Ages worn by that Woman of Apostasies? Wherefore look as narrowly as you will, you cannot espy those Antichristian sins of Pride and Hypocrisie lurking in any the closest fold of this snowy Vestment. Which did it not look so bright as to the blinding of your eyes, you might instead of Antichristianism discover the choicest Christian Graces wrapt up in the use of it, I mean those of *Charity and Humility*.

For undoubtedly our Heroical Reformers did not, as is the use of some, act out of peevishness and spight, and please their own humour and impetuosity of spirit; but as being part of the chaste Spouse of Christ, the true Apostolick Church, the Mother of us all, deals as a Mother with all those that profess themselves in any sense Children of Christ's Church, and therefore would not have them divided more then needs. Whence it is that, out of a spirit of Charity and tender kindness, she has in some things in themselves indifferent humbly condescended to symbolize with that lapsed Lady of *Rome*, to bring off her abused Paramours to the pure Worship of God. Which Condescension, as is well known, took good effect for some space of years, and the Catholicks joyn'd in publick Prayers and Service with us; till that *Woman sitting on the Seven Hills* (who at every turn discovers herself not to be the Mother, but the Harlot that makes nothing of having the Child divided) forcibly rent off the *English Roman* Catholicks from so reasonable and Christian a Communion. And yet for all this does not our Church cease to use this charitable Courtship and sweet Condescension toward them still, to win them off to such a Worship as is every way as graceful as their own, but without the Poison of either Superstition or Idolatry.

Which while I consider how long it has been, without the least effect upon the Catholicks of this Nation, I must needs think him either dull-sighted or unjust that will not acknowledge also a third Christian Vertue in our Mother the Church of *England*, superadded to the former, I mean an impregnable and invincible *Patience*; she having not all this time fallen either into that Complaint in the Prophet, *All day long have I stretch-ed forth my hands unto a disobedient and gain-saying People*; or into that Resolution of the Apostles, wearied out by the Refractoriness of the *Jews*, *Seeing you judge your selves unworthy of everlasting life, lo, we turn unto the Gentiles.*

Lastly, as touching the *Gross* in Baptism, there is much-what the same reason as of this last, saving that the use thereof was more early in the Church, whence it becomes more venerable for its Antiquity, and is therefore

Rom. 10. 21.

Act. 13. 46.

therefore retained upon that account, as also for the significance of the Ceremony: but without the least reproach to the Sacrament it self; it being acknowledged perfect and complete without it. I will also adde that it is now as seasonable as ever, the Passion of our Saviour being so much undervalued and trode under foot by a new generation of men that Paganize in their Hearts, though they cant in the language of Christians. But we need not be over-solicitous in this point, there being so ample satisfaction offered to the scrupulous in the Book of *Ecclesiastical Constitutions*. And therefore we will now proceed to those parts of Antichristianism that oppose the *Positive Ends* of the Gospel. Wherein there is so little Difficulty, that it will be no hard task to dispatch with like brevity as in these former.

Canon 30.

CHAP. XXII.

1. *The diametrical Opposition of our Church to that part of Antichristianism which would subvert the Regal and Prophetick Offices of Christ.*
2. *As also to that which strikes at his Sacerdotal Office.*
3. *That she holds nothing against those other sacred Titles of Christ, the Truth, Life, Light, &c.*
4. *A demonstrative Vindication of Episcopacy from the Imputation of Antichristianism, out of the Apocalyps.*
5. *What an Establishment that Book is, if rightly understood, to the Crown and Church of England.*
6. *That no Papal nor Presbyterian Power is of right above the King, no not in causes Ecclesiastical.*
7. *The judgement of our Church thereupon.*
8. *The peculiar glory of our Church that she is so perfectly free from all Frauds and Impostures.*
9. *Her freeness from Pride.*
10. *From Antichristian Impurity.*
11. *And from Cruelty.*
12. *Her Reformation an eminent Speciminal Completion of the Prophecy of the Resurrection of the Two Witnesses.*
13. *The usefulness of this Vindication of her for the suppressing of Popery and Schism.*

1. **I** Demand therefore concerning those three known Offices of Christ, *Regal, Sacerdotal, and Prophetical*, is not our Church very faithful and sincere in this point, and not at all guilty of such opposings and underminings of them as I have specified in my *Idea of Antichristianism*? Does our Church pretend to be *Infallible* her self, or so much as connive or consent to the pretended *Infallibility* of others? Nay, has she not plainly declared, *That general Councils (forasmuch as they be an Assembly of men whereof all be not governed with the Spirit and Word of God) may erre, and sometimes have erred, even in things pertaining to God: and that therefore things ordained by them as necessary to Salvation have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scripture?* And in the fore-going Article she does affirm, *That it is not lawful for the Church to ordain any thing that is contrary to God's Word written, and that she may not so expound one place of Scripture that it be repugnant to another;* and finally concludes,

Article 21.

Article 20.

So

That

Article 6.

That although the Church be a Witneß and a Keeper of Holy Writ, yet as she ought not to decree any thing against the same, so besides the same ought she not to enforce any thing to be believed for necessity of Salvation. To which effect she also speaks in another Article touching the Sufficiency of Holy Scriptures. Holy Scripture (saith she) containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation.

And again to the same purpose doth she speak in that excellent Exhortation to the reading and knowledge of Holy Scripture: where with all earnestness she invites every one to the diligent perusing thereof, declaring, *That in Holy Scripture is fully contained what we ought to doe, and what to eschew, what to believe, and what to love, and what to look for at God's hands at the length; and tells us the best way for understanding of them, in a Paragraph worthy to be written in letters of Gold, toward the end of the first part of the Homily: And in reading of God's Word (saith she) he profiteth not most always that is most ready in turning of the Book, or in saying of it without-book, but he that is most turned into it, that is, most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous and less desirous of worldly and vain pleasures; he that daily (forsaking his old vicious life) increaseth in Vertue more and more.*

And in the second part of the said Homily she heartens her Sons against those discouragements and stumbling-blocks, which that false and treacherous Church casts in their way, of pretended difficulty and obscurity; exhorting them to pray to God for Assistance in reading the Scriptures; assuring them that if they be sedulous and serious, what they are at a loss in, God will either send some pious and knowing person (as he did Philip to the Eunuch reading the Prophets) to instruct them, or that Himself from above will give light into our minds, and teach us those things that be necessary for us, and wherein we be ignorant: farther adding out of S. Chrysostom, *That humane and worldly wisdom or science is not so needful for the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning into them who with humility and diligence do search therefore.*

And lastly, she concludes, *That none be enemies to the reading of God's Word but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God.* How diametrically opposite this Genius of our Church is to that Antichristian Spirit I have described in his opposings and underminings of the Regal and Prophetical Offices of Christ, is obvious for any man to discern who listeth but to compare them.

2. And now for his Sacerdotal Office, which is injured and affronted in multiplying Mediatours, in pretending to offer up the very Body of Christ in the Mass; and in derogating from the virtue of that Sacrifice himself made for the sins of the world, as if it reached not to the Punishment,

ment but to the *Guilt* onely; and that every man must satisfy for himself in imposed mulcts and penances; either here or in Purgatory. As for the first, we have already proved it to be contrary to the Doctrine of our Church. And that one Article, part whereof I have cited already against *Transubstantiation*, will assure us of her rejection of the two latter. *The offering of Christ once made* (saith she) *is that perfect Redemption, Propitiation and Satisfaction for all the sins of the whole world, both original and actual; and there is no other Satisfaction for sin but that alone.* And then it follows, *Wherefore the Sacrifices of Masse, in the which it was commonly said that the Priest did offer up Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.* See also the Article of the *Justification of Man*, and the Homily of *Salvation and Good Works*. But this is so notorious a Doctrine in our Church, that I need not insist any further upon the proof of her avowing of it.

Article 31.

3. As for the Oppositions against the other Titles of Christ specified in the sixth Chapter of the second Book of my *Idea of Antichristianism*; it is manifest that our Church is not concerned therein. For we traffick not in *Legendary Lies* and false Miracles, against the Sacred Title of *Truth*; nor desire to keep the people ignorant of the Scriptures, and to hold them in darkness, against the Sacred Title of *Light*; nor trespass against the Sacred Title of *Life*, by making our Religion consist of dumb shows and heaps of dead Rites and Ceremonies; nor derogate from the *Divinity* of Christ, by giving Religious worship to Saints and Angels; nor offend against his *Paternity*, by making his Children a company of stocks and stones, and by taking away the judgement of discretion from them, and forcing them to believe as the Church believes, right or wrong, with Scripture or against it; and are so farre from injuring the life of any Child of God by any captious and wicked Sanction, that we profess nothing requisite to Salvation but what is plain in Scripture, as appears from what has been already produced out of the Articles of the Church, Which alone will also vindicate her from any imputation of the following points of Antichristianism against the Peace of Christ's Kingdome. And for absolving Princes from their Oaths, what Church, unless that of *Rome*; ever pretended to so blasphemous a Power?

4. The next Antichristian Opposition, and which occurs in the next Chapter, is that against the *Divine Life in general*, Such as *Idolatry*, and all manner of *Superstition*, *dumb Shows*, *speaking in an unknown Tongue*, *substituting silly Penances instead of real Repentance and Amendment of life*; all which our Church is so plainly and professedly against in her Articles and Homilies every-where, and so acknowledgedly, that I will not give my self the trouble of Citation. Some not so well minded may peradventure be over-inclinable to imagine the Episcopal Office and Revenues to have a greater propinquity with that *Hypothesis* at the end of this Chapter then any indifferent man can possibly judge. For he must be very ignorant of the Constitution of Christendome that does not plainly discern that in that *Hypothesis* it is the *Papal Hierarchy* that is perstringed and adumbrated: which is done again more fully and particularly in the ninth and tenth Chapters.

Sf 2

For

* Luk, 10. 7.

For, for my own part, though I do not know the accurate values of the several Bishopricks of this Nation, yet considering the largeness of their Dioceses and the great burthen as well of care as expensiveness in conscientiously executing the Function, truly I cannot imagine them so great but that the weight of the Office will weigh down every-where the value of the Revenue, and we read in the Gospel that * *the work-man is worthy of his hire*. And concerning the Office and Dignity itself, it cannot sink into my minde, that that Order of the Church which was instituted and in practice in those Ages thereof which were Symmetrical, can with any face or conscience be judged Antichristian. And that the Church was Symmetrical for about four hundred years after Christ, is a demonstrable Consequence from my Joint-Exposition, and that Joint-Exposition so convincingly evident, that no Interpretation of any Scripture can be more.

5. Whence I cannot but wonder that any true Son of the Church of England should be so shie of the *Apocalyps*, or so fearful of it, that they durst not touch it without a pair of Mittens of *Grotius* his making, for fear it should bite them, that is to say, unless it be unfolded, or rather folded up, in *Grotius* his fond and groundless Explications. For there is not any Book in the World that makes more for the establishment of the Crown and Church of England then this Holy Book of the *Apocalyps*, if rightly and solidly understood. A thing which that wise and sagacious Prince, King James of blessed memory, had discovered betimes, and accordingly made use of it against the Usurpations of the Church of Rome. And truly I finde nothing in the *Apocalyps*, though the style seems Mysterious and Enigmatical, but what is very rational, and look upon it as the most faithful and Philosophical writing that ever was penned. A list whereof we have in that Catalogue of the evil characters of them that are excluded the *Holy City*; wherein bloody and inhumane Zeal, as also vain and imposturous Superstition, is so plainly perstringed. The former in *φονεῖς*, *Murderers*; the latter in *φαρμακοὶ, δαδαί, and πᾶς ὁ ποιῶν ἢ φιλοῦν ψεῦδος*, in *Sorcerers, Enchantists* or *Enchanters*, and *lying Legendists*; and in fearful intimidated spirits, that are superstitiously inclined to submit to the delusions and lies of such shameless Deceivers. These doth our faithful Redeemer of Souls, who deals *bonâ fide* with Man-kinde, to rescue their abused minds from the Tyranny and burthen of Superstition, note with a mark of Infamy and Condemnation. So fast a friend is the Lord Jesus to Humanity, to Equity, to Truth and Reason.

6. And not to insist upon those passages of the *Apocalypstick* Visions that imply it, (which are more then one or two either) there is the greatest Equity and Reason in the world that every Christian Prince should next under Christ be Supreme Head over all that part of his Church over which he is King or Sovereign, over Clergy as well as Laity, in Causes Ecclesiastical as well as Civil; and that not any Papal or Presbyterian Power should be above him, as our *English* Episcopacy does most justly and professedly submit unto him. For why should any Clergy-men expect of a Prince who has received like precious Faith with themselves, to fall in his Power by becoming a Christian? Which is as unjust, as it were ridiculous to phansy that every proper man should be bound

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to remit so much of his natural stature as would make him goe lower then the Priest that baptized him. For Christianity does not take away Nature nor Power, but rightly employs it.

Could any of the Pagan Emperours, think you, have been brought over to the Christian Faith, if the *Bishop of Rome* would have laid claim to the Headship of the Empire so farre as it became the Church of Christ? or would they not have suspected the preaching the Kingdome of Heaven a trick of the Priests, to make themselves Lords of the Earth? No certainly, a Prince once become Christian, that is, a Believer and Professour of the Apostolick Faith comprised in the Word of God in those plain and generally-confessed Points of our Religion, is a Person so Sacred, that nothing can mount above him for Headship in his own Dominions. For the anointing of the Spirit whereby we believe to Salvation is infinitely more holy then any external Sacerdotal oil whatsoever. Why may not then so sacred a Fountain be the Head and Influencer of the whole Church? Or whether is Christ greater as he is *Priest* or *King* of Saints? Or who had the preeminence in the Polity of the *Jews*, the Kings or High-Priests of *Israel*? And was not that Polity a Type or Figure of the Church of Christ?

The plain Law of Christ is indeed immutable, and it ought to be so; no man upon earth may dispense with one tittle thereof. But for authorizing Interpretations, Opinions, and the Rites and Ceremonies of Religious Worship, either this is in a Christian Prince's power, and not in the Priest's, or else his Kingdome and safe administration thereof is not in his power. For all these things, according to the Eternal Law of Nature and of Reason, are to be in the hand of him that is Supreme Governour, and it is a contradiction to his Supremacy if it be not so. For he that holds the reins of the Souls of men rules their whole Persons; and the strongest reins are those of Religion. And therefore if any Power distinct from the Kingly pretend to the right of ordering the affairs of Religion farther then his allowance and liking, that Power is really the King, and the King himself a precarious Power, to be blown about and blown out of his Throne by the false breath of these pretenders to the Headship of the Church, as often and as violently as they please.

Wherefore as the plain and confessed Law of Christ is immutable; so what is doubtful and merely Ritual is to have its interpretation, change or continuance at the judgement and discretion of every Christian Prince, who has most justly and necessarily the power of accommodating such things to the peace, composure and prosperity of his Kingdome. Nor have the Ecclesiastick Powers any right in an immutable and essential manner to affix to the Christian Religion any thing that is not expressly and declaredly comprised therein according to the Divine Authority of the Scriptures. For it is an high wrong to that Religion which is to be Everlasting and Universal, to be bound and fettered with either Rites or Opinions that are but Temporary or Topical; or that the Errours and Mistakes of dark Antiquity should become as a Law of the *Medes* and *Persians*, to more serious and

clear-sighted Posterity ; or what was fetched up upon some transitory emergency, that all the importunities and necessities of after-Affairs of the Church, or any parts thereof, should not be able to conjure it down again, for the making the Gospel more freely to run and be glorified.

Article 34.

7. And therefore most apertly and judiciously has our Church declared in her Homily of Fasting, *That God's Church ought not neither may it be tied to any order now made or hereafter to be made and devised by the authority of Man, but that it may lawfully for just causes alter, change or mitigate those Ecclesiastical Decrees and Orders, yea recede wholly from them and break them, when they tend either to Superstition or to Impiety, when they draw the people from God rather then work any edification in them.* And in the Book of Articles she again plainly asserts, *That it is not necessary that Traditions and Ceremonies be in all places one or utterly alike ; for at all times they have been diverse, and may be changed according to the diversity of Countries, Times, and mens manners, so that nothing be ordain'd against God's Word.* And lastly, in the close of that Article, *Every Particular or National Church hath authority to ordain, change and abolish Ceremonies or Rites of the Church ordained onely by Man's authority, so that all things be done to edifying.* Which Affairs of so dispensable and changeable a nature, if they could be ordered by a power distinct from and independent of the Supreme Power of any Christian Nation, and affecting and relishing a private Interest of their own, what wilde commotions and confusions might they cause in a Christian State, while they gore and spurre up the As to goe that way where he sees the Angel of the Lord with a drawn sword to drive him back ?

Wherefore it is most safe and just that in all preter-Essentials to Christian Religion, the Supreme Magistrate in every Christian Nation have the allowing or disapproving of them ; and that no Rites nor Opinions pass into Decrees, but by his Authority ; that the Priesthood may not be able (as they ought to be so faithful to their Prince as not to be willing) to teach or decree any thing against his Interest whose Subjects they are, or against the Safety, Peace and Prosperity of the *whole* State of which they are but part, and therefore ought to have no power to doe any thing independently of the Prince, who is the *Common Father* of his whole Countrey, and whose Interest is the good and welfare of all : Who therefore must needs be the Head of the Church *over all Causes and Persons as well Ecclesiastical as Civil*, (as our Church does plainly acknowledge,) that vital Influence may indifferently flow from him into all the members of his Dominions.

But this is a point that might have been more seasonably deferr'd till we came to the Antichristian Opposition to the first branch of the Divine Life, which is *Humility*, and which the superlative Pride of the Papal Supremacy does so apparently affront. But that there is not the least smutt of Antichristianism in *Episcopacy* itself, I have already abundantly evinced.

8. Now concerning those Oppositions that be made against *Faith*, the
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Root of the Divine Life, our Church is so plainly free from them (as any one may perceive that pleases but to recount them) that it is enough merely to intimate so much. Onely I cannot let go this seasonable opportunity of triumphing in her behalf, in that she is so thoroughly reformed from that notorious, though subtle and slim, piece of Antichristianism, I mean that *Self-ended Policy* in those Doctrines and Practices which are so many in the Church of *Rome* and so profitable, and yet Our Heaven-directed Reformation has perfectly refined us and cleansed us from them all. The consideration whereof must needs make our Mother the Church of *England* look very lovely and amiable to every ingenuous and discerning eye, who cannot but bless God for that due judgment and faithfulness which he put into our Royal and Reverend Reformers, and must be a great satisfaction to every honest Priest or Minister of our Church, that he neither feeds himself nor the people with Lies, after the manner of the *Roman* Priesthood, nor puts one morsell of bread into his mouth filched from the Laity by fraud and imposture, and that as he labours in the Gospel, so he lives by the Gospel, and not by Figments and cunningly-devised Fables.

9. Those Oppositions also against that Divine Grace of *Humility*, which are specified in the ninth, tenth and eleventh Chapters, that our Church is cleared from them, it is more apparent to any one that considers them then that I need give my self the trouble of particularly making it out. The *Pope's Supremacy* is not onely declared against but sworn against, as is very just and right. And though there be peculiar Habits for Clergy-men, yet, as I have noted above, our Church does professedly declare there is no Holiness in any such things, but that they are for decency and distinction. And distinction betwixt Laity and Clergy is as ancient as Christianity it self, and runs through not onely part but all those *Symmetrical* Ages of the Church. So manifest is it that there is not left in the frame of our *English* Church any thing of its own nature Antichristianly opposing that Heavenly and Christian Grace of *Humility*. But if we come to take view of Persons, who can help it but that a Lay-man may be proud as well as a Clergy-man, and a Presbyter as soon as a Bishop? So that all would be Antichristian upon this score.

10. And it is as evident that there are none of those Oppositions against that celestiall Grace of *Purity* (noted in the twelfth Chapter) to be found in our Church. And not so onely, but I think we may without vanity (provided it be done with humble thankfulness to Almighty God, who inspired our Heroical Reformers with such exquisite prudence and judgment) glory in that excellent and fit constitution of things in our *Universities*: Where none are tied up to the Vows of Coelibate, nor confined to separate and solitary cells, to be shewn disguised in some uncouth habit, with circumcised crowns and moaped or bloated looks, as they are wont to shew strange Animals through their several grates at the Tower; but live under more free and manly Laws and ingenuous Exercises, without either the lath or hypocrisy of Superstition, and are appointed to spend their time in such things as may adorn their Souls with real Knowledge and

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Vertue:

Vertue: where also there is an honest and frugal Provision made for them that list to lay their Bodies as well as bury their Minds in the dust of an Academie. Which, if either Nature or some Diviner power has fitted them for it, they may doe with honour; and if they be weary of a single life, they may leave the University when they will, without the least reproach. Which ingenuous and Christian freedom, in my judgment, is infinitely to be preferred before the Superstitious Slavery and Hypocrisy of the *Roman* Monasteries, where people are caged up and imprisoned like so many Captives of the *King of Babylon*, or so many Bond-men or Bond-women of that Mystical *Pharaoh*, to work out imaginary stuff to fill the Church's Treasury of Merits, which are vended for ready money to encrease the Revenue and to support the Pomp of this magnificent Tyrant of *Egypt*.

11. Lastly, Concerning those most Antichristian Oppositions against that transcendent Grace of *Charity*; Our English Church is so far from opposing it, that she is exemplary in it, condemning the Doctrines and Practices of that worst of Churches no more then needs must, and courting the adverse party to her Communion by all lawfull accommodations and compliances in her publick Service, if by any means she may gain some of them over to the Truth. Whereas, on the other side, that imperious Woman on the Seven Hills *sits like a Queen*, to whom every one must bow, but she neither bend nor condescend to any thing, but stands as stiff as a *Marpesian* Rock for the maintaining her own Humour and Interest, though never so point-blank against the Eternal Laws of God and Right Reason.

Article 20.

Then for that bloody and butcherly Decree of *killing of Hereticks*, namely, such as hold against the Tenents of that Church, though those Tenents of this Church be plainly repugnant to expresse Scripture; How contrary to this Antichristian and Diabolical Spirit is the Doctrine of our Church of *England*, who, as I have above noted, has declared, That no Church has authority to decree any thing against Holy Writ, nor to enforce any thing to be believed for necessity of Salvation besides it, as you may see in the Book of Articles.

Nor can they justly frame any excuse for their abominable Cruelty from the *Sanguinary Laws of this Realm against Priests and Jesuites*. For what a vast difference is there, when the one suffer as *Traitors* to their Liege Sovereign, the other because they will not be Traitors and Rebels to God and the Lord *Jesus Christ*: for every *Idolater* is so. And no man can submit to the Church of *Rome* but he must *ipso facto* submit to *Idolatry*.

12. Verily while I consider what an honest and faithfull Spirit breaths in the Book of *Homilies* and other Writings of our Church, and how exquisitely and perfectly we are set free from all that Imposture and Wickedness that can properly be styled Antichristian, by the wise management and solid and sound judgment of our renowned Reformers, and how that men of this Integrity of mind and soundness in the Faith were then advanced into Power in Church and State by the

the Sovereign Authority, I cannot withhold from declaring that I do not at all doubt but that the Reformation of our *English Church* into such a condition as I have briefly represented, was one eminent *Prophetic Completion* of the Prophecy of the *rising of the Two Witnesses*, and of that Voice from Heaven (that is to say, of the Sovereign Power) saying unto them, *Come up hither*. For every tittle of the Prophecy is exactly applicable to the Event, as any one may find that will try. Besides that so notable a providence as the Protestant Reformation is no-where prophesied of, if not in that Vision. For the *Vials* are none of them within the *Sixth Trumpet*, as the Vision of the *Witnesses* is, but all within the *Seventh*, as I have above plainly enough proved: nor they expressive of the first Reformation in the chief Circumstances thereof, nor any Vision else save this of the *Resurrection of the Witnesses*.

Nor know I any thing that should make a man hesitate, unless it be that the *Witnesses* are said to be raised up *after* three Days and an half, that is to say, three Times and an half, whenas our Reformation fell *within* these Times, namely, in the last Half of a Time. But no Observation can be more trivial then this, That the designation of Time divided into parts, unless some intimation determinate it to one sense, may signify either such a space of time fully finished, or else expiring in the last division thereof. As if one should say, *Post triduum mortis resurrexit Christus*, no man can understand that of Christ's being dead three entire days. And so, *Aliquot post menses*, may as well be rendred *Within some months after*, as *After some months*. And the Seventy do expressly translate that in *Genesis*, כִּמְשֹׁלֶשׁ חֳדָשִׁים, *Ch. 38. 24.* *μῆνας τριμηνον*, whenas the genuine sense is, *within three months*, *cum tertius mensis ageretur*, as the Marginal Exposition has it in *Vatablus*. Whence it is evident that *μῆνας* does not imply the time fully run out, but that the last part thereof must then be current. And so it is in this Prophecy, our Reformation happening in the last *Half-Time* or *Half-Day*. So easily is this Scruple removed: And therefore the Application so fit to the Event, that I doubt not but this Vision was a Prediction of it. Which therefore should make our Reformation the more Sacred, and awe men off from either violently tearing it in pieces, or more hiddenly and obliquely corrupting it by foisting in any old out-cast ware disallowed and rejected by our Pious and Judicious Reformers.

13. But this is a *Mantissa* cast in over and above the bargain. I had before finished my task, which was briefly to prove (and, if I mistake not myself, I have done it clearly and convincingly) That the Heaven-inspired Prudence and Judgment of the Royal, Heroical and Reverend Reformers of our Church of *England* have purged her and cleansed her from what-ever Doctrine or professed Practice may rightly and properly be deemed *Antichristian*, and that she holds nor enjoins any thing that is contrary to the truly Catholick and Apostolick Faith. Which just and seasonable Vindication of her joyntly considered with
our

our free and faithfull Description of the true Nature and *Idea of Anti-christianism*, such as we have demonstrated to be predicted in the Prophecies of Holy Scripture, will not fail, I hope, to prove for ever a Sovereign Remedy or safe Preservative of her against those two hatefull and destructive diseases of the Church of Christ, *Papery* and *Schism*. Which good effect of our labours God of his infinite mercy grant, for the onely Merits of the Lord *Jesus*. Amen.

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* Apocal.
17. 10.

* Verse 11.

* Verse 12.

* Verse 13.

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THE
A P O L O G Y
O F

Dr. HENRY MORE,
Fellow of *Christ's College* in *Cambridge*;

Wherein is contained
AS WELL
A more General Account of the Manner
and Scope of his Writings,

AS
A Particular Explication of several Passages in
his *Grand Mystery of Godliness*.

Pittacus.

Μὴ ῥιζέ τοῖς γονεῦσι, καὶ δίκαια λέγῃς.

L O N D O N,
Printed by *J. Flesher* for *W. Morden* Book-
seller in *Cambridge*. MDC LXIV.

A

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To the R E A D E R.

R E A D E R,



THE Occasion of the ensuing Apologie I have sufficiently declared in the Apologie it self. The Reason of the Prolixness thereof stands upon this threefold ground: The weightiness of the Objections; My sensibleness of the heavy Inconvenience I should lie under if I did not thoroughly clear my self of the Imputations they bear along with them; And my Ambition of satisfying those worthy and learned persons who, out of a laudable zeal for the Church and for supporting the Truth, gave themselves the trouble of framing of them. Which considerations as they have made me use more then ordinary diligence, accurately to answer (and I hope to a full satisfaction) all the proposed Objections, for but a just and necessary Repair of my own Credit, (for which opportunity, which was so friendly and seasonably offered me, I shall ever acknowledge myself very much obliged:) So I am confident no ingenuous person will think the Repute of the Proposers any thing diminished by this but just and necessary Recovery of my own; though I have so fully cleared the Objections, and that out of the very Treatise they are raised.

For the Learning, Parts and Judgement of the Proposers are so confessedly eminent to all that know them, that nothing but want of leisure of reading my whole Treatise and comparing one place with another could have put them in a capacity of misunderstanding those Passages they have objected.

Wherefore, Reader, whilst thou perusest the Ten ensuing Objections with my Answers thereto, thou art not to phansy thy self a spectator of a Battel betwixt professed Enemies, but of an amicable Concertation betwixt such as are real Friends, as well one to another as to Truth herself: They of the one part shewing nothing but a due Zeal and commendable Jealousy touching the Doctrines in my Mystery of Godliness, that it may appear to all that there are none other there

TO the READER.

there delivered but such as are sound and true ; and myself on the other part as diligently demonstrating that I have committed no error in what I have written, and that the places that are objected against have nothing in them contrary to Scripture, Reason, or the acknowledged Faith of the Catholick Church.

Out of which friendly Collifion there is no meaner nor worfe Result, then the gaining greater Light to some main and considerable Truths, a farther Recommendation to the world of the Usefulness of the above-said Treatise, and an happy Indigitation, from this mutual satisfaction, (as I hope,) that it was not altogether unworthy of first seeing the publick light in that memorable and auspicious year of our Lord, One thousand six hundred and sixty.

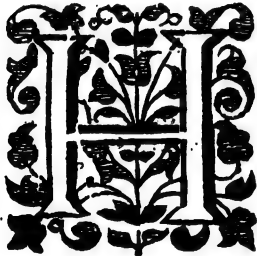
H. M.

THE

THE
A P O L O G Y
 OF
D. H E N R Y M O R E.

CHAP. I.

1. *The Occasion and Scope of his writing this Apology.* 2. *The Philosophicalness of this present Age.* 3. *The great Harmony betwixt true Philosophy and true Christianity.* 4. *Certain Rules he guided himself by in writing his Treatises, in respect to Christianity, in this Rational and Philosophical Age. The First Rule, with the Reason thereof.* 5. *Application of the Rule to certain Instances.* 6. *That the Mundus Plebeiorum seems to be the bounds of the Story of the Creation, and how this Mundus Plebeiorum itself is bounded.* 7. *That the Creation of the World is a true Historical or Chronological Epocha of the whole Story of the Bible.* 8. *That though all the miraculous Passages in the Three first Chapters of Genesis be Historically true, yet that hinders not, but that they may have a meaning also Symbolical or Hieroglyphical.* 9. *That it is the Opinion of several Learned Interpreters, that all those Passages are not to be Literally understood, and what discretion and caution there is to be used in regard of Philosophers by them that do understand them all Literally.* 10. *The Second Rule, with the Reason thereof.* 11. *The Third Rule, with the Proof thereof.* 12. *That his taking in to his Philosophical writings some Principles of Cartesianism* 13. *And Platonism, is done in conformity to this Third Rule.* 14. *The Fourth Rule, with its Reason and the Authour's conformable acting thereto.* 15. *The Reason of the Fifth Rule.* 16. *And the exquisite care the Authour had to practise accordingly.*

I. AVING been informed from several hands and at several times of certain Passages in my Writings as seeming less true and orthodox to some, I thought it my bounden duty, as well for the vindication of my self from any unjust Imputations, as also for the satisfaction of the consciencious and ingenuous; and for the keeping entire that serviceableness of the said Writings which they might otherwise have for the promoting of Truth and Vertue, to bring into publick view those places that have occasioned any mistake, and so to clear them and explain them, that there may not be left the least pretence of stumbling or being scandalized at them any more. And not this onely, but also at once and more generally to give an account of the Peculiarity of the Scope and De-

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sign

sign of my Treatises as well Philosophical as Theological, that that being more fully and distinctly understood, all occasion of future mistake in any thing may be precluded and prevented. And this, as the Law of Method requires, I shall dispatch in the first place.

2. That which some have noted, if not complained of, (though how justly I will not take upon me to judge) That the Age we live in is *Seculum Philosophicum*, a Searching, Inquisitive, Rational and Philosophical Age, is a truth so plain that it cannot be hid; but was foreseen many and many Ages ago by the Prophet *Daniel*, or rather foretold him by that glorious Angel that appeared unto him on the banks of the great River *Hiddekel*, *That many shall run to and fro, and knowledge shall be increased: That this should happen at the time of the End.* And I think it is manifest that we are even at the end of that time, I mean, that this last Age is in the last *Semi-time* of those seven that comprehend the *ἑπτακαιετη* properly so called. And therefore it is to me no wonder that men have of late been and are still so inquisitive after the truth of things.

* Verse 3.

3. Wherefore that there might be * a turning unto Righteousness as well as a running after Knowledge, and that the pretence to or real skill in Philosophy might be no prejudice to any ones Faith and Persuasion of the Truth of Christian Religion, I did set my self seriously and freely to search also into the most rational grounds of all such Philosophical Speculations as could any way pretend to have any moment for either the corroborating or enervating any Principle of Faith, or what Truths are recorded in the Holy Scriptures. And now to make my report after a most diligent and anxious Inquisition, and as free, I think, as any man possibly can make, I can *ex animo* avow to all the world, that there is no real clashing at all betwixt any genuine Point of Christianity and what true Philosophy and right Reason does determine or allow, but that, as *Aristotle* somewhere speaks, *πῶς ἀληθείᾳ πᾶντοτε σωαῖται*, there is a perpetual peace and agreement betwixt Truth & Truth, be they of what nature or kind so ever; and that they are blind *Superstitionists* or superficial *Philosophasters* that imagine any such digladiation betwixt true Philosophy and real Christianity. Nay, I can profess freely to the world, that all the Philosophy that I give but so much as a *Probationary* countenance to, were it true, (as most certainly it is exceeding rational.) it is so far from clashing with Christian Truth, that it were to me, next to the Bible and those wonderfully-faithfull and clear Prophetical Predictions therein, the greatest corroboration of my Faith, in all the grand strokes of our Religion, that I can imagine or desire.

Wherefore being so fully persuaded in my self of the Firmness and Soundness of our Religion, and not unmindfull of that saying of our Saviour, *Tu conversus confirma fratres*, I conceiv'd that there was assigned naturally to my care such a Province as this, namely, *To manage the truth of our Religion in such a way as would be most gaining upon men of a more Rational and Philosophical Genius, the present Age abounding so much with such.* And as my sincerity in this business, I think, cannot be suspected by any; so I hope, when they understand by what Method or Rules I goe in this my Design, the way of my management thereof will be condemned by very few. The Rules therefore I went upon are briefly these.

How

How a man is to behave himself in this Rational and Philosophical Age for the gaining men to or the retaining them in the Christian Faith.

RULE I.

He must be sure not to deny any thing which he whom he would convince does hold and alledge upon clear and solid Reason : ² And especially he must be tender of denying it as repugnant to the Christian Faith ; ³ Unless it be plainly and really contrary to the Infallible Oracles of Holy Writ.

4. The Reason of the first part of this *Rule* is, The danger of making himself seem a contemptible Superstitious Idiot, and so of rendring himself useless in the Province he undertakes ; his Antagonist presently interpreting it, not Judgment, but Chance, Ignorance, or power of Education that makes him adhere to the Religion he professes.

The Reason of the second is, The hazard of bringing Religion itself into contempt, as not being the Dictate of the Infallible God, but of some fallible and mistaken men, who were ignorant of the nature of things, and yet, opportunity serving them, struck in for the office of *Law-givers* and *Prophets*, as *Mahomet* did. This way indeed may save a mans self from the reproach of seeming irrational, while he acknowledges with his Antagonist, that his Religion seems so to himself ; but it in the mean time betraies Religion to the scorn and contempt of the Opposer, and makes Christianity no more commendable then the vilest Imposture that ever had the fortune to be adorned with the Title of Religion.

And lastly, it is added, *Unless it be plainly and really contrary to the Infallible Oracles of the Divine Writ.* For assuredly such Reason as is really repugnant to them is not true Reason, if sifted to the bottom ; nor those Interpretations of Scripture true that are thus repugnant to true Reason.

5. Wherefore in Consequence to this first Rule, He that would deal with a skillfull Philosopher, must not deny *the Motion of the Earth*, as being so solidly rational, nor really repugnant to the Holy Scripture. For that *the Earth is moved annually and diurnally about the Sun*, is exceedingly manifest to natural Reason, as may appear by what I have written in my Epistle to *V. C. Sect. 7.* And that it is not repugnant to Scripture, is by so many made good, that it is enough to mention their pains. Nay he cannot well deny but that the *Earth* is a *Planet*. For that is a necessary consequence of its being moved about the *Sun* as other Planets are : It reflects light also as the *Moon*, and passes through the *Zodiack* as other Planets do. Nor does the Scripture any where deny it is a *Planet*, no more then that it is moved about the *Sun*. Wherefore these and the like Conclusions so forcibly insinuating themselves into humane Reason and Philosophick Speculation, it were extremely indiscreet and hugely disadvantageous to the Christian Religion for any one to avow them repugnant to the Christian Faith and Holy Oracles of God ; and so to make the Vulgar and Idiotical Concepts of men touching these things pass for

the indispensable Articles of the Christian Belief. For what disadvantage unphilosophical Positions doe to a Religion is conspicuous in *Mahometism*, where the Story of the *Moon going through Mahomet's Sleeve*, and the *Sun resting in a Well*, and the *Starrs hanging in chains in the bigness of so many Mountains*, and the like, make all wise men look upon that Religion as merely humane, and not of Divine Institution.

6. Wherefore, as I said, it would be very prejudicial to the Christian Faith to assert the above-named Conclusions repugnant thereto, unless they were indeed so to the Scripture, which is plainly silent touching these things; the Object of the Story of the *Creation* being not the *Mundus Philosophorum*, but the *Mundus Plebeiorum*, which is the Comprehension of the World no farther nor in any other manner then is agreeable to the sense and imagination of the ruder people, and therefore speaks of the *παρόνομα* or *ἐμφασις* of the Universe according to those sensible *Idea's* that are impressed upon the Organ of Sight, making the blew Sky, the Clouds, Sun and Starrs at much-what the same distance from the Earth, and speaking of them in the same magnitudes they appear to the Eye. As is demonstrable out of the Text itself, v. 6. where the *Firmament* or *Heaven* (for they are declared to be the same) is said to be *betwixt the upper and lower waters*, and to be made on purpose to *determine* them. Wherefore both the *Situation* and *Office* of the *Firmament* shew plainly that it reaches but to the *Upper waters*, that is the *Clouds*, according to *Rupertus*, *Engubinus*, *Perrarius*, *Gregorius de Valentia*, *Augustinus*, *Castellio*, *Calvinus*, *Vatablus*, and *Drusus*. *Grotius* also seems to favour the same. And lastly *David Hebraus*, surnamed *Camus*, does stily contend that the proper signification of *קִיקִי* is the *Air*. But within this *קִיקִי* (which is ordinarily translated *Firmament*) are also the *Starrs*, *Moon* and *Sun* placed, v. 14, 15, 16, 17. and described in such proportions as their sensible *Idea's* appear to us, within this Compass.

Wherefore the whole Comprehension of that world that is Historically set down in *Genesis*, is circumscribed by a *Semiperiphery* drawn upon the *Axis* of the Earth, produced at each Pole somewhat above the Clouds, and then turned round. This *Semiperiphery* thus turned will describe the *Sphaericum* of this *Mundus Plebeiorum*, which is as well the Subject of *Moses* his History of the *Creation*, as it shall be of the final *Conflagration* (as Mr. *Mede* has judiciously defined) at the coming again of Christ at the last Day.

7. The making therefore or framing the Heaven and the Earth is a true Historical or Chronological *Epocha* of the whole Story of the Bible, whereas the Philosophick *Cabbala* is not circumstantiated by *Time*, but onely sets off the nature of the parts of the whole Creation of God. But here the very Order of *Time* is notified, And the *six days* might be easily distinguished by so many diurnal Circumvolutions of the Earth, what-ever their Compass might be, and the whole Creation a real History of things or of the Production of the *παρόνομα* of Nature. And for such things as seem miraculous and out of the course of Nature, it is not at all repugnant to Reason to conceive them to have been done really by God as intended for everlasting Symbols of concerning Truths: As it fares with several other miraculous Passages of Providence in the rest of the History of the Old Testament, which are standing Figures or Types of the greatest and most amazing

mazing Mysteries of the Kingdom of God, as that miraculous passage of the *Israelites* through the red Sea, and the like.

8. So that the very Letter of the History is true, though delivered with due advantages to or fit compliances with the Vulgar Apprehension: That is to say, It is true, that *God formed Adam of the dust of the Earth, ut Plasta fingunt homines luteos*, as à *Lapide* speaks: *sed hunc pulverem addito opimo liquore* (saith *Tertullian*) *in argillam coagulavit*. The breathing into his nostrills they understand also metaphorically. Which Metaphors are hugely suited to the capacity of the people. So that there is not the least clash here betwixt the *Historical Cabbala and Philosophical*.

It is true also that *Adam was cast into a sleep*, and had one of his *Ribs* made into a *Woman*. The wisdom and speaking of the *Serpent* also is true, as *S. Ephrem*, *S. Basil* and *Josephus* have both rationally conceived and declared. And finally, the making of *Coats of skins* and the setting of the flaming *Cherubims* before the gates of *Paradise* are also *Historically* true; though nothing hinders in the mean time but that the History of all these may be also *Symbolical and Hieroglyphical*.

9. But though a man be himself sufficiently persuaded of the *Historical* Truth of the *Symbols*, yet I question whether he be over-confidently to avow the certainty thereof in every passage to men of a more *Philosophical Genius*. And therather, because very sober and well-approved Writers have affirmed some of them *Parabolical*: As *Cajetan* has that of the *Serpent*, understanding thereby the *Devil* inwardly suggesting to *Eve* such reasons as might tempt her to transgress. *Cyril* also and *Engubinus* understand it of the *Devil* assuming such a shape. *Tertullian* by the flaming *Sword* and *Cherubims* understands the *Torrid Zone*. And *Cajetan* again makes the Story of the *Rib* a Parable, and saies that *Adam* and *Eve* were created in the same moment of time; and that *Adam* gave names to the Beasts approaching him, onely *in visione intellectuali*. Wherefore it were very indiscreet, whenas both some Christians of the better Note, as also *Philo* and other Jews, make several passages of these Chapters *Parabolical*, to avow to a Philosopher that they are all of them really *Historical*, whatever a man may conceive in his own breast touching this matter. But this is an Excursion, it may be, not altogether so needfull, but homogeneous enough to the natural Scope of our first Rule.

RULE II.

He must, having once admitted the Conclusions of his Antagonist as Rational, occasionally shew how no Point of the Christian Faith is in any thing weakened or prejudiced by them.

10. The Reason of this is, Because otherwise his admission of the Rational Grounds or Conclusions of his Philosophical Antagonist may hazard the belief of some point of the Christian Faith, and harden him whom he would convert in his former Infidelity. In consequence to this Rule I must confess it may very well be that some things may occur as allow'd and approved

by me in my Writings, that Philosophers most easily and most generally allow, merely to take occasion to shew that no detriment or hazard comes to any Principle of our Religion, admitting they were true. Which makes me in some places seem to allow of the *Unorganizedness of the Aethereal Vehicle of the Soul*; which I shall take notice of in its proper place.

RULE III.

That himself is to make choice of such Principles or Conclusions of Philosophy as, having no real repugnancy with Scripture, are also of themselves the most unexceptionably tenable and demonstrable, and the most easily accordable with the Attributes of God and the *Phænomena* of Providence; and such as will prevent or answer the greatest Objections the Atheist can excogitate against either the Existence of God or the Immortality of the Soul and a Reward in the World to come.

11. If this be not the Rule that the sincere and discreet Christian is to take up touching Philosophy, it is indifferent for him to take the contrary: Which is so absurd at the very first sight, that it is enough to have but hinted it. But to say he is not to meddle with any Philosophy at all, and that when he is either a-converting, or corroborating the Faith of such as are of a Philosophical temper, would be a wild Assertion of it self, and also reproachfull to the Wisdom of our Ancestours, who founded Universities and made us Laws and Statutes for the diligently studying Philosophy, and that in reference to Divinity itself. Wherefore this third Rule seems very rational, and indeed indispensable.

12. In consequence whereof, I think I am at least excusable for making choice of some main points of *Cartesianism* and *Platonism*. For flinging out the fond conceit of the *Aristoteleans*, who produce Substantial Forms *ex potentia materia*, &c. admitting and avowing with *Des-Cartes* that the Matter is every-where of one *homogeneous* nature as to the substance it self, (which I have also evidently enough proved in my Epistle to *V. C. Sect. 6.*) we have the most demonstrative grounds imaginable for the necessarily inferring the *Existence of God*, and that the *Soul is a Substance Immaterial and Separable from the Body*, as I have also taken notice in my Letter to *Monsieur Clerfelier*. That *Vastness* also of the *Universe*, which his Philosophy supposes, is more consonant to the Sacred Attributes of God, his *Power* and *Goodness*, and more becoming the Divine Majesty, whether we consider the World as the Effect of so Omnipotent a Cause, or the Temple of so Glorious a Deity. For the ancient Philosophers look'd upon this Universe as one August Temple of God; of which the Temple at *Jerusalem* was a Figure, as *Grotius* has noted upon *Baruch*. O Ch. 3. 24, 25. *Israel, how great is the House of God! and how large is the place of his possession! Great, and hath none end; high, and unmeasurable.* Which is to admiration true of the *Mundus Philosophorum*. Nor does this of *Baruch* clash with the History of the Creation in *Genesis*, whose Object I have

I have above noted to be rather the *Mundus Plebeiorum* than *Philosophorum*, as plainly limiting the sensible World by the distance of the *Upper Waters* or *Clouds*.

13. I have also in consequence to this third Rule taken into my Writings the *Pre-existence of the Soul*, allowing it as a very *Rational* Position, and have at large declared its *Usefulness* in my Treatise of her Immortality, Book 2. Chap. 2. And truly I think a man may within the bounds of Modesty averre it to be a very *Rational* and *Useful* opinion, and all Objections I could meet with made against it, I have assailed partly in the above-said *Treatise*, and partly in my *Preface general to the Collection* of my *Philosophical Writings*. But all that I averre is the *Rationalness* of this Position, not the *Truth* thereof, as is to be seen in the aforesaid *Preface*. But this is not belonging to this present Rule. Sec. 5, 6, 7, 8.

R U L E IV.

That though it be not necessary, yet it were very desirable, that the above-said Philosophick Principles which he makes choice of were not onely not really repugnant to the Divine Oracles, but had some kind of countenance and approbation from them, as being either couched somewhere continuedly under the Letter or History as a more Inward and Mystical Meaning thereof, or as being glanced at in some short passages in the very Letter it self.

14. The Reason is, Because that besides that the discovery of those more notable Philosophick Truths in the Scripture doth assert Religion and vindicate her from that vile Imputation of Ignorance in Philosophy and the knowledge of things, as I have else-where intimated, so doth it also justify those more noble results of free Reason and Philosophy from that vulgar suspicion of Impiety and Irreligion. A special instance whereof may be that in the Prophet *Baruch*, above mentioned, which countenances that stupendous *Vastness of the Universe*, such as it is according to the Principles of *Des-Cartes* and the compute of Astronomers, *Copernicans* especially, who make the Orbit of the Annual course of the Earth but as a Point in respect of that immense distance betwixt the Stars and us. The framing also of my whole Philosophick *Cabbala* belongs to this fourth Rule, and has its rise from hence. But my styling it onely a *Conjecture*, is to be referred to this fifth and last.

R U L E V.

That although the Philosophick Theorems, as well those he makes choice of himself as those he admits in his Antagonist, were solid and rational in themselves, nor really repugnant to the Word of God; yet it is fitting, both in re-

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gard of the Capacities of the Vulgar, and also of some more usual Opinions of Expositors and Writers in the Church, to avow and admit these Theorems no farther then as Rational; but for their absolute reality and truth, to be more wary and reserved in the Assertion thereof.

15. The Reason of this Rule is, That *all things are to be done to edification*: As assuredly they are that are moderated by this Rule of Christian Prudence, for here all mens Interests are served for their good.

For those that are of a more Rational and Philosophical temper are so far gratifi'd, as that it is granted to them, that admitting that all those Theorems in Philosophy that seem to them so undeniably reasonable were really true, it need be no obstacle to the belief of our Religion; forasmuch as there is nothing in those Theorems repugnant thereto; nay, that Scripture it self in some places seems at least to favour them.

And then the vulgar Capacities are gratifi'd, in that they are left to the easie enjoyment of their accustomed Apprehensions, and such as are most sutable to the lowness of their parts, nor their minds set upon the rack to examine things out of their reach, nor are they grieved by finding themselves disrespected, or accused of holding that which is false; the contrary being affirmed onely as a thing that seems Rational amongst Philosophers, but not conscienciously and seriously urged for Truth.

And, lastly, the Peace and Authority of the Church is kept entire, which is not to be broken nor diminished by an over-peremptory Assertion though of more exact Truth, if not plainly required of us to be professed by the evident tenour of Scripture.

Which method of Prudence in my apprehension, considering the vast difference of mens parts, is in a manner necessary to be taken, that no man may be scandalized in Religion, to the hazard of his Salvation, by the shipwreck of his Faith. I say, that laudable way of an *oral Tradition* being now out of date, it will be hard to find any thing so fit to be succedaneous thereto as this Method I have propounded.

16. In conformity to which, I wrote my *Philosophick Cabbala* with the Defence thereof, but withall styled it onely a *Conjecture*, suspending my assent or avouchment of the truth thereof, in the very Title, as well as in the Preface thereto; that the profit might accrue to them that could not be otherwise so well satisfied, and that without any offence to the rest. Nay indeed, to make all sure, not onely in my *Preface* to my *Cabbala*, but also in that to the *Immortality of the Soul*, I have expressly suspended my assent to any thing that may seem in any manner to be dissonant or incompatible with the ordinary acknowledged Truths of our Religion. And then again at once in the *Preface General to the Collection of my Philosophical Writings*, I lay it down as a Principle, *That no mans conscience is obliged to make profession of any Philosophical Speculations, though they seem to him of Mathematical certitude, against the good liking of his Superiours*; and do particularly declare touching my *Philosophick Cabbala*, That I onely do avow the fitness and applicableness of those Theorems, whether

Cartesian

Cartesian or Platonical, (as namely the *Pra-existence of the Soul*, the *Motion of the Earth about the Sun*, &c.) to *Moses* his Text, but as to the truth of the Theorems themselves, I do deliberate and suspend my Assent. So exquisitely conformable has our practice been to this fifth and last Rule. And that not onely since the happy return of his Majesty and the Settlement of the Church, but even in those Times wherein excess of Liberty, and the dangerous abuse thereof to Atheism and Prophaneness, having forced me to encounter those strutting Giants and Defiers of Heaven at their own weapon, as they boastingly pretend, I mean *Free Reason and Philosophy*, it was left also free to me to write more *paremptorily* and dogmatically than my Prudence or Modesty would ever accept.

Wherefore my Design it self being of so indispensable a consequence as the gaining or retaining the more Rational and Philosophical Spirits of this Nation in the Faith of Christ, and my manner of proceeding therein being with that caution and moderation, and that in such Times as nothing but the Inward Law of my own Mind need have kept me from flying out, I hope all my performances of this nature and to this end will for ever find a favourable acceptance with all Candid and Ingenuous persons.

CHAP. II.

1. *His account touching his bringing Pra-existence into play in this Age.* 2. *A vindication of a certain passage in his Cabbala from the suspicion of Anthropomorphism.* 3. *That in respect of Christ, God may in some sense be said to have Humane shape.* 4. *As also in regard of his so frequent appearing in Humane shape in the Old Testament before the Incarnation.* 5. *That these Apparitions were ordinarily the appearing of the Son of God, and certain Prolusions to his Incarnation, according to the sense of the Fathers.* 6. *That the frequency of these Appearances may justify our Literal Cabbala, some small Supplements being but made to an easily-conceived Ellipsis.* 7. *That it is not irrational to admit that God was actually in Humane shape when he created Adam, and how triumphantly confident Eugubinus is thereof.* 8. *That this admitted, as it is correspondent to the rest of the Historicalness of the Creation, so it fits so well with our Literal Cabbala, that it makes the sense easie and entire without any Supplement.*

1. **A**Nd indeed, to give the World its due, I do not meet with any material Exceptions in the many flying reports I have heard against any thing in the Collection of my Philosophical Writings, saving that of the *Pra-existence of the Soul*, and a charge of *Anthropomorphism* from my *Literal Cabbala*. But as for the first, I answer, That I did herein but according to the reasonableness of my third Rule, and in such a time of Liberty and Atheistical boasting of Philosophy, that I could not with a good conscience conceal such an *Hypothesis*, which I thought of so singular good use against the Deniers of the Existence of God and his Providence and of a Life

a Life to come, and that upon Rational and Philosophical pretences. This for the Reasonableness and Usefulness of the Opinion. But for my professed Assent to it as true, I have already in my *Preface General* declared the suspension of my Judgment in the Point, and do again declare that I wholly compromise with the judgment of our Church therein, and think it the duty of every man in such cases as this so to do.

2. Now for that imputation of *Anthropomorphitism*, it is raised out of my *Literal Cabbala*, chap. i. v. 26. Go to, let us now make Man; and I will make him after the same image and shape that I bear my self, &c. and ver. 27. So God created Man in his own shape and figure, with an upright stature, with legs, arms, hands, with a face and mouth to speak and command, as God himself hath. This, I confess, if considered alone, might justly give any one occasion of thinking the Writer an *Anthropomorphite*. But if he have recourse to the Defence of his *Literal Cabbala* upon this 27 verse, one would think it impossible that he should either conceit or report any such thing concerning him. For in that Defence he writes thus, *It was the Opinion of the Anthropomorphites, that God had all the parts of a Man, and that we are in this sense made according to his Image: which though it be an Opinion in it self, if not rightly understood, (and what the right understanding of it is I shall declare anon) vain and ridiculous; yet theirs seems little better to me that imaginè God a Finite Being, and take care to place him out of the stench of this Terrestrial Globe, that he may sit κατὰ οὐρανὸν ἐν κατὰ οὐρανὸν χώρῳ, and so confine him to the Heavens, as Aristotle seems to doe, if he be the Author of that Book De Mundo. For it is a contradiction to the very Idea of God to be Finite, and consequently to have Figure and Parts.* Wherefore it is evident that I am so far from *Anthropomorphitism*, that I judge it an impossibility that God should have any *Figure* at all.

3. But in what sense God may be said to have an *Humane shape*, cannot be unknown to us who call our selves *Christians*, and do acknowledge *Christ* to be Θεάνθρωπος both God and Man. For thus the very *Humane shape* is his shape, and his shape (for he has made it his by assuming it to himself) our shape; and so we were created according to that very shape which God designed to appropriate to himself in the Incarnation of the Eternal Word. Inasmuch that this *Literal Text* may seem to bear along with it the nature of a Typical Prophecie and an early Præ-intimation of the *Incarnation* of Christ.

4. Besides that a man cannot upon any just reason deny but that the very History is true; and that God did appear in *Humane shape* when he created and ordered the Garnishings of this Earth, according as I have intimated above touching the whole Narrative of things in these three first Chapters of *Genesis*, namely, that it is *Historical*. For that God has several times appeared in *Humane shape*, seems expressly to be intimated in the Scriptures. As Gen. 32. 24. *And Jacob was left alone, and there wrestled a man with him until the breaking of the day:* of which man Jacob declares (v. 30.) that he was God, *And Jacob called the name of the place Peniel; For I have seen God face to face, and my life is preserved.* He being called a *Man*, and being said to *wrestle* and to be *seen* by Jacob *face to face*, and they discourting also one with another, demonstrates plainly that it was an *Humane shape*

shape that God took. And the ancient Fathers, *Abradoret, Justin, Tertullian, Hilary, Ambrose, Cyril* and others, understand it of the Son of God, the Word that was to be made Flesh.

And again, *Exod. 33.* God is said there to *speake with Moses face to face*, and also to have *hands and a back-side*. He also that appeared to *Gideon Judge. 6.* is called *Jehovah*, but taken by him to be a man, and is said to have a *staff in his hand*, wherewith he touched the flesh and unleavened cakes which were presented, and so caused a fire to arise out of the rock to consume the sacrifice. And *Ch. 13.* where *Manoah* says to his Wife, *We shall surely die, because we have seen God*, yet he is taken again and again by *Manoah* and his Wife to be a mere man in the former parts of the Story. Whence it is plain he was God in Humane shape.

5. And *Molinæus* in his *Vates* interprets one of the three men whom *Abraham* saluted at his Tent-door, *Gen. 18.* and with whom particularly *Abraham* had so much conference touching the destruction of *Sodom*, in the latter part of the Chapter, to be *Christ*, as also him that conducted the children of *Israel* through the Desert. *Deus enim* (saith he) *etiam sub V. Testamento per Christum regebat Ecclesiam, qui quidem is fuit quem Israelita tentaverunt in deserto, teste Apostolo, 1 Cor. 10. 9. Et ántique hæ Apparitiones futura manifestationis Christi per Incarnationem quadam quasi Anteludia & Primordia. Hæc fuit sententia Ambrosii, lib. De iis qui initiantur Mysteriis, cap. 8. ubi Melchisedecum vult esse ipsum Christum, & pernegat ea quæ de eo dicuntur posse convenire homini mortali & peccatori.* For which opinion *Molinæus* has produced so many and so solid arguments, *Lib. 4. Cap. 14.* and has so shrewdly enervated all the reasons of the contrary party, that it is hard for one to abstain from entering this Appearing of *Melchisedec* to *Abraham* (blessing him after his battel with the four Kings) amongst other Instances of God's manifesting himself to mankind in Humane shape. To which I will onely adde one Example more noted by *Calvin* upon *Daniel Ch. 7. v. 13.* where, upon [*Ecce quasi Filius hominis*] he says, that *Irenæus* understands this Apparition of *Christ*, and as a Prelude to his Incarnation. And out of *Tertullian*, *Hic prælusit Filius Dei Humanitati suæ.* And again *Ch. 8. 15.* upon these words [*Ecce stetit coram me quasi species viri,*] *Probabile est etiam hunc locum de Christo intelligi, qui nunc vocatur quasi vir, quemadmodum antea. Nondum enim induerat carnem nostram, ut propriè competere nomen Hominis in ipsum, &c.* Some also interpret that, *Chap. 10. 16.* of *Christ*, *Behold, one like the similitude of the sons of men touched my lips.* But it is plain enough already that God, even under the Old Testament, frequently appeared to men in Humane shape, which were as so many Symbolical Prolutions to the real Incarnation of the Son of God.

6. Wherefore *Christ* under the Old Law having so appropriated this shape to himself in his externally appearing, by the frequent use thereof, and being also to appear in it and to live upon earth in it in the Ages to come, is it so harsh a thing to allow the *Literal* sense of the Text to be such as I have intimated in my *Cabbala*, and to understand also that *Image of God* which *Adam* was to be made in, of an external Figure, such as God himself so often appears in when he will visibly converse with men? For what

what hurt has this in it, unless it be the obliging men to greater Humanity, Mercifulness and Tenderness of Respect even to the very Bodies of men? Which me-thinks that of *Moses* seems plainly to glance at, *Gen. 9. 6. Whoso sheddeth mans blood, by man shall his blood be shed: For in the Image of God made he Man.* But killing properly respects the Body, and not the Soul. And therefore this Argument seems most naturally to respect that external and perishable part, and to forwarn us of rudely treating, much more of rashly demolishing, that Fabrick which in some sense is fitly called the *Image of God*; he so frequently appearing according to the sense of ancient Expositors in that Shape in his Converses with men. Wherefore my *Cabbalistical* Paraphrase may be thus understood, where it is said [*I will make him after the same Image and Shape I bear myself,* and presently after, *with a face and mouth to speak and command, as God himself hath,*] namely, at such times as he thinks fit to converse with mortals in a visible shape, *I will make Man of that shape which myself will make use of when I appear in any sensible Figure.* This is one sound and unexceptionable sense of the Paraphrase, if we suppose an *Ellipsis*, and make such a Supplement as this.

7. But forasmuch as it is so easily acknowledged that God so frequently takes upon him the Humane Figure, as has been above noted, there is no harshness nor repugnancy to Reason, to admit that even at that time he pronounced those words, *Let us make Man after our own Image,* he was then actually in that very Shape. Which opinion *Eugubinus* in his *Cosmopœia* doth not onely assert but triumph in. *Accessit ergo Filius ac Verbum Dei ad creationem humanam in forma, imagine habitūque humano, gerens speciosissimam Divinissimamque formam & jucundissimam, omnium humanarum formarum pulchritudinem superantem. Quam videntem & intuentem generis nostri principem censendum est amore insanisse, Creatorēque omnibus fœminis speciosiore penè deperisse. Hanc speciem Divinamque pulchritudinem Clementissimus Formosissimūque assumens, quam erat post multa tempora usque ad carnem & ossa assumpturus, creabat Hominem, largiens ei speciem hanc tantam, ipse primus Archetypus, speciosissimus ipse, speciosissima prolis Creator. Quantam qualēve credas fuisse primi Hominis illius venustatem? quantum in ore decus? quas gratias insedisse? Duo Dii statim conspecti sunt, alter alterius similis quoad ferret facultas, unus Creator, alter creatus. Sed ille Deus verus & incomparabiliter pulchrior; is Deus fictitiū & parvus quidem Deus, similis tamen magni illius. Quanta gaudia! quantum latitia & voluptatis, dum hac fierent! Siquidem & Petrus talem quondam primavāque in illo Creatore formam intuens, dicebat, Bonum est nos hic esse. Tales ac tanta fuerunt illo primo tempore delicia & voluptates ab eo fluentes & nascentes qui, ut omnium rerum, sic omnium voluptatum est Idea, & fons, & torrens, & thesaurus.* And a little after, In such a shape as this, that is, truly Humane, but Divinely beautifull, he asserts Christ to have conferred with *Abraham*, and to have appeared unto *Moses* in the bush. And after these many overflowing streams of Eloquence, he at last binds all up again with this most strict Ratiocination; *Non erat nefas Deum illam, qua postea nostra fuit, tunc assumpsisse*

assumpſiſſe ſimilitudinem; nam ſi neſciſſet, nunquam aſſumpſiſſet. As if it were a prejudice to the belief of the Incarnation of Chriſt, to be overflow in admitting that he had then aſſumed Humane ſhape, when he ſaid, *Let us make Man after our own Image.*

8. And if this be but once admitted, which will hold very good correſpondence with the *Hiſtorical* truth of the whole Narration, (for ſo I have above intimated it to be, I mean *Hiſtorically* true) there cannot be the leaſt harſhneſs in our *Cabbaliſtical* Paraphraſe, though we ſuppoſe no *Ellipſis* nor make any Supplement, but reade it as we find it, *Goe to, let us make Man; and I will make him after the ſame Image and Shape that I bear my ſelf, with an upright ſtature, with legs, hands, arms, and a mouth to ſpeak and command, as I my ſelf have.* For it is evident that while God is in Humane Shape he hath all theſe. Thus eaſily and fully, I hope, have I quitted my ſelf from all ſuſpicion that I am a Favourer of ſo monſtrous an Opinion as *Anthropomorphism*, when neither my *Literal* Paraphraſe, if rightly underſtood, can hint any ſuch matter, and whenas in the Defence and Explication thereof I have profeſſed that it is impoſſible that the Eſſence of God (as being Infinite) ſhould have any Figure or Shape at all.

CHAP. III.

1. *Ten more Objections ſent from an able hand, and therefore the more carefully to be answered. The propoſal of the firſt, touching the nature of the Body of Chriſt after his Reſurrection and Aſcenſion: 2. That the Unorganizedneſs of the Heavenly Body he does not aſſert, but onely mention, in conformity to his ſecond Rule, 3. That he does explicitly aſſert the Organization of the Heavenly Body, but forbears to affirm it to conſiſt of Terreſtrial Fleſh and Bones, in obſervation of the firſt Rule. 4. His ſearch into the nature of a Glorified Body according to Scripture, and what ground there is there for its being of an Angelical property. 5. That good Angels have Bodies, and that they are of a Lucid nature. 6. Proofs of the Lucidity and Angelicalneſs of our Saviour's Body after the Reſurrection, his appearances being ſo exquiſitely like theirs. 7. That the Glorified Body is a Spiritual Body, and what is meant by *σῶμα πνευματικόν*, and what by *σῶμα πυρρῆματικόν*, and that this latter implies a Conſiſtence more Igneous and Lucid. 8. That the Glorified Body is an Heavenly or Celeſtial Body not in a Moral, but Phyſical ſenſe, together with the Danger and Unreaſonableneſs of the contrary Opinion. 9. That the Heavenlineſs of the Glorified Body does again import the Brightneſs and Splendour thereof. 10. That the Lucidity of theſe Bodies is alſo teſtified to by ancient Fathers. 11. That it is manifeſt out of the Premiſſes that the terming of our Saviour's Body Organized Light is a warrantable Expreſſion. 12. As alſo the ſaying, That he aſſimilated his Body to the Regions he paſſed through in his Aſcenſion, if rightly underſtood. 13. That he does not deny Glorified Fleſh and Bones in this Illuſtrious Body of our Saviour, but demands what Creed univerſally receiv'd requires the belief thereof. 14. His Answer to the 4th Article of the Church of England, that ſeems to imply that Chriſt now ſits in Heaven with Fleſh, Blood and Bones, viz. Firſt, that the Article, unleſs determined to that ſenſe by Interpretation, does not im-*

ply so much. 15. And secondly, that though it did, provided that they be acknowledged Celestial and Spiritual Flesh and Bones, as of necessity they must in a Celestial and Spiritual Body, it breaks no squares with his Apprehensions. 16. That Spiritual Flesh seems to be aimed at in S. Paul's enarration of the Mystery of the Resurrection.

1. **B**UT the Objections I have hitherto answered have arrived to my knowledge onely upon often-repeated fame and oral discourse. These that follow I am bound to take notice of, not onely upon the fore-mentioned grounds, but also that I had them sent me from an able hand, digested into that number, order and words, which I shall here set them down in. They are in number Ten, and all taken out of my *Mystery of Godliness*. The designe of which Treatise, as also the Title it self imports, being of more weight and consequence then most of my other, I take my self obliged more carefully to satisfy the said Objections, and vindicate my self and my Book from all shew of danger of any such Errours as we may stand suspected of. The first of these Objections is framed in these words:

Object. I.

Lib. 5. c. 3. Sect. 1. *He says, It cannot be conceived but that Christ's Body assimilated it self to the Regions through which it passed in his Ascension, and became at last perfectly Celestial and Aethereal, Organized Light, not Flesh and Bones.* C. 4. Sect. 1.

2. What I have wrote in the third Chapter of this fifth Book concerning the *Homogeneity and Unorganizedness of the Heavenly Body*, I would be understood not to assert, but onely to admit, it being the more general conceit of Philosophers, that none but *Terrestrial Bodies are organized*. Which therefore I take in merely for this purpose, to shew That though that which they are so confident of were true, yet it is no prejudice to the capacity of the functions of life, as *Sense and Understanding*, and the like, and that therefore the Soul may even upon this Hypothesis enjoy herself out of her *Terrestrial Body*. Wherein I have done according to my second Rule proposed.

3. But in the very first Section of the following Chapter I fall into that Opinion which to my self is most rational and most approvable to all Orthodox Christians, namely, *That this Glorified Body is organized*. But whether I doe well in calling it *Organized Light*, will best appear after we have examined what the nature of a *Glorified Body* is. Nor do I know wherein the sting of this Objection lies, unless it be in the tail of it, which would insinuate that I deny that Christ's Body, which he now bears in Heaven, consisteth of *Flesh and Bones*.

But if the Objector understand *Terrestrial Flesh and Bones*, is it a fault to deny it? especially for me, who profess myself a Follower for Philosophers, desirous to draw them to or retain them in the Christian Faith? For how harsh will it seem to them that are for the *Ptolemaick Hypothesis*, that a Body of *Terrestrial Flesh and Bones* should bore its way through the Spheres more hard then Crystal for many myriads of miles together, till at last it may ascend above all Heavens, and sit at the right hand of God? And for them that are *Copernicans* or *Cartesians*, and hold the *Heavens* all of them of a fluid, subtile substance, how

how incongruous must it needs seem to them also that an *heavy Terrestrial* Body of flesh and bones should inhabit and live in so subtile and piercing an Element, whenas the Air upon the top of some Mountains is too thin for our Lungs, and that the purer Heavens are so subtile, that they would nimbly take a-pieces and consume to Atomes any such Terrestrial consistency of flesh and bloud as is here spoke of? To say nothing of the incongruity of so earthy and heavy a Body having no proportionable *ὑποπόδια* to walk upon. Wherefore the Scripture asserting no such thing of the *Glorified Body* of Christ, (but calling him *the Lord from Heaven, heavenly*) nor any of the Three Creeds, I thought it fit, according to my first Rule, not needlessly to deny any thing rationally solid in my Antagonist, but to grant that the Body of Christ in Heaven is not *Terrestrial* flesh and bones, but of a more refined nature. For the Apostle saith expressly, *That Flesh and Blood cannot inherit the Kingdom of God.* 1 Cor. 15 50.

4. But this is a point of so great importance, that it must not be so slightly passed over before a more narrow search into the true nature of a *Glorified Body*, according to the genuine and natural indications of the Holy Scripture. Whence it will appear, whether I have rightly asserted the *Glorified Body* of Christ to be *Organized Light*, or no?

According to testimony of Scripture we shall find that a *Glorified Body*, or that Body wherewith they shall be rewarded who shall attain to that blessed Resurrection which is the most precious hope of all true Christians, may be dignified with these three titles, *Angelical, Spiritual* and *Celestial*. It is an *Angelical Body*, because the *Sons of the Resurrection* are said to be *ἰσῶγγελοι*, that is, in every actual respect that tends to any real perfection or happiness *equal unto Angels*. For Christ argues thus, *Luk. 20. 36. They cannot die, ἰσῶγγελοι γὰρ εἰσι, For they are equal to the Angels.* Which would be scarce an illustration, much less a proof and convincing illation, unless it be understood in that sense I above intimated. For it would be but a languid kind of reasoning and of small satisfaction, to conclude the *Sons of the Resurrection* immortal, because they are immortal as the Angels are immortal. That looks like the proving *idem per idem*. And yet this would be all, if they were equal to the Angels onely in that thing. Nor would they be so properly said to be *equal* to them, especially in so general terms, if they did but *equallize* them in this one particular. As that could not be said to be *ἰσόμεναι* or *ἰσοῦναι* to another, that had but a third part, suppose, of the length or height thereof. But taking *ἰσῶγγελοι* in the same latitude that it most naturally sounds, that the *Sons of the Resurrection* are absolutely in all such actual respects as I above intimated *equal to the Angels*, this of *Immortality* will be necessarily included as part in the whole summe. Nor can the condition of their *Bodies* be left out, as touching the Nature and Glory of them, but a *Son of the Resurrection* and an *Angel* must be in every such regard all one. Nay our Saviour seems plainly to assert so much in those words that follow, *ὅτι ὑμεῖς εἰσὶ τῷ Θεῷ, ὡς ἀγαπᾶσθαι ὑπὸ πάντες.* Where *ὅτι τῷ Θεῷ* looks plainly like an *Exegesis* of *ἰσῶγγελοι*, and shews that those that are once the *Sons of the Resurrection* plainly become *Angels* thereby.

thereby. For what are *υιοι θεου* but *בני אלהים*, that is to say, *Angels*? For they were *Sons of God* in a *Moral* or *Spiritual* sense before the Resurrection.

5. Wherefore it will conduce something to the better understanding of the nature of a Glorified Body, if we make search into Scripture what the nature of the *Angelical Bodies* is. It is said *Psalms 104. Who maketh his Angels Spirits, and his Ministers a flaming fire.* Upon which text *Grotius* doth freely and (truly, I think) not unskilfully comment after this manner; *Esse Angelis corpora, sed subtilissima, non Pythagora tantum & Platonis Schola sensit, sed & Judai veteres & veteres Christiani. Intelligentiarum ab omni materia secretarum faber est Aristoteles, quem nimis πεποιητός in rebus Theologicis multi sequuntur.* That the Fathers were of this opinion *Agrippa* in his * *Occulta Philosophia* has also noted; and particularly *Methodius* in *Photius* describes the nature of an *Angelical Body* after this manner, That it is *πὸν καθαρὸν αἶψα & καθαρὸν πρὸς συνίσταμενον ὄργανον*, that every such *Compositum* is *τοῖς ἀγγελικοῖς ὁμοίον*. But the Authour to the *Hebrews* does again ratify the same; *Ch. 1. v. 7.* and shews that that in the *Psalms* above cited must be understood of *Angels* properly so called.

That they have *Bodies* therefore I think there is little question to be made. And Observations in Scripture will make it as plain what the Nature of those Bodies is with which the best sort of them are invested. For there are many instances how *Igneous* and *Lucid* they are. But we shall content our selves with one or two. As truly that of *Exod. 3. 2.* which *S. Stephen* repeats *Acts 7. 30.* of the Angel of the Lord appearing to *Moses* in a *flame of fire* in a bush, *ἐν φλόγι πυρός*, (which answers well to that of the *Hebrews* out of the *Psalms*, *ἐν τῷ λειπυγῷ αὐτοῦ πρὸς φλόγα*) is very suitable to that Gloss of *Grotius* upon that *Psalms*, and implies that the Bodies of the more Glorious Angels are *Igneous* and *Lucid*, that is to say, that they are of such a *Fiery* nature, as has more affinity with the benignity of *Light* then with the fierceness and voracity of what we ordinarily call *Fire*. Which accords well with the circumstance of that Apparition, that the Bush was not burnt thereby.

That also is a remarkable example of the *Lucidity* of the Bodies of Angels which we have *Acts 12.* where while *Peter* was sleeping betwixt two souldiers in the Prison bound in chains, the Angel of the Lord is said to come upon him, and a light to shine in the prison, &c.

I will onely adde one instance more, which is *Dan. 10. 5.* where the Angel that instructed *Daniel* is thus described: *Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Ophaz: His body was also like the Beryl, and his face as the appearance of lightning, and his eyes as lamps of fire; and his armes and his feet like in colour to polished brass, and the voice of his words as the voice of a multitude.* This appearance certainly of this *Angelical* shape is *Fiery* and *Lucid* enough, and so *Glorious*, that it overcame the Prophet, and made him fall into a swoon or uraunce. These few hints shall suffice for an intimation what a kind of Body that of Angels is, and from hence it is manifest that they are very *Luminous* and *Glorious*.

6. Where-

6. Wherefore according to this Supposition of our Bodies becoming *Angelical* at the last Day, who-ever is invested with such a Body as is reserved for the *Sons of the Resurrection*, will be, if he please to shew himself, thus *Lucid* and *Glorious*. Of which I shall want no more examples then that one of our Saviour Christ's Body. For all our Bodies at the Resurrection are to be made *like to his Glorious Body*, as the * Apostle has expressly declared. And how *Lucid* and *Angelical* his Body was after his Ascension into Heaven (which is the main thing in question) may appear from *Apocal. 1. 13.* where *one like unto the Son of man* is said to be *clothed with a garment down to the foot, and girt about the paps with a golden girdle: His head and his hair to be white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they were burning in a furnace; and his voice as the sound of many waters: That a sharp two-edged sword came out of his mouth, and that his countenance was as the Sun shining in his strength.* This Body I think is sufficiently *Lucid*, and not onely *Angelical* at large, but expressly and almost exactly conformable to that of the Angel's which appeared to *Daniel*, as any one may observe that lists to compare them. And yet this is Christ in Corporeal and Humane shape, and in that Body he bore out of the grave with him at his Resurrection: as he witnesses of himself ver. 18. *I am he that liveth, and was dead, and behold, I am alive for evermore; Amen.* What can be more plain? But he addes also, *And have the Keys of Hell and of Death*, that is, I can also deliver others from the state of mortality, and crown them with life immortal. Which is *by changing their vile bodies, and fashioning them like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*; as the Apostle speaks, *Philip. 3. 21.*

The like appearance of our Saviour there seems to be also *Apocal. 10.* where an Angel is said to be *clothed with a cloud, with a Rainbow on his head, his face to be as the Sun, and his feet as pillars of fire.* This Body of Christ is certainly sufficiently *Igneous* and *Lucid*.

I will onely adde his appearing to *Saul* out of the Heavens, as he was going to *Damascus*, *Act. 9.* The Apostle says, that *suddenly there shined round about him a light from Heaven, and that he fell to the Earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest.* Can any thing be more expresse? This marvellous occurrence *Paul* twice more rehearses in the *Acts* of the Apostles, as in *Ch. 22. 6.* and again *26. 13.* In the former of which places it is said, that *they that were with him saw the light, and were affraid*; which shews that it was not any inward Vision, but an external and real Presence of Christ. And in the latter, speaking to King *Agrippa*, *At mid-day*, (saith he) *O King, I saw in the way a light from Heaven above the brightness of the Sun shining round about me and them that journeyed with me.* Which again does not onely assure the Reality, but the exceeding great Splendour of the Corporeal Presence of Christ. Which is also agreeable to that in the *Apocalyps*, *And his countenance was as the Sun shining in his strength.*

Out of all which I hope it is plain enough, that, as our Saviour has said that the *Sons of the Resurrection* do become *ipso facto* Angels in condition, as well for the splendour and constitution of their Body as their Immortality, so Experience exquisitely answers to the Theoreme, the Body of our Saviour after his Resurrection being so accurately answerable in light and glory to the most illustrious Appearances of Angels in either the Old or New Testament. And this alone, one would think, might be sufficient to assure us of the *Lucidity* or *Luminosity* of the Body of Christ, as also of all our *Resurrection-Bodies*, as I may so speak, which are to be made *conformable to his glorious body*.

7. But there are two Attributes of this Body still behind, the right understanding whereof may farther contribute to the assurance of this Truth. The first is the *Spirituality* of this Body: 1 Cor. 15. 44. *It is sown a natural body, it is raised a Spiritual body; there is a natural body, and there is a Spiritual body: For so it is written, The first man Adam was made a living Soul, the last Adam a quickening Spirit.*

Now it is plain from ver. 36. and 38. that the subject of the Apostle's Discourse is here the *Body* of those that attain to an happy Resurrection, and that he does not speak of that Principle that inhabits the Body, the Soul or Spirit of a man, (for that is the same in both States) but of the *Body it self*. From which plain and obvious consideration I think it is the most reasonable to understand the *Resurrection-Body* to be called *Spiritual*, not for that it is actuated by a Spirit, (for the Soul is a Spirit that actuates the natural Body) but for that the Body it self is become *Spiritual*. Which I must confess *Calvin* seems abhorrent from, but merely out of his ignorance in Philosophy: For he reprehends those *qui substantiam corporis putant fore Spiritualem, cum nulla hic fiat mentio substantia, nec ulla futura sit ejus immutatio.* *Calvin* seems to be afraid of the opinion of the Body being *Spiritual*, as implying a *Substantial* change or, as the Schools speak, a *Specific* one; which would most certainly clash with our Saviour's having the same *Numerical* Body he suffered in. But according to the truth of Philosophy there is no *Specific* change in the most contrary modifications of *Matter* imaginable, but onely *Accidental*; as *Des-Cartes* Philosophy supposes, and I have, I think, abundantly proved in my Letter to V.C. Wherefore there is not any inconvenience to admit that the *Resurrection-Body* is a *Spiritual* Body, that is to say, that the texture of it is of more subtile parts then those that constitute the *Earthly* Bodies.

Wherefore I conceive that the most genuine meaning of these words, *Ἐστὶ σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν*, is this, That there is such a Body as *Adam's* was, who was framed of the Earth, and which was a dead lumpish Body till God breathed into that terrestrial Statue the breath of life, καὶ ἐγένετο εἰς ψυχὴν ζῶσαν. From whence it has this denomination of *ψυχικόν*, according to that story of *Adam*, and signifies no more then so, *such a body as Adam had*, viz. of it self dead, unactive, stupid and lifeless as a Statue, as it again shews it self to be when the Soul has left it. And this is that which the Apostle plainly points at in the following words, *For so it is written, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν*.

Gen. 2. 7.

ζῶον whence, as I said, the Apostle calls this *Adamical Body* σῶμα ψυχικόν, not πνευματικόν, though we ordinarily translate it so as if that were the word in the Original. But the meaning is, That that of the person of *Adam* which was visible and corporeal was alive and active but merely upon the account of that πνεῦμα ζῶον which God breathed into him, which is the Soul with its immediate vital instruments of operation in the Body, that more subtil *Vinculum* of the union of them both together: But that the last *Adam*, and all that are made conformable to him and to his glorious condition, become even in their *external and corporeal personality* ἀνδράμωρα ζωοποιῦντα, they having σῶματα ἀνδράμωρα. *Spiritual bodies*, such as are not of a stupid and statue-like condition of themselves, but of such a nature as has an *activity in it self*, and does most wonderfully contribute to the most lively, the most divine and enlarged vital Operations of the Soul herself. This, with submission to better judgments, I conceive to be the genuine meaning of those words of the Apostle, 1 Cor. 15. 45.

And how *Igneous* and *Lucid* such a Body must be, according to Reason and Philosophy, I will not here any thing largely insist upon. I will onely intimate what the excellent *Hippocrates* saith of the more noble operations of the Mind, that they are performed in virtue of a certain *pure and lucid substance* in the Body of man. He calls it κατὰ φύσιν ἢ φαιδρῶς ὡς υἱός, as you may see in my Treatise of the *Immortality of the Soul*, Book 2. Ch. 8. What I have wrote there and in my *Mystery of Godliness*, Book 6. Ch. 6. Sect. 3. will sufficiently make out what-ever were not impertinent otherwise to have added in this place.

8. The last Attribute of the *Resurrection-Body* is, that it is *Heavenly or Celestial*, as it follows in the same Chapter, *The first man is of the Earth, earthy; the second man the Lord from Heaven, ὁ κύριος ἐξ ἑλενῦ. Hic ἐξ ἑλενῦ (saith Grotius) dicitur Hebraeo more pro ἑλενῦ celestis, habens jam corpus celeste. As is the earthy, such are they that are earthy; and as is the Heavenly, such are they also that are Heavenly: And as we have born the image of the earthy, we shall also bear the image of the Heavenly.* And then it follows, Τῦτο δὲ φημι, ἀδελφοί, But this I must tell you, brethren, (which chiefly concerns them that shall be found alive at the last Day) that *flesh and blood cannot inherit the Kingdom of God.* And therefore presently after he is fain to inform them, that though we shall not all die, yet we shall all be changed, &c. and that therefore it is true of all men that shall enter into Eternal life, that they shall have *Heavenly or Celestial Bodies*. This is the most easy and rational account of these verses of the Chapter; and not that they shall onely have *Heavenly Bodies* in a moral sense or *Spiritual meaning*, Bodies in which they shall be heavenly-minded; (for such slips as these and dilute senses are very dangerous and inviting to allegorize the chief Article of our Faith into an useless and heartless *Familistical* phancy) but that they shall have an *Heavenly Body* in that sense that *Adam* had an *Earthy*, which was not called an *Earthy Body* for that he was *earthy-minded* in it, but because his Body was of an *earthy substance*.

Wherefore our Bodies at the Resurrection will be really and *Physically* Heavenly, not onely *Morally*; we shall be such in our corporeal

constitution as our Celestial Lord is in his; we shall bear his Image of Heavenly glory and brightness, not onely in a *Moral*, but *Natural* sense. For there can be no other easie and natural meaning of the Text but this; forasmuch as the Subject proposed is the Body itself at the Resurrection, and that it is compared with *Adam's Earthy* body in a *Physical*, not *Mystical* meaning. Nor can I imagine how Interpreters could be carried so terribly off from so obvious and true a sense, had it not been by reason of some false pre-conceptions in Philosophy that had corrupted their minds and perverted their judgements; namely, the *Hypothesis* of *Ptolemee* and *Aristotle*, who make the substance of the Heavens of an hard crystalline nature. For such an Heavenly Body as this for the Soul to act in, had been a ridiculous Figment indeed. Besides that *Aristotle* makes the Heavenly bodies *πῦρ πλὴν στοιχείου* or *πῦρ πλὴν ἰσίου*, a body *Specifically* distinct from the rest of the Elements: Which the sounder Philosophy doth not, but makes all *Matter* of one kinde: so that that Body which is now truly *Earthy* may, if God will, become in a moment as *perfectly* and *physically* *Heavenly*, and remain still the same *Numerical* Body.

9. I say then, that the Apostle does not speak according to the gross mistakes of *Aristotle* or *Ptolemee*, but according to that more ancient and true Philosophy which has the same of being *φιλοσοφία στοιχειώδης*, and Divine Truth will be found every-where consonant to itself. By an *Heavenly Body* I would therefore understand an *Angelical Body*, who certainly have Bodies answerable to the Region in which they live and inhabit. And I have intimated above, that the Heavens are *fluid*, as most certainly they are, according to the most ancient and divinest Philosophy, as the very notation of the Hebrew word intimates, *לש* being derived from *ש* and *ל*, as if it were a kinde of *fiery lucid Liquidness*, or *liquid Lucidity*; and the Greek word *αἰθήρ* hath some reflexion upon the same. From whence it is again manifest that our *Resurrection-Bodies* will be well furnished with the seeds and principles of *Light* and *Splendour*, and be more beautiful and more full of lustre and glory then the Heavenly Matter itself; as that part of the Earth which becomes an Humane Body is more precious and beautiful then the Earth itself is, before it be modified into a frame fit for the functions of life. So that whether we consider the *Angelicalness*, *Spirituality*, or *Heavenliness* of the *Body* at the Resurrection, there is all reason to conclude that it will be of a *bright* and *lucid* nature.

10. Which is not onely agreeable to Reason and the Scripture, but also to the Sayings of the Fathers themselves, as *S. Hierom*, *S. Macarius*, *S. Ephrem*, *S. Austin*, as you may see in *Vossius* in his *Theses De Corpore glorioso*. The first of whom asserts that Christ will return to Judgement in such a Glory as he was transfigured into, upon the Mount, before his Apostles. And then you know *his face did shine as the Sun*, and *his raiments were white as the Light*. But he will, at his return to raise the dead, transform our Bodies into the similitude of his own most Glorious Body, which in his Transfiguration was, and will then be again, as bright as the Sun. *Macarius* sets out the fulgour of the glorified Bodies from the resplendency of *Moses* his face when he had talked with God in the Mount; which

Match. 17. 2.

which was such as the people could not behold by reason of his excess of the brightness thereof. This he makes a type and resemblance, *Πῶς ἐν τῇ ἀναστάσει τοῦ δικαίου δεξαμένηται τὰ σπλάα & αἶμα*. And in another Homily, *Τὸ οὐρανίον ὃ τὸ θεῖον τὸ ἀχραντίνον ὡς βίβλος ἀνδραφώδους δεικνύει, ὡς τινὰ φῶς ἡρώδης*. And in another, *Οὐκ ἔστιν ἐν τῷ ἔρσει καὶ δόλῳ, εἰς δαίμνιν δὲ φύσει πάντες μεταβαλλόμενοι*. All which passages found very high for the glorious condition of the Resurrection. But nothing more expresse for our purpose then that of S. Ephrem in his Discourse of the Resurrection, *Fustoram corpora* (saith he) *septuplam supra solis fulgebunt radios*: Here is *Light* and *Brightness* sufficient. But certainly none of the Bodies of the Saints shall out-shine the Body of Christ himself: Which glory yet S. Austin saith was in it ever from the hour of his Resurrection. *Claritas in Christi corpore cum resurrexit; ab oculis Discipulorum potius abscondita fuisse, quam defuisse, credenda est, non enim tam ferret humanus atque infirmus aspectus*.

11. How *Angelical*, how *Spiritual*, how *Heavenly* or *Celestial*, how refulgently *Bright* and *Glorious* the Bodies of the Blessed are at the Resurrection, I have sufficiently set out, and more particularly the Body of our Saviour, that shone about S. Paul and S. John as the Sun in his strength. Wherefore now at length to make a more close and punctual application of what has been said, for the solving of the Objection; What harshness is there to call that Body *Light*, that is to say, a *Lucid* or *Luminous Body*, which for brightness exceeds the Sun itself, according to testimony of Holy Writ? or what Incongruity to say it is *Organized*, it being so according to the common consent of the whole Church and the meaning of the Scriptures? what Error or Heterodoxness in avowing it perfectly *Celestial* and *Athereal*, that is, *entirely Heavenly*, in such a sense as Adam's Body was *entirely Earthy*? accordingly as it is written, *The first man is of the earth, earthy; the second man ὁ κύριος ὁ θεὸς ὑψανός*, that is, the Lord Jesus, the *Heavenly man from Heaven*. And who should be *entirely Heavenly*, if not he? And what has Earth to do to either descend from Heaven or ascend thither? Or what Body more radiant and refulgent then the Sun in his greatest brightness can be *vitally organized*, but it must be of an *Heavenly nature indeed*? For were that Light or Brightness the Splendour of a sublunary Fire, it would consume the subject to cinders or ashes, whose combustibleness would also declare the subject to be *Earthy* or *Terrestrial*. But nothing of these being, we have all the reason in the world to conclude the Body of our Saviour *entirely Celestial*.

12. But it may be the Error lies in saying that *the Body of Christ assimilated itself to the Regions it passed in his Ascension*. But is this any more unreasonable then that Christ accommodated his Body to his Terrestrial converse with men before his Ascension; and that which would be of itself (sith it was a Glorified Body) of such a radiant Lustre, yet held it to those more humble laws of an ordinary Earthy mansion, as S. Austin himself did above observe? For otherwise he could not have conversed with his Disciples, nor Thomas been satisfied in that crass and palpable way he desired. Wherefore though there was a pregnant principle of a more exalted and over-flowing glory and brightness in the Body of Christ after

after his Resurrection, yet he restrained it to the low conditions of an *Earthy* Body for the present uses thereof; but into what a *Heavenly* lustre it was mounted at last, his appearing to *S. Paul* from Heaven as he went to *Damascus* does abundantly witness.

Wherefore what inconvenience is it to admit that he gradually let out this concealed glory, and attempered his Body to the Regions he passed through in his Ascension? which is most to be considered in respect of the *Agility* and *Lightness* of his Body; for he did not change his *Humane Shape*, sith I do expressly allow it, when I call his Body *Organized Light*. But the Terrestrial modifications of his Body were changed; nor is it likely that it was so heavy in those thinner Regions as when it trode upon this stable Earth. For I conceive his *motion upward* was not violent, but spontaneous; nor above the nature of a glorified Body, but natural to it. Which considerations, if well weighed, I doubt not but will take off any seeming harshness from those expressions. For it never came into my minde to imagine that his Body melted into mere Air; but that it being terrestrially modified and Organized, kept the exact shape still and feature; but that all cloggings of the Terrestrial Modification were quelled and abolished.

13. Wherefore hitherto, I conceive, all is clear and sound; but, as I noted at first, it is likely the greatest stress of this Objection lies in the end of it, and the offence is not so much taken at my calling the Body of Christ *Organized Light*, as denying it to have *Flesh* and *Bones*. But before I give any answer, I will recite the words out of the place, Book 5. Ch. 4. Sect. 1, which are these: *For there is no inconvenience to acknowledge the Glorified Body of Christ to be in Humane shape, and that this organized Light will sit as steadily on an Aethereal Throne as a Body of flesh and bones on a Throne of Wood or Ivory.* In defence of which passage I answer, first, out of *S. Paul*, That *flesh and blood cannot inherit the Kingdom of God*. And I think there is the same reason of *Flesh* and *Bones*. But here you will distinguish with *Calvin*, and say the Apostle speaks of *Flesh* and *Bloud* in such a condition as they are in in this life, *Caterum carnem & sanguinem intellige quâ nunc conditione sunt.* As if he should distinguish *Flesh* and *Bloud* into *Natural* and *Glorified*. Which distinction it is as lawful for me to make use of as others. And then I answer, That in this place where I oppose a *Body of Flesh and Bones* to that *Lucid Body* of our Saviour, I understand *Natural Flesh and Bones*, not *Glorified*. And therefore I do not deny that there is *Glorified Flesh and Bones* in this illustrious Body of Christ.

But then again, I demand in the second place, by what Creed that has the assent of the Universal Church are we required to believe that the Glorified Body of Christ consisteth of *Flesh*, *Bloud* and *Bones*, it seeming at the first sight so contradictory to the express words of the Apostle, as well as unfutable to the nature of the *Heavens*, which Philosophers now-a-days conclude to be universally *fluid*, and if they were not, the incongruity would seem to them still more harsh, as I noted at first? Here the Objector is silent: nor can I well divine where the stress of this opposition will be fix'd, unless upon the fourth Article of our *English Church*, which
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yet he has prudently declined, as of doubtful interpretation. The words of the Article are these:

Christ did truly rise again from Death, and took again his Body with flesh and bones, and all things appertaining to the perfection of mans nature; wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

14. That this Article may make any thing for the inferring or affirming that the Glorified Body of Christ has Flesh, Bloud and Bones, it must imply that Christ, from his first Ascension into Heaven to the last day, doth sit there with a Body of Flesh and Bones. But this is but one sense of the Article. For it may onely signifie, That Christ did indeed, as is most certain, take again his Body with Flesh and Bones, as appears in that experiment of *Thomas*, and that he did ascend therewith into Heaven. But the Article doth not say that he doth sit therewith; that is, with a Body of Flesh and Bones, until he return to judge all men at the last day. And if it do not say this, it does not gain-say but that the Body of Christ, which shone so radiantly about *S. Paul* when he went to *Damascus*, had neither Flesh nor Bones properly so called. Wherefore the sense of the Article not determined by any authority, leaves us free in this point. Nor do I think that the Pen-men thereof, observing how cautious and considerate they are in that restriction of [*all things that appertain to the perfection of mans nature,*] did ever intend that the belief of Flesh and Bones in the now-Glorified Body of Christ should be any essential part of this Article. Nor does *Mr. Reger* number it in the Propositions which he lays out as comprised in the same.

15. But suppose the intent of the Article was to take in this also, That the Glorified Body of Christ had not onely in its Ascension, but still has, and ever will have till he return to Judgement, a Body of Flesh and Bones, provided they be Celestial and Spiritual Flesh and Bones, (as it is without controversie a Spiritual and Celestial Body) that would break no squares with my Apprehensions and Concessions. For I do in the very Text of my Treatise acknowledge this Glorified Body of Christ to be organized Light: that is to say, though at a distance Christ be surrounded with Gleams and Raies of inaccessible Light and Glory, which envelop his Body as an Atmosphere of perspired Vapours are rightly conceived to surround the Body of every man, especially being a little more then ordinary warmed; yet if any mortal could get within this so refulgent Photosphere (as I may so call it) or Orb of glory and brightness, and approach so near as to see the frame and feature of so Divine a Body, the Symmetry of his Visage would be so exquisite, and the Tincture of his Complexion so transcending all the Comparisons of the Poets *Rubias* and *Roson*, and the enravishing aspect of his Eyes so farre surpassing the most pure and benign light of the fairest Starres, that no heart could escape from being struck into a swoon at the sight of so overcoming a Beauty and Majesty, nor the Soul of the beholder from being carried quite away in an Ecstatick fit of Love and Joy and transporting Admiration. And therefore I acknowledging the outward Lineaments thus perfect and articulate in this Glorious Body, were it so hard a thing to allow the Plastic power to doe its office

* De Plantis
lib. 1. c. 1.

office in the inward parts of it. Or if * *Theophrastus* could espy in *Trees* (which are so many degrees removed beneath the perfection of the Body of *Adam*) those acknowledged parts of the humane body, as αἷμα, μῆλα, σάρξ, ὀστέα, φλέβες, ἵνες, *blood, marrow, flesh, bones, veins, fibres*; were there any judgment or discretion to deny them in a body that is so much exalted above it? So far have I been every way from asserting any thing in this point that clashes with the Scripture or any Article of the Church of England.

16. Nay I must freely confess, that I cannot make so good sense of *S. Paul's* Enarration touching the nature of a *Glorified Body*, unless we do acknowledge that there is a *Spiritual* or *Celestial* Flesh, as well as *Natural*. For to what purpose does *S. Paul* pronounce ἡ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, *that all Flesh is not the same Flesh*, and then distribute it into that of *Men, Beasts, Fishes* and *Fowls*, if he did not intend to intimate thereby, that forasmuch as we see before our eyes that there are more kinds of *Flesh* then one already, it should seem no strange thing if he tell them of another kind of *Flesh* also, that is, of a *Celestial* or *Spiritual* *Flesh*, that such shall be that of the Resurrection? But he presently falling upon another comparison, touching *Heavenly* and *Earthy* Bodies, he afterwards uses that more general word σῶμα, not σὰρξ: otherwise I doubt not but it had been all one for the Apostle to have said, Σπείρεται σὰρξ ψυχικὴ, ἐγείρεται σὰρξ πνευματικὴ. Ἔστι σὰρξ ψυχικὴ, & ἔστι σὰρξ πνευματικὴ. Whence it is no wonder that our Liturgy in the Ministration of Baptism asketh the God-father; *Dost thou believe the resurrection of the Flesh, and the everlasting life after death?* For for my part, I must confess, I do not know but the *Celestial* and *Spiritual* *Flesh* is more truly *Flesh* (according to a known Aphorism of the *Hermetick* Philosophy) then this we wear in this life. And as I acknowledged before that it has complexion, colour and admirable feature, so I doubt not but it is as substantial and solid to feel to in the *Tonick* motions thereof as our flesh is in griping, tugging, wrestling, or any such exertion of our strength. So unexceptionable in every regard are my Apprehensions concerning the *Nature of a Glorified Body*. Wherefore we having so sufficiently cleared this, we will now proceed to the second Objection.

CHAP. IV.

1. *The second Objection, touching the Sameness of the Body at the Resurrection, enforcing him to give an account of the four Chapters in his Mystery of Godliness, where he treats of that Subject.*
2. *That the end of those Chapters is onely to defend the Article of the Resurrection against the Atheist so far as the Scripture and Creeds; not the Schools, have determined thereof.*
3. *An account of the first of these four Chapters.*
4. *An account of the second.*
5. *An account of the third and fourth.*
6. *That he has not any-where denied or contradicted the more nice Decisions of the Schools touching the Numerical Identity of the Body, but has kept strictly to his fifth Rule.*
7. *The second Objection in the formal*

mal words thereof, with the Recital of the place upon which it is grounded. 8. His Answer to the Objection. 9. Grotius his Gloss upon that passage in Job, Scio quod Redemptor meus vivit, &c. and how fitly that Text is used in our Office of Burial. 10. The summe of his account of the above-said four Chapters, touching the Sameness of the Body at the Resurrection.

1. **T**HE second Objection is touching the *Identity* or *Sameness*, as I may so speak, of our Bodies at the *Resurrection*, as if I denied that we had then the same Bodies, and consequently denied the *Resurrection* it self. Which Charge being so great, and the point of so huge importance, before I either set down, or go about more particularly to answer the Objection in the very words it is framed, I shall give an account of the whole scope and management of this Theorem in those four Chapters I treat thereof in my *Mystery of Godliness*, for a more full satisfaction that I have delivered nothing Heterodox or repugnant to the Christian Faith in all that Discourse.

2. I say therefore, That it is evident to any one that will with care peruse the above-mentioned Chapters, that the drift and scope of them is onely this, namely, To defend the Article of the *Resurrection* in the substantial, useful and indispensable sense thereof; viz. *That we shall at the last day be revived into visible and corporeal Personality, wherein we shall feel our selves to be the self-same men, and as really to have the self-same Bodies, and seem as much to others to have so, as ever we felt our selves to have the self-same Body, or appeared to others to have so, in this life.* Which without all controversie is the most plain, palpable and indispensable substance of this Article, & the onely sense that is evidently comprised in any of the Creeds of the Church or any Articles of them. This therefore is the Province that I undertake to make good against the assaults of the Atheist; this the solid and indispensable Truth that I defend in these Chapters against all his Cavils and Objections. Not denying in the mean time that it is the same *Numerical* Body that rises again in the *Resurrection*, according to the nicest notions of the Schools.

3. To give therefore a brief account of each Chapter so far forth as respects our present purpose. In the first, The Atheist assaults this Article stated with those difficulties that attend the notion of the *Same Numerical Body* in the most disadvantageous sense of the School-men, (for with those that hold the *Soul individuates the Body* there is no difficulty at all) and with the asserting that every Body rises out of the grave. Their Objections you may read, Sect. 4, 5, 6. The state of the question which they take advantage upon is described Sect. 1. But I decline the answering upon that state of the question, being solicitous onely to make good the Article of the *Resurrection* in such a sense as I have above defined, which is the onely substantial and useful sense of the Article, and above which neither Scripture nor any of the Creeds do affirm any thing. And in thus doing I have kept to the observation of my first Rule.

4. In the second Chapter, defending the Article of the *Resurrection* onely according to the sense above stated, I shew that those three Objections

ons of the Atheist, in the foregoing Chapter, are no solid Arguments, but Cavils against the substantial and indispensable sense of the Article, those circumstances that the Schools or other Divines have affixt to it not necessarily appertaining to the nature thereof. This I doe in the three first Sections of this Chapter.

But in the fourth Section, the Atheist makes a fresh assault from the sense of the word *Resurrectio*, as if it implied the rising again of the very same *Numerical Body* in the strictest Scholastick sense. To which is answered, First, That *Resurgere* in Latine implies no such thing necessarily, but that as a City or Temple, suppose, being razed to the ground, and from the very foundations if you will, is truly said to be re-built, and so is both deemed and called the *same Temple* and *City* again, though not a stone were used of the former Structure, provided onely that they be re-built upon the same ground according to exactest *Ichnography*; that being a stable character of their Identity, that they are built upon the same lines they were before: so though the *Same Numerical Matter* were not congested together to make the same Body at the Resurrection, the stable Personality being in the Soul, this Body that is united with her, and built as it were upon that stable and unchanging ground, does *ipso facto* become the *Same Body* as before; as it was said to be the *Same Temple* or *City* that is re-built upon the same Plat of ground again and in the same lines as before. Which is consonant to the generous assertion of that learned Knight Sir *Kenelm Digby*, who, I well remember, somewhere in his Writings speaks to this sense, That the Soul being once devested of her present Body, if she had afterwards a Body made out of one of the remotest Rocks of *Africk* or *America*, this Body upon vital union with the Soul would be the *Same Numerical Body* she had before. Which is also agreeable to the sense of several considerable Philosophers and School-men, *Avenroes*, *Avicenna*, *Durandus*, and others, who contend that *Individuation* is from the *Form* onely, and that the *Matter* and *Suppositum* is individuated from it. To which *Aristotle* gives plainly his suffrage in his Book *De Anima*, *Λόγισται δὲ ὡς πρὸς τὸ πᾶν ὄντων τὴν οὐσίαν, παύτης δὲ τὸ μὲν οἷς ὕλην ὁ καθ' αὐτὸ μὲν οὐκ ἐπὶ τόδε π, ἑτέρον δὲ μορφήν ἐπὶ τόδε π, καθ' ἣν ἡδὲ λαμβάνεται τόδε π, ἕτερον τὸ ἐκ τέτων.*

Lib. 2. cap. 1.

But then, in the second place, I farther answer the present Objection by noting that *Resurrectio* is to be interpreted according to the latitude of the Original to which it answers, namely; *ἀνάστασις, ἔγερσις* and *חַיָּה*, which of themselves signifie onely *Vivification* or *Erection into life*, but then afterwards considering it is spoken of them that have in some sense ceased to be alive, that in that sense it signifies *Revivification*. Whence the Atheist's Objection from the word *Resurrectio* is utterly defeated. Thus have I managed my Province against him in this second Chapter, and shewn that he can fix no falshood upon either Scripture or our Creeds.

5. Also in the third and fourth Chapters the Atheist makes fresh assaults against this so important Article, in the former he would argue there is no Resurrection of the Body because it is needless, there being so free and happy activity of the Soul without it. In the latter, that humane nature is not capable of so excellent and exalted a Body as the *Heavenly body*

body is deemed to be, or that it is out of the power of Christ to reward us with such stupendious Bodies. To which I have fully and sufficiently answered in these two latter Chapters. Nor need I insist upon these last Objections, they not at all concerning the present Point, namely, the *Sameness of the Body*. But however I thought fit to mention all, to shew my through-Design of making good this grand Article of our Faith in such a substantial and useful sense thereof as the Scripture and the Creeds require assent to, against all the Cavils and Objections of pretended *Rationalists*. Which therefore made me so carefully manage this Province according to the Prescript of my first Rule, as I have also intimated already.

6. But I will now likewise shew that I have not neglected the direction of my fifth and last Rule, and how cautious I have been of any way decrying or contradicting that more curious and nice Opinion of the Schools in this point, that is to say, the *Numerical Identity of the Body* even in their strictest sense thereof; as will appear from sundry Passages. As in the first of these four Chapters, in the first Section, where the Scholastick state of the Resurrection is described, namely, *That we shall have the same Numerical Bodies in which we lived here on Earth; and that these very Bodies, the molds being turned aside, shall start out of the Grave*. To which I presently subjoin, *This Doctrine the Atheist very dearly hugs as a pledge in his bold conceit of the falseness and vanity of all the other Articles of Religion*. Wherein it is manifest by my interinserting [*in his bold conceit*] that I am so far from denying the doctrine of the *Schools*, that I check the Atheist for doing so.

Again, Sect. 7. where speaking of this more punctual Position of the *Schools*, I write thus: *These and such like are the arguments of those that would overthrow Religion upon this advantage, as they deem it; and something they drive at that seems to tend to a persuasion of some kind of incongruity and incredibility in the matter; but it will not all amount to an utter Impossibility*. What those arguments are against the Position of the *Schools*, you may see in the fourth, fifth, and sixth foregoing Sections. Here again I am so far from rejecting or condemning the Opinion of the *Schools* from being altogether untenable, that I intimate, that the Advantage the Opposers have is not so great and down-bearing in it self as in their esteem and conceit. For I say, [*upon this advantage, as they deem it.*] Besides that I suggest that all the force of their arguments against this Position is but a *tendency*, and that a *seeming one, toward a persuasion* of but *some kind of Incongruity and Incredibility*; but I flatly deny that it will at all amount to a *real impossibility* of the thing. And what is at all possible with God, is with him easie, inasmuch as he is infinitely Omnipotent.

And again, in the very last clause of this Chapter, I express a special care of reserving the notion of the *Schools* untouched and entire in these words, [*But what I answer, I would be understood to direct to the Atheist and Infidel, permitting them that already believe the substance (which I have rightly stated above) to vary their phancies with what circumstances they please. But for those others, I must hold them to hard meat, and cut my skirts as short as I can; that they sit not upon them.*] Wherein I do most accurately and carefully conform my self to the purpose and meaning of my

first and last Rule, that is to say, I averre no more to the Gentleman Atheist or Philosopher Infidel touching the Resurrection then is defined by the Scripture and received Creeds of our Church, which I avow to have no repugnancy at all to the most accurate Reason. But for those that take any pleasure or find any ease and satisfaction of mind in the Conclusions or Phraseologies of the School-Divines touching this Point, they are left free to enjoy their own Apprehensions, and may, if they please, either phantasie it necessary that all Bodies should rise out of the ground, the moulds being cast aside, as the opinion is stated Sect. 1. or else conceive onely that God will by his Omnipotency gather all the particles of our Bodies, whether flying in the Air or floating in the Water, and frame them together on the Surface of the Earth without conveying them first into any hollow places of the Ground. Concerning such things they may vary their phancies as they please, provided they do cordially believe the above-mentioned substance of the Article, for which onely I profess my self to have been solicitous in this Dispute, but have no-where denied the Scholastick Notion of the Identity of the Body at the Resurrection.

This is enough to clear me from all suspicion of Heterodoxness in point of the Resurrection: and it would be but superfluous farther to alledge how expressly I declare (Chap. 7. Sect. 2.) that I do not deny the possibility of the same Numerical Body, no not in the most strict, though needless, meaning of the Schools. But for my self to stand upon such strictnesses, that is, to contend for them, with such persons as I most of all intend my Writings for, were to go against those useful Rules that I had maturely and deliberately proposed to my self in the management of my Design, which was, the winning over those of this more Rational and Philosophical Age to a sincere and cordial embracing of the Christian Faith, as many I mean as do in their hearts stand off from it, and of retaining them in it that have already embraced it. And this may serve for a more general vindication of me in this point.

7. I will now set down the particular Objection in the formal words thereof.

Object. II.

He says, That it cannot be proved out of Scripture that the Same Body shall rise again from the Grave. This takes away the Resurrection of the Body: for this cannot be, except the Same Body rise again.

The Quotation of the place from whence this Objection is taken is here omitted, but I question not but that it aims at that passage, Chap. 4. Sect. 3. Book 6. which runs thus: *I answer farther as concerning Scripture it self, That I dare challenge him to produce any place of Scripture out of which he can make it appear, that the Mystery of the Resurrection implies the Resuscitation of the same Numerical Body. The most pregnant of all is Job 19. which later Interpreters are now so wise as not to understand at all of the Resurrection. The 1. Cor. 15. that Chapter is so far from asserting this curiosity, that it plainly says it is not the Same Body, but that as God gives to the blades of Corn grains quite distinct from that which was sown, so at the Resurrection he will give the Soul a Body quite different from that which*

which was buried, as different as a *Spiritual* body is from a *Natural* body, or an *Heavenly* from an *Earthy*.

8. Wherefore to this Objection I now briefly and particularly answer: First, That it is not of Faith to believe that every Body that is said to rise at the last day should rise out of the Grave, since all Bodies had not Burial. But that is but an external circumstance, I suppose the main weight of the Objection is concerning the Same Body. Secondly, therefore I say, That I do not affirm that it cannot be proved out of Scripture that the Same Body shall rise again, but the *same Numerical* Body; for I acknowledge that would take away the Resurrection indeed, if the Body that is said to rise were not in a very due sense the same. And I think it is very duly the same, if it be acknowledged as much the same with the Body that was buried, as that Body was with it self during this terrestrial life. Which I do freely acknowledge it to be, though I decline the averring it to be the same *Numerical* Body in the ordinary sense of *Numerical* according to the more rigid sort of School-Divines. My Assertion therefore is onely this, That it cannot be proved out of Scripture that the Mystery of the Resurrection implies the Resuscitation of the same Numerical Body according to the strictest meaning of the Schools.

And this I think I have very safely asserted, and without the least prejudice to the substance of this Article of the Christian Faith, I having so expressly declared my self in the foregoing Section concerning the *Sameness* of mens Persons at the Resurrection, *That the same men that die and are buried shall as truly appear in their own persons at the day of Judgment, as if those Bodies that were interred should be presently actuated by their Souls again; and should start out of their graves; and to give an instance, they shall be as truly the same persons as Lazarus when he rose Body and Soul out of the grave after he had lien there four days together.* And I think *Lazarus* was sufficiently the same both Soul and Body. Wherefore it is evident that I do allow and profess that there is the same Body at the Resurrection; forasmuch as I profess it as much the same (in whatsoever that *Sameness* does consist) as the Body is to it self in this life: and do also acknowledge that this *Sameness of the Body* is according to the tenour of the three approved Creeds and Scripture, *Resurrection* implying so much in both. Which I hope is a sufficient Answer to this second Objection.

9. And therefore I might now pass to the third, did I not think fit to clear a scruple touching that Text of *Job*, of which I have said that later Interpreters are now so wise as not to understand it at all of the *Resurrection*. In which speech I must confess I had an eye to *Hugo Grotius* his Gloss upon the Text, *Scio quod Redemptor meus vivit*, &c. which is this, *Hæc verba & quæ sequuntur Judei nunquam ad Resurrectionem retulere, cum tamen omnia rimentur quæ aliquam in speciem eò trahi possunt. Christiani non pauci eo usi sunt ad probandam Resurrectionis fidem; sed ut id facerent, coacti sunt in Versionibus suis multum ab Hebræo discedere, ut notatum Mercero aliisque. Hebræa sic sonant: Scio ego Redemptorem meum vivere, & illum postremo staturum in campo. Etiam si non pellem tantum meam, sed & Hoc (nempe arvinam quæ sub pelle est) consumerent (morbi scilicet,)*

in carne tamen mea Deum videbo, (id est, propitium experiar.) Deus Redemptor dicitur, quia pios ex multis malis liberat. And presently after, Postremum in campo stare est victoris. Sic Deum dicit victorem fore adversariorum suorum. Neque vero ei esse impossibile corpus ejus putredine prope exesum restituere in priorem formam, quod & fecit Deus. See Job 42. where Job is also said to see God with his eyes. Which things and expressions bearing the Type and similitude of the Resurrection are not unfitly applied by our Church to the Resurrection in the Office of the Burial of the Dead. For the Scripture it self does abound with such Typical Allusions in matters that are so confessedly true as the Resurrection of the Body is to all good Christians. So that it is not any derogation to the excellency of our Liturgy to imitate that becoming and useful liberty, the words being so exceeding apposite and significant, and those passages of Job's History so accurate a Type of that happy reward by our Redeemer in the Resurrection at the Last day.

10. To conclude therefore, The summe of my account touching what I have wrote concerning the Resurrection in the Chapters above specified is this: That I have asserted and defended against the Atheist or Unbeliever the full substance of that Article of the *Resurrection* so far forth as it is expressed in either Scripture or the three Creeds; and that in the meantime I have not denied those more curious Circumstances that the Schoolmen contend for, and particularly the same *Numerical Body*; but do most declaredly affirm the *same Body* to arise, according to Scripture and the above-said Creeds, and that we shall be as *really* and *sensibly* to our selves, and as *conspicuously* to others, the same persons, as well in Body as Soul, as we were either to others or our selves in this life; and that therefore I have abundantly satisfied the present Objection. And I am confident that there is no ingenuous person will think it fit that the curious Decisions of the School-men, who were unmeasurably nice in their Conclusions, beyond either warrant of Scripture or assistance of solid Philosophy, should be taken in for Articles of Faith, which could not but be an exceeding prejudice to Christian Religion, especially in this Philosophical Age, wherein there is so diligent search and so great success in discovering Truth. For assuredly there must be a great discrepancy of judgment touching the right notion of the *Sameness of Body* in those that look upon mans Body to be in a manner as stable and permanent as the hardest banks of a River, and those that look upon it to be near as fluid as the River it self: and as great a difference touching the necessity of this stability in them that hold the Body perceptive and sensible, and those that deem it as incapable of Perception as the very cloaths we wear upon our bodies.

But however, be that how it will, it was necessary for my Design, who to the Philosopher avow my Religion to be Rational, not to make my self look like a Fool to him to whom I pretend my self so rigid an Adherer to Reason, by swallowing down needlessly such things as I can find neither Faith nor Reason to require of me. And what is this but a punctual observation of my first Rule? But this I must confess that both Faith and Reason requires of me, that I believe that we shall have the *Same Body* at the Resurrection, in whatsoever this *Sameness* doth consist. And for my own part,

part, I doubt not, according to my private thoughts, but that there will be a Recollection of as much of all that corporeal substance we were in this life as will be requisite to make our Bodies again the same.

CHAP. V.

1. *The third Objection or Charge, as if he called Episcopacy a Faction; How contradictory it is to several Passages in the very Preface it is raised out of.* 2. *The particular Passage on which they would ground this Charge produced, and cleared.* 3. *That men may pursue good things in a factious way, but that the things themselves do not thereby become Factions.* 4. *His judgement touching Episcopacy as well in regard of its intrinsic Worth, as of its Accommodateness to the Interest of Monarchy and Protestantism.* 5. *The hazard of bringing all to Anarchy by the Extirpation of Episcopacy; and what danger of ruine Presbytery brings upon itself by supplanting that Government, and how lively prefigured in Spencer's Eclogues.* 6. *The fourth Objection, touching the Authority of the Church in things indifferent. The Passages out of which the Objection is raised.* 7. *A Solution of the Objection out of those very Passages.* 8. *A farther Demonstration from several other Passages in his Preface, that it never came into his thoughts that the Church had no power to appoint things indifferent in publick Worship.* 9. *The fifth Objection, which very grossly pretends, that he terms the Divine Nature of Christ passive and contemptible. A sufficient Solution thereof from what occurs Sect. 3. Ch. 12. of his fourth Book.* 10. *The rampant Divinity the Heathen affected compared with the truly-Divine Temper in Christ.* 11. *A farther Solution of the Objection out of the very Passage it is raised from.* 12. *The charge of Nestorianism.*

1. **WE** have, I hope, by this time produced more then enough in satisfaction to the second Objection: we proceed now to the third.

Object. III.

He makes Episcopacy a Faction, and so against God's Word. Præf. Sect. 19.

It is a short Objection, but a very smart one (were it true) and plainly contradictory to several Passages in my Preface. For in the twenty first Section I write thus: *That Episcopacy simply in itself is not Antichristian, as appears out of that Book which Fanatick Hot-spurs so much abuse to the disturbance of the Church, I mean the Apocalyps, compared with the acknowledged Church-History concerning this ancient Government, which was in use when the Church was most exactly Symmetrall. And therefore if this or that Form of Government were essential to the Purity of a Church, Episcopacy would not have obtained in that state, when she was most pure, if it had been Antichristian. From whence it also*

X x 4

neceff.

necessarily follows, *That Presbytery is not Jure Divino.* Certainly, to say *Episcopacy* is a Faction, which I must confess is against God's Word, is Contradictory to the declaring it a Government established in the Church when it was most exactly *Symmetrall* and pure. For it had been an horrid blemish therein.

Again, a little after in the same Section I do affirm, *That upon an account of Reason, and of the nature of the Thing itself, Episcopacy joyned with Presbytery is better then Presbytery alone; forasmuch as it is easier to find one man fitted for so Sacred an Office then many. And there is more ingenuous shame and sense of honour in a single Person then in a Multitude, whose number makes them more bold and daring to pass any thing; such as if it were in the power of one single person to stop, he could not in point of reputation and self-security fail to use his Negative voice. But where the power is in a Multitude without any restraint, there cannot but be the hazard of very gross transactions, they bolstering up one another by reflexion upon their numerosity; and every man in shuffling off the odiousness of the miscarriage to the rest of the lump, conceits himself to bear a very inconsiderable share of either the shame or danger of what-ever is voted. Wherefore there must be a great deal of either Ignorance or Malice to style that Function Antichristian, that is thus recommended to us both from the practice of the Primitive Church and the light of Reason.* If any one has any thing to say more material for Episcopacy then this, let him speak. And lastly, at the close of Sect. 22 I do expressly declare, *That there is not any effectuller means imaginable to make the people believe in good earnest that Religion is worth the looking after, then to finde themselves looked after so carefully and affectionately in reference to Religion by persons of so honourable Rank and Quality.* All which passages are perfectly contradictory to the Charge this third Objection laies against me.

2. Let us therefore see whether I have contradicted my self in what I have wrote, Sect. 19. For the Objection is raised out of this Paragraph: *The childish conceit of some is, that the future prosperity of the Church will be nothing but the setting up this Form or that Opinion; and so every Faction will be content to be Millennists upon condition that Christ may reign after their way or mode, that is, in Calvinism, in Arminianism, in Papism, in Anabaptism, in Quakerism, in Presbytery, in Episcopacy, in Independency, and the like. But the true happiness of those daies is not to be measured by Formalities or Opinions, but by a more corroborated Faith in Christ and his Promises, by Devotion unfeigned, by Purity of Heart and Innocency of Life, by Faithfulness, by common Charity, by comfortable provisions for the Poor, by chearful Obedience to our Superiours, and abundance of kindness and discreet condescensions one to another, by unspotted Righteousness and an unshaken Peace, by the removal of every unjust yoke, by mutual forbearance and bearing up one another, as living stones of that Temple where there is not to be heard the noise of either axe or hammer, no squabble or clamour about Forms or Opinions, but a peaceable study and endeavour of provoking one another to love and good works. Provided this be the Idea of those happy Ages to come, the inculcating of this belief,*

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in my judgement, cannot but be very useful, it bearing along with it both a detection and reprehension of the degeneracy of the present Age, and a warmth and encouragement to hasten those good times, by endeavouring to correct our lives according to this Pattern we have of them.

Now let any one judge whether I call *Episcopacy* a Faction or no, or whether I propound all these waies of Division as false and illegitimate, since those that do so apparently contradict one another, as *Calvinism* and *Arminianism*, *Episcopacy*, *Presbytery* and *Independency*, some of them must be true. As either *Calvinism* or *Arminianism*, in such Points as they contradict one another, must be true. And so of those waies of Government, some of them must be right. For it is intolerably wrong to have the Church destitute of all Government. Wherefore all those things there named are not condemned or reprehended, nor properly any of them in that form of speech, though some of them be of themselves sufficiently condemnable. For though they had been all good in their several kinds, yet men might not behave themselves well and in due measure and manner in their affections and partial sidings in them. But it does not at all follow, because that which is good is factiously followed, that the thing that is thus followed loseth its goodness, much less that it becomes the very Faction itself; no more then when the Apostle saies, *While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?* any one would understand him that he either accuseth *Apollos* or himself of carnality, but onely those that made Factions upon pretence of following them with the greater zeal.

1 Cor. i. 12.

3. And therefore I say that men may as well pursue good things (in the number of which I have already affirmed *Episcopacy* to be) as follow good men, even the Apostles themselves, in a factious way. And this is all that can be elicited out of this Paragraph touching *Episcopacy*, not that it is a Faction, but that it may be factiously and partially managed, that is, unmeasurably and disproportionably prized, (as this Paragraph imports) as if the whole *Millemial* Happiness consisted in *Episcopacy*; that is to say, That people may so dote upon one good thing, that they may be dead to and careless of the flourishing of all the rest, and set up their staff in that one. Which though it were *Episcopacy* itself, it would be a factious and partial affection, and would fall short of the end of the Gospel, which does equally aim at the cherishing of all things that are essentially and indispensably Christian, such as I have enumerated in this Paragraph in my Description of the Happy Ages to come.

4. Wherefore I think it is abundantly plain, that I am far enough from charging *Episcopacy* itself with Faction, or with any thing else that sounds ill. Whereas on the contrary I have in this very Preface pleaded for it as the best kinde of Church-Government, and have produced Reasons for the same. And to profess my own Judgement still more fully touching it, it is not onely much more eligible then *Presbytery* in itself, but more accommodate to the support of the Interest of *Protestantism*. For what a mischievous stop must it be to the more easie spreading of the Reformed Religion in Christendom, if no Reformation can be thought perfect till all Church-Government be unravelled into *Presbytery*, having no regard

to that excellent Congruity and Accommodateness that *Episcopacy* has to *Monarchy*, nor considering how just a jealousy *Monarchs* have of what so apparently tends to the decay or undermining of their own Security and Interest, as the demolition of *Episcopacy* doth; I mean, such an *Episcopacy* as is established here in *England*; which assuredly is more com- pliable with *Regal Government* then *Presbytery* can be, that verges nearer toward *Populacy* or *Democracy*? Not to adde that the taking away of *Episcopacy* is the hazard even of *Presbytery* itself, and of mouldring the Church into a perfect *Anarchy*, (as it happened in these late years;) and indeed in thus hazarding all Ecclesiastick Government, to bring in hazard the very Object thereof, Christianity itself.

5. My observation of Passages in the late great change of affairs in this Nation has given me too great occasion to surmise so, and made me look upon *Spencer* as a *Prophet* as well as *Poet*, in his second *Eclogue*, he has so lively set down the effect of the extirpation of *Episcopacy* upon the *Presbyters* themselves, when once that great shelter of Church-Government was removed. For when the Lord of the Field had cut down the aged and sacred *Oak*, having been complained to by the busie *Briar* that had a minde to domineer alone, pretending forsooth that the spreading *Oak* hindered his tender growth, keeping off the light of the Sun, and spoiling his beautiful Flowers with the dropping of his hoary mofs upon them; the *Briar* wanting this shelter against greater storms was utterly born down by the next Winterly weather, and troden into the dirt by Beasts. His condition is so lively described in the Poet, that I have thought it worth the transcribing. After he has set out the dismal fall of the *Oak*,

*Whose wondrous weight made the ground to quake,
Th' Earth shrunk under him and seemed to shake.
There lieth the Oak pitied of none.*

Then presently he addes concerning the *Briar*,

*Now stands the Breer like a Lord alone,
Puffed up with pride and vain pleasure:
But all this glee had no continuance,
For eftssoons Winter gan to approach,
The blustering Boreas did encroach
And beat upon the solitary Breer;
For now no succour was him near.
Now gan he repent his pride too late,
Tore naked left and desolate.
The biting frost nipt his stalk dead,
The watry wet weighed down his head,
And heaped snow burdened him so sore,
That now upright he can stand no more:
And being down is trod in dirt
Of Cattel, and brouzed, and sorely hurt.
Such was the end of this ambitious Breer.*

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The *Apodosis* is easie, though it were demanded in rhyme. But the semblance of mirth can well suit with so sad a consideration. Nothing were more desirable then that all men would lay aside any sense they have of their popular faculties, and make use of their talents to the common Interest of the Reformed Christianity, and not seek a victory over those who are their most impregnable shelter against their greatest enemies. This insinuation is enough for them that are willing to see, and all that I can say will be nothing to as many as are wilfully blind. And therefore I will now hasten to the fourth Objection.

Object. 4.

He affirms that Church-Discipline should comprehend only the generally-acknowledged Articles of the Christian Faith, and plain indispensable duties of life. Which overthrows all Authority concerning things indifferent. Preface, page 18, 19.

6. All that those Pages which are here referred to do contain touching this matter is what is in the eighteenth page, in this Paragraph, *That the main end of Church-Government and Discipline is the countenancing and promoting the Christian life and an holy observation of such Precepts of Christ as do not make men obnoxious to the Secular Law by transgressing them, to keep out also Idolatry and every error and superstitious practice that tends to the supplanting or defeating the power of the Gospel; and that therefore we ought rather to be solicitous about managing this Government to the right end, then disturb the peace of the Church by an over-scrupulous examination of the exterior frame thereof.* And again in the same page at the end, in this Paragraph reaching also into the following page, *That the first and chief point is, To make a right choice of the Object of this Church-Discipline, which is to comprehend nothing but what is sound and purely Apostolical, that is, the indisputable Truths of our Religion, such as we are sure to be the mind of Christ and his Apostles, namely, the generally-acknowledged Articles of the Christian Faith and plain and indispensable Duties of life. For these are such as deserve to be held up with all possible care and strictness, other things so gently recommended that no conscientious man may be pinched thereby.*

7. These are the onely Passages in those Pages that could administer matter for this fourth Objection, but being thus produced into view, they will also administer matter for a due solution thereof: For one will give light to the other, the former to the latter, and the latter end of the latter to the first part thereof, upon which the Objection is mainly raised, in those words, *To make a right choice of the Object of this Church-Discipline, which is to comprehend nothing but what is sound and purely Apostolical, &c.* Where my meaning is, That the principal and main Object of this Discipline should be such, that we should not make the lesser things and more dispensable and such as are but of humane Institution and Determination the main Object upon which Church-Discipline is exercised, but the generally-acknowledged Articles of the Christian Faith and plain and indispensable Duties of life, such as we are exhorted to by Christ and his Apostles. For this is really for the glory of the Gospel, the security of
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mens Souls in the safe conduct of them to Heaven, and also for their comfortable abode here upon Earth; the urging of the practice of the Law of Christ tending so effectually to the taking away all that misery and hardship that the Dissoluteness and Hard-heartedness of men does otherwise cast the world into. And that I mean onely the *main and principal Object*, not every thing that Church-Discipline may reach to, the conclusion of this Paragraph does plainly imply, in these words, *For these are such as deserve to be held up with all possible care and strictness*: which is as much as to say, that the severity of Discipline is to be exercised, if any-where, more especially in these. *Other things so gently recommended, that conscientious men may not be pinched thereby*; that is to say, that the like severity is not to be used in things that are not of so indispensable a nature, especially upon those that are conscientious, and of such a character as I shall have occasion more fully to set out when I shall answer the eighth Objection.

But in the mean time I think it is pretty plain already, that I do not affirm that Church-Discipline should comprehend onely the generally-acknowledged Articles of the Christian Faith, and plain indispensable Duties of Life; but that this is the *principal Object* thereof, according as I have declared in the former Paragraph, *That the main end of Church-Government and Discipline is the countenancing and promoting the Christian life, &c.* Which does not exclude but imply other things of an inferior nature, and yet tending to the greater ornament and completeness of the Christian Oeconomy, which may come in upon occasion, as a more *subordinate End* and *less principal Object* thereof. So that I do not overthrow but establish or leave entire Church-Authority touching things indifferent.

8. Which no man could make any question of, did he but compare one part of my Preface with another: as that which occurs Sect. 13. at the close thereof, *There shall be nothing held Essential or Fundamental but the indispensable Law of the Christian life, and that Doctrine that depends not upon the fallible deductions of men, but is plainly set down in the Scripture; other things being left to the free recommendation of the Church, ensnaring no mans conscience, nor lording it over the flock of Christ.* And still holding on in the next Section, *Which certainly they doe that call those things Antichristian that are not, and thereby make more Fundamentals then Christ and his Apostles. Which Errour is the very Essence and Substance of Antichristianism and of that grand Apostasie of the Church.* Can there be any thing more express and pertinent for the vindicating the power and liberty of the Church in appointing things indifferent then this? And in the close of this 14 Section, *But it is manifest that all the zealous Corrivals for the Government of this Nation, by either decrying things for Antichristian that in themselves are innocent and of an indifferent nature, or by obtruding Opinions that are worse then indifferent, have but shew'd themselves Branches of that great Stock of Apostasie; and are too far removed from the repute and merit of either being or beginning a Church that is purely Apostolical.* And, lastly, at the close of the 15 Section, where having first suggested that nothing can so well secure the peace of the Clergy and make them impregnable as the using of their Power and exercising

exercising their Discipline in the behalf of such Truths and Rites as are plainly and confessedly Apostolical, and the being more facil and easie in additional Circumstances, and cutting quite off all useles and entangling Opinions, I at last adde, *Which one plain and generous Rule of Government, if faithfully kept to, is the most effectual means imaginable of making the world good, and for both the Unity and Enlargement of the Church; infinitely above all those many fine Artifices and small Devices of the most professed Politicians in the Church of Rome; provided we be not coarse and sordid, but reverent and comely in our publick Worship.* Which clause cannot be made good, unless there be supposed in the Church a power of appointing and determining the Modes and Circumstances of publick Worship: Which fith they may be various, and yet all sorts of them decent, and therefore indifferent which to chuse, it is assuredly left to Authority to determine the choice, and others ought to submit thereto. *Let all things be done decently and in order.* So abundantly evident is it that it never came into my mind to take away that Right of commanding things indifferent from publick Authority. And thus I think I have fully satisfied this fourth Objection. Come we now to the fifth.

Object. V.

He terms Christ's Divine Nature, that passive, contemptible Divinity which lodged in him, lib. 5. c. 1. sect. 5.

9. To the affoiling of this Objection that makes so hideous a show at first sight, there wants nothing but the bringing into view those two Sections wherein I mention the *Passivity* of that Divinity lodging in Christ. For it will forthwith appear what I mean by this *passive Divinity*; not the Eternal *Logos* with which he is Hypostatically united, but the *θεία φύσις* (that Divine nature which in some sort all Christians are partakers of) communicated to the Humane nature of Christ in a measure transcendently above his brethren. It is this Divinity therefore I say is passive, I mean the *Deiform Humanity of Christ*, who was also *ὑπονωὶς τῆς θείας φύσεως* in that more moral and spiritual sense and in common with him and us, onely he was anointed with the oil of gladness more eminently then his fellows. This is that Divinity which I say is properly *Passive*, and which seems so *contemptible* to men, as will straight-way appear out of the two Sections where I speak of it.

The first of them is this; **.And indeed how should it ever come into the mind of a mere natural man to think of an humble, passive, soul-melting, self-afflicting and self-resigning Divinity lodging in any person; or if it did, that there was any great price upon that spirit more then on that which seems to the world more gallant and generous? But certainly this is more precious in the eyes of God then all things in the world beside; and whatsoever injury is done to this, it is like the touching of the apple of his own eye.* Can it come into the mind of any man to think that I understand this *humble, passive, soul-melting, self-afflicting and self-resigning Divinity*, of the *Second Hypostasis* of the Trinity, the Eternal and Immaterial *Logos*? But I compare here the Character of Christ with that of *Apollonius*, who affected a kind of Divinity, and *Philostratus* endeavoured to set him out accordingly.

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12. Sect. 3.

10. But this affectation of Divinity amongst the greatest Philosophers of the Heathen is more rude and rampant, more like to that of *Lucifer*, *Similis ero Altissimo*, then to the example of the humble Son of God. For their partaking, forsooth, of the *Divine Nature* is to ascend into the secure Throne of perfect *Apathy* and *Immateriality*. Τὸ ὅτι πλ. (saith *Plotinus*) ἐκ ἑξω ἀγασσρίας εἶναι, ἀλλὰ θεοῖς εἶναι the meaning of which is, That the end of their highest pitch of Vertue (which they call *Paradigmatical*) is not to be without Sin, but without Passion, and indeed all Compassion, to be moved at nothing, but securely to enjoy themselves, and to become invulnerable from any occurrences of this mortal life. This is the top of Divinity which they affect, and in counterdistinction to which I have described that most lovely and amiable Divine spirit lodging in our Saviour, that it is far from this *Luciferian Rampancy*, but is an *humble, passive, soul-melting, self-afflicting and self-resigning Divinity*, and therefore such as *Philostratus* could not so much as dream of, to set out his great Pattern *Apollonius* by.

11. And it is plain that in that Section the Objector cites there is no other meaning then this. For the whole Section runs thus: *But he whom they numbred amongst the transgressors, and took to be the vilest of men, because he was not recommended by any thing that the Animal life likes and applauds, (as Nobleness of Birth, the power of popular Eloquence, Honour, Wealth, Authority, high Education, Beauty, Courtship, Pleasantness of Conversation, and the like) he is, I say, notwithstanding this general contempt from men, very highly prized by him who is the infallible Judge, whose ways are not as our ways, nor his thoughts as our thoughts; but that he might conform our apprehensions to his own, raised Jesus Christ from the dead, bringing that passive, contemptible Divinity that lodged in him into a deserved victory and triumph; exprobrating to the blind world the ignorance of that Life that is most dear and precious to himself, making him alive whom they maliciously killed, and preparing a way to an universal Homage for him who was universally scorned and became ὁ ἀντὶ πάντων τὸν κόσμον ὁ καθαρισμὸς τοῦ κόσμου the off-scouring of all, though his Spirit, Life and Nature was of more worth then all things of the world beside.*

Certainly it must needs seem very marvellous to others as well as myself, that any one should miss my meaning in this Section, and pretend that I term the *Divine Nature in Christ* (understanding thereby the *Eternal Logos*) a *passive, contemptible Divinity*. For neither do I speak of the *Divine Logos* here, much less say it is *passive*, nor term the *Divine Nature in Christ*, in the other sense, *contemptible*, but condemn others for accounting it so, and declare how highly prized it is by that Judge who only is infallible, (whose ways are not as our ways, nor his thoughts as our thoughts) notwithstanding the general contempt thereof from men. And again, whenas I say, *That he raised Jesus Christ from the dead, bringing that passive, contemptible Divinity that lodged in him into a deserved victory and triumph, exprobrating to the blind world the ignorance of that Life that is most dear and precious to himself*, it is plain I speak of the *Deiform Humanity* of Christ, (if I may so speak) which was *passive* and capable of death it self, but I am so far from terming it *contemptible*, that I accuse the

the world of blindness for their thinking it so, and conclude that this *Deiform* Spirit, Life, and Nature, into which the Humane Nature of Christ was transformed, was of more worth than all the things of the world beside. So little show of ground was there for this fifth Objection.

12. We are therefore now suddenly arrived to the sixth, which seems to offer at a Charge of *Nestorianism* against me; for so had I heard from often-repeated fame: Whence it will be necessary first to understand the nature of that Heresie, before I either propound or go about to answer this sixth Objection.

CHAP. VI.

1. *Some few Remarks touching the person of Nestorius out of Spondanus.*
2. *A full Description of his Heresie out of Justellus his Collection of Ecclesiastical Canons.*
3. *A Citation out of Justinian's Rescript to the Constantinopolitans.*
4. *That the Heresie of Nestorius was, that he held not any Physicall or Real Union (such as is betwixt Body and Soul,) between Christ's Humane Nature and the Logos, but that they were really disjoyn'd one from another, proved from several passages of the foregoing Citation.*
5. *The same farther demonstrated by two more Citations out of the Council of Ephesus, as it is set down in Photius his Epistle to Michael Prince of Bulgaria.*
6. *Another to the same purpose out of a brief Collection of Councils entitl'd Ἀδελφότης.*
7. *Another out of the Synodicon.*
8. *Several passages produced out of Book 1. of his Mystery of Godliness, that are diametrically opposite to the above-cited Characters of Nestorianism.*
9. *Other passages of the like nature produced out of the fifth and tenth Book.*
10. *The particular Objection propounded, together with some other collateral Allegations from Hear-say.*
11. *That the Schools are out in their Definition of Suppositum.*
12. *The true Definition thereof, whence also the true Notion of Hypostasis, Subsistentia and Persona is to be understood.*
13. *His Answer to the particular Objection above proposed.*
14. *His Answer to the Collateral Allegations.*
15. *That in these very passages upon which they would raise their Charge of Nestorianism he has not departed from the sense and language of Creeds and Councils; as namely of the Council of Chalcedon.*
16. *And of Athanasius his Creed.*

1. **I**T will contribute nothing to our purpose to take notice of *Nestorius* his person, how he was first a Monk and Presbyter of *Antioch*, and after was made Bishop of *Constantinople* in *Theodosius* his time, to whom he was a very importunate exhorter for the punishing of Hereticks, and his zeal and fervency particularly noted in that ardent Instigation of the Emperour, *Mibi, O Imperator, terram Hæreticis in purgatam tribue, & ego tibi cælum tribuam; Tu mihi in profigandia Hæreticis subveni, & ego tibi in profigandis Persis subveniam.* So mighty a Zeal had this *Nestorius* against Hereticks, But *Spondanus* speaks of him as if his zeal and

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sanctity was but simulated, and that he acted to that height for the better rivetting himself into the favour of the Emperour; but that when he was once well warm in his Dignity, he was so little carefull of conforming to the common Sentiments of the Church, that he revived or began that famous Heresy of separating the Son of Mary and the true Son of God, the Eternal Logos, and of making them absolutely two, as some say Diodorus-Bishop of Tarsus did before. *Sensisse utique alterum esse Filium seorsum qui de semine David & sanctâ Virgine natus est, & alterum propriè Filium Dei Patris.* From whence he also denied the Blessed Virgin to be Θεότοκος *Deipara*. The falseness of which Doctrine is there said to be reprehended by the Blessed Virgin herself, she appearing to the holy Anchoret Cyriacus in a Vision, and shewing her express displeasure against the writings of Nestorius.

2. But not to insist long on an account less Authentick, I shall more punctually set out the nature of Nestorianism out of the ancient Greek Collections of Ecclesiastical Canons, as they are in the Edition of *Fustellus*. For I having heard my self accused (by so often a repeated fame) of the Nestorian Heresy, and also so freshly, even since I began this Answer, I think it lies upon me to be more accurate in the Description thereof, according to those more Authentick testimonies, that it may the more fully appear how free I am from any such Errour.

3. *Ex Lib. I. Codic. Tit. I.* In Justinian's Rescript to the Constantinopolitans; Τῶν πῶν ἄνω ἔχοντων, ἀναθηματίζομεν πᾶσαν αἵρεσιν, ἐξαιρέτως ἡ Νεστόρειον τὸν ἀνθρωπολάτρην, καὶ τὰς αὐτῷ φερήσασθαι καὶ φερούσας, τὰς διαφερούσας ὅτινα Κύριον ἡμεῖς Ἰησοῦ Χριστὸν ὅν τὸ Θεῦ καὶ Θεὸν ἡμεῖς, καὶ μὴ ὁμολογούσας κυρίως καὶ κατ' ἀλήθειαν τὴν ἀγίαν, ἐνδοξον, καὶ ἀειπαρθένον Μαρίαν, Θεοτόκον, τῷ ὅτι μὴ ἔστι Θεῦ, ἀλλὰ δύο ἢς λόγονται, ἄλλον μὲν ὅ ἐκ τοῦ Πατρὸς Θεὸν Λόγον, ἄλλον δὲ ὅ ἐκ τῆς ἀγίας ἀειπαρθένης Θεοτόκου Μαρίας, χάριτι καὶ χάρισι καὶ οἰκειώσει τῇ πρὸς τὸ Θεὸν Λόγον καὶ Θεὸν αὐτὸν γαργανῆσαι. i. e. Wherefore we anathematize every Heresy, and especially Nestorius, the Man-worshipper, and those that either have or do follow his Opinion, such as divide asunder our one Lord Jesus Christ, the Son of God, and our God, nor confess that the holy, glorious, and ever-Virgin Mary is properly and according to truth Deiparous, that is to say, the Mother of God; but affirm that there are two Sons, the one God, the Word of the Father; the other the Son of Mary, and that he became God onely by Grace, Habitue, or Relation and Appropriation to God the Word.

4. Out of which it is manifest that Nestorius his Heresy was in that he held no Real and Physical union, as I may so speak, (such as is betwixt Body and Soul) betwixt Christ and the Word, but that the Word and the Humanity of Christ were really disjoyned: Which several passages in this Paragraph imply. As first, in that Nestorius is called ἀνθρωπολάτρης a Worshipper of a mere Man, and consequently an Idolater. And then again, in that he is said διαφεῖν to divide asunder our Lord Christ who is one. Moreover, in that he denies the Blessed Virgin to be Θεότοκος, and that he made separately two Sons, the one the Eternal Word, the other the Son of Mary; affirming the Son of Mary to be no otherwise God then

then by a certain Relation or Appropriation to the Eternal Word, not by real Union; I say, all these passages plainly imply that the Heresy of *Nestorius* was that he conceiv'd the Word and *Fesus* really disjoyn'd, and therefore that his was the same Heresy with that of *Diodorus* Bishop of *Tarsus*, *Qui alterum esse sensit Filium seorsum qui de Sancta Virgine natus est, alterum verum Filium Dei Patris.*

5. Which will farther appear out of the Council of *Ephesus*, as we find it in *Photius* his Epistle to *Michael* Prince of *Bulgaria*, wherein having described the Union of the Humane and Divine Nature in *Christ*, Εἰς Χεῖρας, εἰς ὕψος, ὁ αὐτὸς ἄνω ὡς Πατέρι ἀμώτω; καὶ κάτω ὡς μητρὶ ἀπάτω; ὁ αὐτὸς ἐκ ἑκ. ἄλλ.Θ., ἐν πρῶτον, μία ὑπόστασις, he presently addes, Τῦτον δὲ ὅτι εἶνα Κύριον Ἰησοῦν Χριστὸν εἰς δύο πῦμνει καὶ διαίρειν ὑποστάσις ὁ πρῶτος ὁ ὀκτῶς ὁ περὶ καὶ, ὅτι μὴ φίλον ἀνθρώπων καὶ χωρὶς πρῶτος ὁ Λόγος κατ' ἰδίαν ὑπόστασιν ἐπλάττει, καὶ ὁ Θεὸς ἀναμῶτος καὶ γυμνὸν τῷ πρῶτος ὁ. This our one Lord *Fesus* (saith he) that thrice-wretched fellow. (meaning *Nestorius*) being not afraid to cut asunder and to divide into two Hypostases, made one a mere man in his proper Hypostasis, apart, without the Word, whom we all believe to have assumed him, and the other, God apart by himself, without this Assumption of the Humane nature. And a little after answerably to our former Citation there is added, Ἀλλὰ καὶ τὰς λογισμὸς ὅλως διαστραφεῖς, ἐδὲ τὴν αὐτὴν κατὰ σάρκα μητέρα, τὴν παναγίαν παρθένον, τὴν κυρίως καὶ ἀληθῶς τὸν Θεὸν Λόγον σαρκαρῶμενον περὶ, ἐδὲ ταύτην καλεῖν Θεότοκον ἡμέτερον. Ἀλλὰ ὥσπερ καὶ ὅταν ἀπερίεως καὶ Θεοτόκῃ, ὥσπερ ἡμεῖς καὶ τὴν γυναικαμένην τῆς Θεοτόκου καλέσωμεν. i. e. Moreover he being wholly perverted in his reason would not allow the most holy Virgin, the Mother of *Christ* as to the Flesh, who most properly and truly brought forth God the Word incarnate, to be called *Deipara* or the Mother of God. But as he despoiled the Son of his Godhead, so he did her that brought him forth of the Title of the Mother of God.

6. Again, touching the same Council of *Ephesus*, in a brief Collection of the six Oecumenical Councils by an uncertain Authour, whence the Title is Ἀδίσποτον, Ἡ δὲ τρίτη ἁγία καὶ οἰκουμένη Σύνοδος. γήγορον ὡς Ἐπίσκοπος κατὰ Νεστόριον τῷ ἀνθρωπολάτρῃ καὶ ἀσεβῶς, Πατριάρχῃ μὲν γυναικαμένη Κωνσταντινουπόλεως, καὶ Χριστὸν δὲ διαίρειν καὶ κατὰ πῦμνον. φίλον καὶ ἀνθρώπων καὶ ἱελεῖ, καὶ ὁ Θεὸς σαρκαρῶμενον, ὅταν ἐδὲ Θεότοκον, Ἀλλὰ Χριστότοκον τὴν ἁγίαν παρθένον ὀνόμαζε. i. e. The third holy and Oecumenical Council was held at *Ephesus* against the ungodly Man-worshipper *Nestorius*, Patriarch indeed of *Constantinople*, but one that divided and cut quite in sunder the Lord *Christ*. For he said he was a mere Man, and not God incarnate, whence he would not call the Holy Virgin the Mother of God, but onely the Mother of *Christ*.

7. I will onely adde one passage more, and that is out of the *Synodicon*, Num. LXXXI. Νεστόριος ἐξ Ἀντιοχείας ὁ φρενοβλαβὴς πρῶτος. ἀφ' ὧν ἐκείνου Σισινίου, ὅς τις ἀληθείας καὶ λόγον παρίδμεν, Θεότοκον λέγειν τὴν παναγίαν παρθένον μὴ περιστέμμεν, καὶ τὴν καθ' ὑπόστασιν ἰνῶσιν τῷ Σωτῆρι. τῷ ὅλῳ Χριστῷ δεῖξαι ἐκ ἀνεχώμεν. To *Sisinius* succeeded in the *Constantinopolitan* See that crack-brain'd Priest of *Antioch*,

Nestorius, who perverted the word of Truth, not admitting the Holy Virgin to be called the Mother of God, nor yielding to that orthodox opinion of the Hypostatical union of Christ the Saviour of the World.

Out of all which it is exceeding plain that the Heresy of *Nestorius* consisteth in this, That he divided and cut quite asunder the *Humanity* and *Divinity* of Christ into two separate *Hypostases*, making Christ a mere Man, and so denying the Incarnation of the Word, the Godhead of Christ, and the honour that accrued to the Blessed Virgin for bringing him forth whom we all rightly style the onely-begotten Son of God, perfect God and perfect Man, as *Athanasius* his Creed has punctually declared.

8. Now I will shew how perfectly opposite not onely my judgment, but that very Treatise out of which some would asperse me with *Nestorianism*, is to these Notes thereof which I have produced. As may appear not onely from my asserting and contending every-where in that Treatise for the *Divinity* of Christ, that he might be a due object of the Divine worship we doe him, but also from several particular passages. As Book 1. Ch. 5. Sect. 1. *That Christ is not ψαλὸς ἄσθενος, or a mere creature, but a Divine Hypostasis, or truly, really and Physically (not Allegorically and Morally) joyned with that Hypostasis which is called Logos, if men would not bring their own sturdy Preconceptions, but listen to the easy and natural aire of the Text, the beginning of S. John's Gospel would put out of all controversy. And again, Sect. 4. Wherefore Christ ought not to be a mere Man, but God, that is, he ought to be really and physically united to the Deity, it being present not by Assistance onely but by Information, that as Body and Soul are one Man, so God and Man may be one Christ. And Sect. 5. Wherefore the denying of either the Divinity of Christ or the Trinity seems a subversion of the Christian Religion: And not onely so, but that Fanatical piece of magnificence in some Enthusiasts, who would make their Union with God the same with that of Christ's. And lastly, Sect. 6. For is not that Spirit that created and framed all things able to reform us unto the most unblamable pitch of Humility, Self-denial, Dependency upon God, Love of our Neighbour, Obedience to Magistrates Faith, Temperance and Holiness, without being any more Hypostatically united with us then with the Earth, Sea, Sun, Moon and Stars, and the Natural parts of the Creation? Wherefore we conclude, That to assert that the union of any true Christian with God is the same with that of Christ's, is a bold, useles and groundless opinion, and inconsistent with and destructive of the Christian Religion.*

9. Can any thing be more diametrically opposite to *Nestorianism* then these passages, or any Proofs more pregnant to quit any one from such an Imputation? So that it is needless to produce any more places for my justification. And yet I cannot abstain from glancing at what I have noted for the greater confirmation of the *Trinity* of the Godhead and *Divinity* of Christ, Book 5. Ch. 17. Sect. 2. from the authority of the *Apocalyps* more peculiarly manifest to us to be of Divine Inspiration then any other Book, unless *Daniel*, or at least in a higher measure then it or any

any other. But I will close all with what I have set down Book 10. Ch. 6. Sect. 1. where I declare that that one plain expression of *Nestorianism* [*As Body and Soul is one Man, so God and Man is one Christ*] is better then all the curious Definitions of things in the Schools, which reach to no greater Hypostatical Union then that of the Body and Soul; adding immediately thereunto, *Whence I dare say, if it were searched to the bottom, the Union betwixt the Divinity and Humanity of Christ is more one and more exact then that of Soul and Body, which they call Hypostatical.* Is this *καταμίμνην ἡ διαμείνῃ τῷ σώματι ὑπόστασις Ἰησοῦ Χριστοῦ*; Is this to cut asunder and divide our one Lord Jesus Christ into two Hypostases, and not rather to allow him, if it were needfull, a more close Hypostatical union then there is betwixt Body and Soul?

10. Thus fully have I cleared my self from all general imputations of *Nestorianism*, which I thought fit to doe the more industriously, because of the Repeatedness of the same thereof, and of that late and fresh arrival of it to my astonished eares. I will now set down and answer the particular Objection.

Object. VI.

He brings in an Humane person of Christ, Lib. 6. c. 15. Sect. 1. p. 258. and afterwards, without any mincing, calls it so ten times in that Chapter, and severall times afterwards.

I will also adde what was hinted to me at second-hand out of Book 9. Ch. 2. Sect. 6. where I declare, *How that the Humanity of Christ and the Eternal Word may be Hypostatically united without any contradiction to humane Reason unsophisticated with the fopperies of the Schools, and both their Hypostases remain still entire.* And afterward, in the same Section, I bring in *Christ as made up (if one may so speak) of the Second Hypostasis of the Trinity and of that Humane person that conversed at Jerusalem.* For the speaking of two Persons thus in Christ, though I do expressly declare them Hypostatically united again and again in this Chapter, seemed to administer some scruple of Heterodoxnes to some. But it is much that either these passages in this Chapter, or those intimated in the Objection, should ever move any one to fancy me in the least measure guilty of *Nestorianism*, if they had ever noted those other passages of my Book that are so perfectly and expressly contrary thereto.

11. But I will shew how utterly blameless these passages also are, after I have briefly settled the true notion of *Persona* and *Hypostasis*; which I cannot doe but by first taking into consideration what is the true and allowable Notion of *Suppositum*. For I must confess I take the Schools to be out in their ordinary Definition thereof, while they define it *Substantia singularis per se existens completa & incommunicabiliter*. For be it so that there are innumerable examples of such *Supposita* as completely exist by themselves, yet it will be hard to prove that there are any that doe so incommunicably, that is to say, that their nature is such, that God cannot create some Substantial Form or other which he may accommodate so to this present *Suppositum*, that this and the superadvenient *Ἐνδύχσια* may make *Ens unum per se*, and so be coalescent into one *Suppositum*. To deny this would be a reproach to the Divine Omnipotency.

12. And therefore it were far safer to define a *Suppositum* to be *A Singular or Individual Substance completely existing by it self; but not incommunicably*, though *incommunicately*, that is to say, as yet not *actually* concurring as a *Potential Principle* to the making up *Ens unum per se*, as the *Metaphysicians* speak. This is the onely warrantable notion of *Suppositum* that I can find. And I need onely adde, that *Hypostasis* in the concrete sense is the same that *Suppositum*; in the abstract, *Subsistentia*: and that *Subsistere* is sometimes, in the very language of the Schools, said of an Individual substance, although it exist dependently of another *Suppositum*, as in the Humane nature of Christ. Which we shall find not altogether useles to have noted by the bye. And lastly for *Persona*, it is nothing but *Suppositum rationale*, and brings no new perplexity touching the *communicableness* or *incommunicableness* thereof.

13. These things being premised, I briefly answer to the Objection, First, That I do not bring in an *Humane person* of Christ *without any mingling of the matter*. For at the very first naming of the terms, I both modestly and cautiously ask leave, in these words; *Now that the humane person of Christ* (as I may so call it) *is not to be laid aside, &c.* And I interferred those words, as being well assured in my own judgment, that whatsoever might otherwise be a *Suppositum* of it self, if it once concur as a *Potential Principle* with some other *Hypostasis* for the making up one *Hypostasis*, it loseth then the proper nature and definition of an *Hypostasis*; it being then not *actually* such, but *potentially*, and in that sense onely it can be called an *Hypostasis*: and there is the same reason of *Persona*.

And Secondly, There was a necessity of my using this more improper term by reason of them with whom I dispute, namely the *Familists*, who, if I had said onely *the Humane nature* of Christ, would soon have melted that expression away into a mystical meaning, and made the particular Humane nature of all their Sect the Humane nature of Christ, with which the *Eternal Word* is united, they being *Godded with God* and *Christed with Christ*, as they boast. Wherefore I could not follow the point expressly against them, and so determinately that there should be left no place to evade, but by making use of this Expression.

And then Thirdly, It brings nothing of *Nestorianism* in with it, because, though I name the *Humane person* of Christ alone, yet I do no more *κατατιμεν ἢ διαπεῖν εἰς δύο ὁμοούσις*, then he that names the *Humane nature* of Christ alone does *κατατιμεν ἢ διαπεῖν εἰς δύο φύσεις*. Which if they were cut asunder, would most certainly dissolve the *Hypostatical* union also.

14. Fourthly, As for those Objections out of Book 9. founded upon these words, *Both their Hypostases remaining still entire*; and on these in the same Section, of Christ's *consisting of the second Hypostasis of the Trinity and that visible person that conversed at Jerusalem*: It is evident that I say that the two *Hypostases* are *Hypostatically* united. Which is quite contrary to *Nestorianism*, that cut them asunder and denied the *Hypostatical Union*, as you saw above. And though I say that the *Hypostases remain entire*, yet my so expressly affirming them *Hypostatically*
united

united shews plainly that they do not remain entire separately, but united unconfoundedly; which is a thing that the Orthodox Faith has a care of as well as of the other. And then again, I do profess, according to my own apprehension of things, that though I name two *Hypostases* in Christ, yet I understand the Humane *Hypostasis* to be but improperly so termed, according to that Definition my self have given of *Suppositum*.

15. And lastly, I adde to all this, That I have not departed from the very language and sense of the Councils and *Athanasius* his Creed, in adventuring to say, that the Humane Person of *Jesus* concurs with the Divine *Hypostasis* for the making up one *Christ*. For it is well known and noted, that the Greek Church calls the Three *Hypostases* as well *ιδιότητες* (and I think at this very day *ιδιώματα*) as *πρόσωπα* and *ὑπόστασις*. *Bede* in his Commentaries; *ὑπόστασις*, in *Trinitate Divina*, *idem est quod ιδιότης & quod πρόσωπον*. *Greg.* αἱ τὰ Ἐμφάνια· Θεὸς ὃς ὅταν ἔπω, ἐν φωτὶ περιετράφηται καὶ τρεῖς. τρεῖς μὲν κατὰ τὰς ιδιότητας, εἴτε ἐν ὑποστάσει εἴτε ἐν φιλον καλεῖν, εἴτε πρὸς ὅσα· ἐνὶ ὃ κατὰ τὸν τῆς οὐσίας λόγον, εἴτε ἐν θεότητι. Again, *Photius* out of the fifth Oration of *Eulogius*, Ἐν κυρίως ἐν τῷ θεῷ, πληθυσμὸν ὑδὲνα παρεδεχόμενον. Ὅθεν εἰ καὶ ὑποστάσεις ἢ πρόσωπα ἢ ιδιότητες ὀνομάζομεν, αὐτοὺς ἐγνω καὶ ὅσον δυνατόν ἔστιν ἐρμηνεύσαι βυλόμενοι, ὃ τὸ ἐν διακρίνομεν, ὃ τὴν μονάδα μερίζομεν, ὃ τὴν ἐνάδα διασωῶμεν. And a little after it is again plain out of the same Author, that the Greek Theologers did acknowledge, τὴν μίαν Θεοῦ φύσιν ἐν τρεῖς ὑπάρχειν ιδιότησιν. But it is sufficiently plain already that *ιδιότης* and *ὑπόστασις* do promiscuously signifie the same thing.

Now this being admitted, it is manifest that the Council of *Chalcedon* allows that there is a concurrence of the two *Hypostases*, Humane and Divine, for the making up that *One Person* which is called *Christ*. According as you heard above out of the Council of *Ephesus*, Εἰς Χριστὸν, εἰς υἱὸν, ἐν πρόσωπον, μία ὑπόστασις. But the words of the Council of *Chalcedon* are these: Ἐνα καὶ τὸν αὐτὸν Ἰησοῦν Χριστὸν υἱὸν, μονογενῆ, ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαίρετως, ἀχωρίστως γνωριζόμενον, ὑδαμὺ τῆς ἑαυτοῦ φύσεως διαφορᾶς ἀνηρημένης διὰ τὴν ἑνωσιν, σωζόμενης· ὃ μᾶλλον τῆς ιδιότητος ἑκατέρας φύσεως, καὶ εἰς ἐν πρόσωπον & μίαν ὑπόστασιν σωτηρευόμενης, ὅπως εἰς δύο πρόσωπα μερίζομενον ἢ διακρίνομενον· i.e. *We confess Christ, who was begotten of the Father according to his Divinity, and born of the Blessed Virgin according to his Humanity, we confess Jesus Christ to be one and the same Son, Lord, only-begotten, acknowledged to be unconfoundedly, immutably, indivisibly and inseparably in two natures, (the difference of the two natures not being taken away by the union, but the ιδιότης, the Hypostasis or proper subsistency of each nature being rather conserved and concurring together into one Person and one Hypostasis) not as parted or divided into two Persons.* To which my expressions are very consonant in my ninth Book, Chap. 2. my words implying an *Hypostatistical union* without confusion; a Coalefcency into one Hypostasis, not an abolition of any thing that concurs to the making up this one Person *Christ*, inasmuch that his Humane nature is *potentially* and *improperly* an Hypostasis still, and may be so called according to the Schools, as I above noted, but never to be *properly* and *actually* such.

16. And

16. And still more clearly out of *Athanasius* his Creed it self it will appear, that it is no *Solacism* to call the Humane nature of Christ an *Hypostasis*, the very words of the Creed declaring him to be *perfect God* and *perfect Man*, *πλεισθεός ἢ πλεισθ' ἀνθρώπου* and then defining what is meant by *πλεισθ' ἀνθρώπου* there is added, *ἐκ ψυχῆς λογικῆς καὶ ἀνθρώπινης σαρκὸς ὑφισταμένος*, not *συνισταμένος*, of a reasonable Soul and humane flesh *subsisting*, not *consisting*. And can there be the *πὺ ὑφισταμένον* and not *Hypostasis*? Can there be the *Concrete* and not the *Abstract*? Black without blackness, or Hard without hardness? Or if *Hypostasis* signifie concretely, the *τὸ ὑφισταμένον* and it is all one. But I must confess that according to the language of the Schools, as also my own judgment, *ὑφιστάμενος* is used here in a less proper sense; but it being used and I understanding *ὑπόστασις*, when I apply it to the Humane nature of Christ, in no other sense then the Creed, I think I am wholly irreprehensible for so doing. And thus the whole imputation of *Nestorianism* has vanished into a mere *λογωμαχία* or less.

CHAP. VII.

1. An Account of the Passages that seem most Paradoxical in the Tenth Chapter of his Tenth Book, by certain Aphorisms, collected out of the said Chapter. The first Aphorism, with the proof thereof. 2. The second, third and fourth Aphorisms, with their proofs. 3. The Question touching any false Persuasion in Religion being the Command of God, rightly and carefully stated. 4. That God is the Author of the fatal chains and unavoidable sequels of things, but our selves the Authors of our own intanglement in them. 5. A touch concerning the state of Brutishness, a Degeneracy below Sin, which Aristotle calls *ἄνθρωπος* and *ἄνθρωπος*, opposite to the state of the Lacedemonians *οἰοὶ ἄνδρες*. 6. The distribution of the above-proposed Question into three particular Disquisitions. As, first, Whether God can be rightly said to convey any false Persuasion into the mind of his Creature. Places of Scripture produced for the clearing this first Point. 7. Two notable passages of Micaiah and Ezekiel. 8. Cornelius à Lapide's Descant thereupon. 9. What the most probable meaning of God's hardning Pharaoh's heart. 10. Cornelius his gloss touching that matter. 11. That it is manifest out of the foregoing Citations and Interpretations, That God may, and sometimes does, convey a false Persuasion into the mind of a man by a certain and effectual Permission. 12. That this Conclusion does not at all clash with the Veracity of God. 13. That there is not the same reason touching men, because of their defect in Wisdom and Goodness. 14. That the above-said Conclusion is not at all destructive of our Faith and Trust in God. 15. The second particular Disquisition, Whether God may be said to convey a false Persuasion in matters of Religion. 16. The third Disquisition, Whether such a Persuasion may be called the Command of God. 17. The entire Conclusion established into a fifth Aphorism, and that he has asserted

serted nothing touching a false Persuasion in Religion being the Command of God, beyond the sense of this Aphorism. 18. A summary Recital of all the Restrictions of the Assertion, whereby the harmlessness thereof is fully demonstrated. 19. The seventh Objection propounded, and clearly and satisfactorily answered.

I. **WE** should proceed now to the seventh Objection raised out of the Tenth Chapter of the Tenth Book, touching God's conveying a false Persuasion into a man even in matters of Religion: Which is a Point worth the carefully searching into and rightly stating. Which therefore I must confess I had done according to my best judgment (being moved thereto by sundry Reports and some personal discourses against several passages of that Chapter) before I received this Paper of Objections. And that I might doe it the more satisfactorily, I framed an accurate account of all those Passages which I perceived to have seemed to them any thing Paradoxical. Which when I have produced for the better clearing and freeing of the 2, 3, 4, 5, 6 and 7th Sections from any present misapprehension or future mistakes, I will then propound this seventh Objection *in terminis*, and apply a full and particular Answer thereto. The account that concerns such things as may give offence in those Sections is this that follows, contrived into certain Aphorisms contained in the said Sections.

Aphorism I.

That nothing but Conviction of Conscience in a Soul that is sincere can be properly the Promulgation of any Law, Will, or Command of God to that Soul.

1. The reason of this Principle is, Because he that is sincere is such an one as is willing and ready to know and doe any thing that it is the mind of God he should doe, and does his best endeavour to know it and doe it, and has the sense of his *Conscience* (which is as it were the *Ear of the Soul*) inclined and attentive to take in the voice or command of God from whatever quarter it shall sound, or what-ever he shall command, *Speak, Lord, thy servant hears thee*. Whenas, on the contrary, he that is not sincere, but false to the present light he has, and knowingly and wittingly sins against his own Conscience, such a man may justly be likened to one that stops his ears and will not hear the Law of his Prince, which it being in his power notwithstanding to hear, this Law is justly deemed to be promulgated to him, and when occasion requires he is to be proceeded against no otherwise then as if he had actually heard his Prince's Proclamation, and to incurre such penalties as those Offenders do that did. Wherefore it is peculiar to the sincere and unfeignedly consciencious, that no Law or Command of God be deemed as promulgated to them, unless their Consciences be convinced. As a man cannot in nature conceive that any speech or voice came to any mans ear, who, though listening and expecting, yet could not hear the least whisper thereof. This Principle me-thinks is so clear that no man should doubt of it. The second is this,

Aphorism

Aphorism II.

That where there is no Law promulgated, it is no sin or transgression to act or profess to the contrary.

They are the words of the Apostle, *That where there is no Law, there is no Transgression.* Which is not onely true of the Law of Moses, of which it is spoken, but universally true. Because Sin can be nothing else but the Transgression of a Law, nor any thing a Law without Promulgation.

Aphorism III.

That a full and firm Conviction of Conscience in a Soul that is sincere is the Promulgation of a Law or Command from God to that Soul.

The Reason is, Because the sense of Conscience is the very *Ear of the Soul*, nor can it receive a Command from God any otherwise then by being fully and firmly convinced that this or that is his Command. This is as it were the King's broad Seal by which he is warranted to act.

Aphorism IV.

That nothing that has any real turpitude or immorality in it can justly be pretended to be the Voice or Command of God, or that which is really and confessedly moral not to be his Command, to either the sincere or unsincere.

For the Light and Law of Nature and of Eternal and Immutable Morality cries louder in the Soul of the sincere then that it should admit of any such foul motions, much less as from God, or be ignorant of what is so plainly Moral as this Aphorism imports. And for the unsincere, sith he stops his ears against that more holy and evident Law, his false delusions and obduracy in wickedness are most justly imputed to himself.

3. Thus far we have been bold to proceed more *dogmatically*: we come now to a Point which we will discuss by way of Question, before we venture to conclude; and it is this, *Whether a full and firm Conviction of Conscience in the sincere, touching a Religion into which some things are incorporated that be false, but without any moral turpitude, and of that nature that no moral sincerity may be able to discover the falseness of them, can be rightly said to be the Command of God to that Soul whether for trial or punishment.* The state of which Question I hope will appear to any impartial judge to be set at a very safe pitch, since there is nothing in it that implies any sinful action in the party thus persuaded or convinced, and that therefore there is not the least insinuation or show of implication that God is the Author of sin. For where there is no Law, there is no transgression, as was above concluded. Nor do I know how God can be rightly said to be the Author of sin in any case, not onely for that it is repugnant to the Divine Goodness and Rectitude, but also to the very nature of Sin it self, to be irresistibly impressed upon one, sith all actual sin is voluntary.

4. Indeed God has laid inevitable trains of mischief and calamity in the contexture of his Providence,

Τοῖς ᾧ ἀλιτροῖς

Εἰν ἀλὶ τῇ γαίᾳ κατὰ μύρια δίκαιοι δαίμον,

which fearless and heedless men will certainly incur, & so lapse into a very
forlorn

forlorn condition of Soul, and by custom in sin lose all sense of Conscience and of the difference betwixt Good and Evil, being given up to a reprobate sense, and committing all wickedness with an uncurbed greediness, as having no Principle within to check them. But this deplorable condition they bring upon themselves by thus intangling themselves in those unavoidable trains of the Divine *Nemesis*, which is interwoven in the very nature and essence of the Soul her self, and of the things she hath to doe with. God, I say, is the Author of the necessary and fatal Sequels and Concatenations of things; but we our selves are the cause of our being illaqueated by them.

5. Those that are grown *Ethiopians* in wickedness, God is neither the Author of the blackness of their sins, nor is their state so properly a state of Sinfulness as of mere Brutishness; *Κανία ὁ σύμφορος τοῖς ὁσίοις*, as *Trismegist* speaks. And as Vertue is a perfection below God, as *Aristotle* says, so is this state a state below the nature of man; which he therefore calls *ἡρωδία* or *ἡρώτης*, as those men that are more then morally good, he, with the *Lacedemonians*, styles *οἱς ἄνδρας*, *Divine men*. So that if God were in any sense the cause of such a condition, according to *Aristotle's* opinion he were rather the Author of a calamitous *Metamorphosis* then of any thing that can be properly called Vice or Sin; though it be a state far worse, and therefore the farther removed from our present consideration, where we admit nothing either *Immoral* or *Brutish*. And therefore when I have sifted the Question to the bottom, I hope I shall pitch upon such a Solution as will prove unexceptionable.

6. The Question, I conceive, will necessarily put us upon these three particular Disquisitions. The first; Whether it be competible to the nature of God to convey a false Persuasion into the mind of his Creature. The second, Whether it be competible to him to convey such a false Persuasion as may oblige the persuaded to act or profess according to this Persuasion, religiously and conscienciously. (This will come up very close to this seventh Objection to be propounded.) The third and last, Whether this false Conviction or Persuasion may rightly be called the Command of God to such a person thus persuaded.

The most obvious and yet the most considerable arguments against the first Particular, and so consequently against all, in this Question, so stated as I have stated it, are these two. The first is, That it is repugnant to God's *Veracity*. The second, That it is destructive of our Belief of God in all things, if we can once admit that he will convey a false Persuasion to us in any thing. But that we may be the more able to answer these Difficulties with the fullest satisfaction, we shall first endeavour to find out what the Holy Scripture does in all likelihood determine touching this Point, according to the mind of the more learned Expositors of the same.

Rom. II. V. 32. Σωθήσεται ὁ θεὸς τὰ πάντα ἐκ ἀπίστεως, ἵνα τὰ πάντα ἐλέησῃ. Ὁ βᾶδος πλῆτος καὶ σοφίας καὶ γνώσεως θεοῦ. Upon which Text *Vatablus*, *Sub imperio*, saith he, *Et potestate incredulitatis finit esse, facit ut ad tempus repugnemus gratia, ut rubore tandem persuasi sitiamus ejus misericordiam*. The Apostle here treats of the Jews incredulity touching *Jesus* his being the *Messias*.

Again, *Joh. 12. 39.* Therefore they could not believe, because that *Esay* said, He hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their hearts, and be converted, and I should heal them. Calvin, *Hanc pœnam ipsis impossibile fuit effugere, cum semel Deo statutum esset ipsos in reprobum sensum conjicere, & verbi sui lucem illisvertere in tenebras.* But *Clarius* more moderately, *Significat non potuisse illos credere ob excacatam mentem & obstinatum animum, idque Deum suo ipsorum vitio & culpâ permississe.*

It is not altogether impertinent to adde that example of God's assisting *Elisha* in his defeating of the Army of the King of *Assyria*, when they would have besieged him in *Dothan*, *2 King. 6. 18.* And when they came down to him, *Elisha* prayed unto the Lord and said, *Smite this people, I pray thee, with blindness.* And he smote them with blindness according to the word of *Elisha*. And *Elisha* said unto them, *This is not the way, neither is this the City: follow me, and I will bring you to the man whom ye seek.* But he led them to *Samaria*. Upon which *Grotius*, *Dolus in hostem licitus habebatur illo tempore.*

7. But that is a more eximious instance, *1 King. 22.* touching *Ahab's* going up to *Ramoth-Gilead*, *v. 19.* And *Micaiah* said, *Hear thou therefore the word of the Lord: I saw the Lord sitting on his Throne, and all the host of Heaven standing by him on his right hand and on his left.* And the Lord said, *Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead?* And one said on this manner, and another said on that. And there came forth a Spirit and stood before the Lord, and said, *I will persuade him.* And the Lord said unto him, *Wherewith?* And he said, *I will go forth, and will be a lying Spirit in the mouth of all his Prophets.* And he said, *Thou shalt persuade him, and prevail also: Go forth and doe so.* Which is a very notable example of what is declared in a more general way by the Prophet *Ezekiel*, chap. *14. 9.* And if the Prophet be deceived when he hath spoken a thing, *I the Lord have deceived that Prophet.* Which *Castellio* turns thus, ——— *Illum ego vatem Fova decepi*, adding this Gloss thereupon, *Falso spiritu afflavi. Malo consultori malum vatem dat Deus.*

8. But *Cornelius à Lapide* more copiously and punctually upon the place, where he propounds this Question, *Cur permissio deceptionis in Deo vocatur Actio, putà Deceptio?* To which he answers, *Quia hac permissio in Deo est certa & efficax, certoque ponit effectum. Præscit enim Deus ex eo quod penetrat & funditus pervidet tum infirmitatem & propensionem humane, tum astutiam, vim & nequitiam diabolica voluntatis, quod talis homo, hic & nunc, positus talibus circumstantiis, certò & infallibiliter decipietur à Damone, si ipse Damoni id permiserit, & laxaverit habenas ad eum tentandum & decipiendum. Positâ hâc præscientiâ dicit & decernit Deus, Permitto Damoni ut talem tentet & decipiat; unde certò sequitur talem tentari & decipi. Sicut ergo qui canem venaticum coram lepore solvit & manu mittit, dicitur canem in leporem immittere, quia canis naturaliter & certò invadit leporem si solvatur; ita & Deus Damoni permittens certam deceptionem, quam sine Dei permissu facere non poterat, censetur per eum decipere. Quod enim quis per alium facit hoc per se facere videtur. Aliter ergo permittit mala Deus, aliter homo; homo negativè, Deus positivè.*

To

To all which he further addes, that this Deception is also rightly said to be an Action of God, because it is a punishment from him, and so concludes, *Cum ergo ex hac Dei permissione et facilitate ratio decipitur homo, & Deo decipi dicitur. Sic Deus deludit illosos.* Prov. 3. 34. And upon Psal. 17. 26. *Cum peruerso pervertetur*, he glosses thus, *Non rati didi, non benigne, sed (ut ita dicam) prave, maligne & peruersae, id est, uasre, fectre & hostilitet ager.* Sic incestu contra contumaciam Pharaonis, ulliciendo. & inuigendo eum, dolose in mare rubra. This is Comment more then enough upon these passages of Miriam and Ezechiel. 1. 1.

9. And these last words of Cornelius touching Pharaoh's oversight are very suitable to that of Jos. 11. 20. *For it was of the Lord to harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, and that they might have no favour; but that he might destroy them, as the Lord commanded Moses.* Which is but according to that proverbial Aphorism, *Quos iratus perdere uult Jupiter, eosdem prius admentat.* Which seems to be the case of Pharaoh all along. For he was so intoxicated with a false persuasion that his Gods and his Magicians would be able to stand it out with the God of the Hebrews and his Servants Moses and Aaron, that upon this presumption which he was hardened in (as the Canaanites to fight against Israel) he would not let Israel goe; God having given him up to this delusion. And this, with submission to better judgements, I conceive to be that *hardening of Pharaoh's heart* so often mentioned in the Story.

See Ch. 5. v. 2. 3.

Where it is observable, that whietas it occurs sixteen times, Pharaoh is said to *harden his own heart* but thrice, in the Septuagint but twice. As it is also remarkable that whereas it is said Exod. 9. v. 34. that *Pharaoh hardened his heart*, immediately in the very first verse of the following Chapter God says of that very time and obduration, *For I have hardened his heart.* So that one does not exclude the other, there being a proneness and complacency in the heart of Pharaoh itself to be thus sealed and obtured.

Thrice it is said that Pharaoh hardened his own heart, four times that Pharaoh's heart was hardened, but no less then nine times that the Lord hardened his heart. Which himself declares plainly and professedly that he would doe, to the end that he might shew his power, and multiply his signs and wonders, that the fame thereof might fill the world, and that they might be upon record to all Posterities; as you may see Ch. 10. 1, 2. Ch. 9. 16. & Ch. 7. 3, 4.

10. Where Cornelius again glosses much what to the same sense he does upon that passage of Ezechiel; *Dens dicitur indurasse Pharaonem permissiue. Ubi notat Alister & longe potentius permittit peccata Deus quam homo, v. g. Princeps; eadem permittit. Dens enim omnium hominum uoluntates in sua habet manu, ut eas quaquaversum flectere possit, uoluntate uera hominis sine Dei nutu in nullum omnino opus siue bonum siue malum exire potest, nisi Deus illi permissionis suae laxet habenas, imo cum illa positio concurrat, & cooperetur ad actum & opus hoc producendum; sicut ergo is qui leonem fene constrictum tenet, si cum laxet, & dimittat, leoque solutus aliquem occidat, dicitur tenens leonem hominem illum occidisse, non per se sed per leonem quem dimisit; ita & Deus finens uoluntatem*

in iustitiam peccare & in peccatis se obdurare, dicitur ipse eandem obdurare, praesertim quia suo concursu ad hunc actum obdurationis concurrat. He addes also another consideration according to which God may be said to harden Pharaoh's heart, viz. *subtrahendo illi gratiam suam qua cor ejus moliret, sicut Sol indurat lutum, non positivè efficiendo duritiem, sed exsugendo humorem qui temperabat & mollicbat lutum.* Or as he that lets a young Kirtling fall out of his hand from off a Bridge into the River, is not so properly said in a positive sense to drown the Kirtling, as he that flings it thence into the Water: For the one makes an impulse on the Kirtling, the other onely ceases to hold it.

11. The result of all which Citations and Considerations in brief therefore is this, That whereas God is said expressly to harden the heart of Pharaoh, to occaecate the Jews, or deceive the Prophets, it is to be understood of the Permission of these things, but so potent and effectual a permission as may justly be said to imply a certain and unfailing event. That God does not properly act positively himself, but permits his Creatures so to act, as that the effect, which is ascribed to God, will necessarily and unavoidably follow. Which being acknowledged as well in immoral and sinful Actions as in simple Ignorance and mistake, is more then enough for my present purpose, which was onely to conclude, in a more indefinite way, That God may, and sometimes does, convey a false Persuasion into the minde of a man certainly and effectually, though permissively. Which was the First Disquisition contained in the main Question.

12. Now for the Objections against this Conclusion, as if it were repugnant with God's Veracity, and destructive of our trust and belief in him; I hope we shall not finde it hard to assoil them. Touching the first therefore I answer, That as God's exercising sometimes his Severity, sometimes his Mercy, which are two opposite Modes of the Divine Justice, bears no repugnancy at all with either Attribute, it being upon several occasions and subjects; so for God to make use sometime of his Veracity, sometime of that Policy which his practical Wisedome (whereby he acts in the administration of the affairs of the World) thinks convenient, and which clashes not with either his Justice or Goodness, is not at all harsh or incongruous, provided it be upon distinct Occasions and Objects. For indeed the Occasion and Object altering, the exercise of the Mode of this or that Vertue must change, or else it will hardly prove any Mode of Vertue at all. As if Severity should be used upon one who was a fit Object of Mercy, if any Judge should act after this sort, it would lose the title of Severity, and take on the face of Cruelty. So if Veracity should be used in such a case as required due policy conformable to Justice and Goodness, it would lose the appellation of Veracity, and deserve the style of Unpoliticness. As for example, If a man was thoroughly assured that such an one with his company came with a murderious Intention to his house to kill an innocent person, it may be his native Prince, that had made an escape from the Murderers, and that he could not any way secure him from those barbarous Pursuers but by making them by some device or other to believe he was gone from the house; if instead of this necessary artifice he should in plain terms tell him he was there, were this that Vertue of Veracity, or not rather

rather at the best an Instance of most dangerous and mischievous Folly: For it seems a strange Vertue that is devoid of all Goodness, and that must needs be the hand-maid of the grossest Injustice, of Murther, yea of the most execrable Parricide: Wherefore in such cases as this it does not clash with the Vertue of Veracity not to speak the truth, since Veracity has no due Object here, and so would produce no due moral Action. Nor can he hold his tongue (we'll suppose) but by exposing his own life, and betraying the life of his Prince;

Wherefore if he speak what is not true, he does rather *Mendacium dicere* then *mentiri*, speak what is false rather then lie. Which is the best distinction I know to salve the credit of several Fathers and Expositours, who from the example of the *Hebrew* Midwives, whom God rewarded for the fair story they told the Infant-murdering *Pharaoh*, have concluded it lawful in some cases to lie, as *Cornelius* tells us on the place. Such were *Rupertus*, *Cassian*, *Bede*, *Clemens* and *Origen*. He adds also *Chrysostom* and *Hierom*. Which it were the safest to understand in this sense. For we may not doe any moral evil that good may come of it, and such is *Lying* properly so called, which implies some immorality and impurity. But simply to speak what is false has no immorality at all in it: Otherwise no man might dispute, or pronounce a false Axiome. And if an Axiome spoken, that has neither any conformity with the Minde of him that speaks nor with the Thing it pronounces of, is not morally evil; that Incongruity betwixt enunciated Falsity and the Minde and Things has no moral evil in it. What moral evil then can it have in it, when it is enunciated for a good End; and in very congruous Circumstances? For that which is incongruous in some respects is very congruous for some subjects. As Pain is very incongruous to the senses, but it is very congruous a refractory sinner should be afflicted by it.

Wherefore as it is said of *Unity*, (which yet is one of the Divine Attributes) *Nihil boni est in Unitate, nisi Unitas sit in bono*; so I say of *Veracity*, *Nihil boni est in Veracitate, nisi Veracitas sit in bonum*; and that Goodness is the measure of all moral perfection in man, as it is certainly the most sovereign Attribute in God, and the measure of all what we may by way of Analogy call moral Attributes in him. Neither can any thing be rightly termed an act of his Severity, Mercy, Policy, Veracity, or the like, unless it participate of his Goodness, and involve not in it more evil then good; so that in what Objects or Occasions that would happen, the Goodness of God would not fail to make use of such a mode of his Justice or Wisedome as were opposite to that which would create so much inconvenience. Which things, if duly considered, are more then enough for the proving that God's conveying a false Persuasion into the minde of his Creature *permissione certa & efficaci* may not clash at all with the Divine Veracity.

13. This is certainly true concerning God. But what I have discoursed here in those humane Instances, I engage no farther in asserting them (unless in such as that grand Instance) then I have already in my *Mystery of Godliness* in this very Chapter, Sect. 6. in these words, *For if to introduce a false Persuasion in it self be not simply evil, how can it be evil when used*

for a good End, and by an unerring Wisedome, and from an infinite Goodness? Which powers if we were invested with, none could make any controversy of it, but that we might also take the liberty to doe so too. And yet Clemens Alexandrinus (*Stromat. 7.*) says concerning his good Christian he describes, Πᾶν ἄρα ὃ,τι παρ' αὐτὸν ὄν νῶ, τὺτο καὶ ὅτι γλώτῃ φέρεται πρὸς τὰς ἐπαίειν ἀξίους, &c. And presently after, Ἀληθὴς πρὸς φρονίμους καὶ ἀληθεύει· πολλὴν εἰ μὴποτε ὅν διεκπεῖας μέρει, καθάπερ ἰατρός πρὸς νοσοῦντας ὅτι σωτρία τῷ καμνόντων ψεύσεται ἢ ψεύδεται, ἐρεῖ, *mentietur aut mendacium dicet*. As if he intimated the very distinction I noted above. But this is more then was necessary.

14. As for the second Objection, as if this Supposition were destructive of our Faith and Trust in God; as if this once admitted, we could never know when he spoke truth, or were in good earnest with us, that is to say, whether the Religion we are for the present persuaded of be true; The answer thereto is not farre to seek. I say therefore, that though a false Religion were the Command of God, it is no lett or hinderance to the finding of the true. For though it be his Command, yet it is not with those circumstances that his absolute and enunciative Command is. Such as the superlative Holiness and unimitable Miracles of the true Prophet, expresse voices from Heaven giving testimony to him, his rising from the dead, and his visible ascending into those mansions of glory, and finally the perfect Congruity of the whole Religion to the exactest Reason, and its having nothing in it repugnant thereto, the being attested to by illustrious Prophecies both many and at great distances from the event, with the like advantages, which no permissive Command of God can be circumstantiated with.

Wherefore by purification of our minds perfecting holiness in the fear of God, and by free and unprejudiced Reason, a man shall (with God's assistance) be fully able to distinguish the *Permissive* Command of God from his *Absolute* or *Enunciative*, and know at last that the former was for trial or punishment, but that now he is under his most perfect and absolute Command indeed. So easie and natural, so close and friendly a Coalition is there betwixt real Truth and the Soul, when they once meet. Falshood may indeed be something familiarized to a man by use and custome, but when Truth meets with a purged and prepared Soul, it is like the greeting of two old intimate acquaintances, their embraces are very close, hearty and unfeigned.

This Supposition therefore is no prejudice at all to Christianity, but its mighty advantage. For were but Mankind persuaded that, for ought they know, the present Religion they are under may be but a permissive Command imposed upon them for punishment or trial, it would engage them not to immerse themselves so much into the world, but to live holily, and meditate seriously on Divine matters, to pray fervently, and seek diligently what is the true Religion indeed. Which undoubtedly would confirm the Christian more strongly in his Religion, (Truth, the more it is tried, gaining the greater Empire upon the minds of men) and were the next way to turn all men that made serious use of this Principle unto Christianity. Thus fully have I cleared the first particular Disquisition comprised in

in the main Question from the chief Objections made against it.

15. The Second was, Whether it be competible to the nature of God to convey a false Persuasion in things practical, and which religiously and conscientiously oblige the party thus persuaded to act accordingly, or abstain from acting. The decision whereof I think is not difficult, if we consider the case of *Ahab*, who was thus deceived by God's effectual permission of that lying spirit that profered his service in that affair. For the belief of that sure success, which he thought was promised him from God, was plainly of that nature as to oblige his Conscience to fight the Lord's battels against the uncircumcised.

Moreover, that example of God's conveying that persuasion into *Abraham*, that he would have him to sacrifice his son, is beyond all exception. For it is manifest that *Abraham* was so persuaded both by what he did in the history, and what is said of him *Heb. 11. 17. By faith Abraham when he was tried offered up Isaac, accounting that God was able to raise him up even from the dead, from whence he also received him in a figure.* And if he had not been persuaded that he was indeed to sacrifice him, it had been no Trial of his Faith. But God never intended he should sacrifice him, and therefore this Persuasion he conveyed into him was false, but did most indispensably oblige his Conscience to act, for the giving of a proof of his wonderful Faith in God.

To these I will onely adde that of *Siracides Chap. 4.* touching that method the Divine Wisedome is there said to use in her converse with men, *ver. 17. For at the first she will walk with him by crooked waies, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul and try him by her laws. Then will she turn the straight way unto him, and comfort him and shew him her secrets.* By which *crooked ways*, by which fear and dread and tormenting discipline, I conceive, may very well be understood needless Scrupulosities of Conscience arising out of a present ignorance, from which the party is not yet fit to be freed: needless, I say, in themselves, but useful for the present condition of the party, for the trial of his Obedience, and making him capable of the sight and enjoyment of those Treasures of Secrets which the Lord has laid up for those that seek him in sincerity and truth, and which are the proper and connatural perfection and happiness of the Soul; other things more aliene and accidental. But as our Saviour Christ says, *Εἰ ἐγὼ οὐκ ἔλαλθον ὑμῖν ὅτι ἐγὼ εἶπα, ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου*; But I had made it before plain enough that it is not incompetible to the nature of God to convey such a false Persuasion into the minde of man as does of its own nature necessarily oblige him to act conscientiously thereupon.

16. And thus we have dispatched the two first Disquisitions, The Third is, Whether such an *effectual*, though *permissive*, false Persuasion from God thus obliging the Conscience to act or abstain from acting this or that may rightly be called the Command of God. And I think it is evident that it is of right so to be called. For what can be called the Command of a Prince, if a certain and effectual conveyance from him of something to be done, or professed, or omitted, unto the cognoscence of his Subject, in such circumstances as it is morally impossible for him

to doubt of it, be not to be styled the Prince's Command:

I but you will object, That though it be a *certain* and *effectual* conveyance and communication of the thing as obliging the Conscience to act, yet it is but *permissive*, and therefore no Command. Here therefore I am very willing to compound with the Opposer, and to determine it only *A permissive Command*. Which is not so bad Syntax as it may seem at first sight, but very good and warrantable sense: which will easily appear by this obvious Illustration. Suppose some mighty Prince should knowingly and wittingly by connivence permit the Keeper of his broad Seal to sign some Commission or Command to such or such parties in some Province of his Empire to act thus or thus, but not contrary to any of his Laws promulgated to that Province, so that they cannot make the least scruple concerning the legitimacy of the Instrument: I demand if these parties that receive this broad Seal do not receive a Command from their Prince; and ask farther, whether it be any more then a *Permissive Command*. I do not mean *Permissive* in counter-distinction to *Injunctive*, (for that indeed were not so good sense) but an obliging Injunction from their Prince, and yet coming to them only by his connivence and permission. This I understand to be a *Permissive Command*, and such as will secure the parties from all blame and harm from the displeasure of their Prince, they having his broad Seal to authorize their actions; nor have any other any authority violently to hinder their proceedings, till they have a certain and infallible Injunction from the Prince himself, not only *Permissive*, but *Oral* and *Positive*, so to doe. But there never was yet and, I think, there never will be given any such positive Command from God, to persecute those that in hope of Eternal Life sincerely and conscientiously worship him and serve him, and with no other errors adjoynd *then what it has been hitherto morally impossible for them to be convinced of*. Which is our Supposition all the way in the whole Chapter.

17. Wherefore having rightly stated and cleared the three particulars of the Question propounded, we shall now be bold to inferre the whole Conclusion in this fifth Aphorism.

Aphorism V.

That a full and firm Conviction of Conscience in a Soul that is sincere, touching a Religion into which some things are incorporate that be false, but without any moral turpitude, and of that nature that no moral sincerity may be able to discover the falseness of them, is rightly said to be the Permissive Command of God to that Soul for either punishment or trial.

This Assertion, I hope, to all indifferent judges will appear both true and modest. And I adde, that it is the utmost that I have asserted in this present Chapter, as any one may observe that will peruse it candidly and impartially. For when I speak of God's fixing the sincere and conscientious for a time to this or that Persuasion by *inevitable trains of Providence*, and how that God is said truly to command a person when he conveys a practical Persuasion so unto him (*be it by the intervention of what Providence it will*) that there is no place left to doubt but that it is his Command, and the like: It is manifest from the very manner of my speech, that

that I understand not this Persuasion or Command of God in any false Religion (no not in those kinde of falsities which we limit the Question to) in a *positive* sense, but onely *permissive*; and that I do not mean that in such a case God, as it were, rises off from his seat to act or speak, but onely by letting the course of things goe on, and giving no stop to the conflix of secondary causes, such a Persuasion as from God is conveyed into the mind of a man *permisione certa & efficaci*.

This is the utmost that ever came into my mind in the using of these terms I do in this Chapter, touching God's conveying a false Persuasion into the minde of his Creature, namely, That he does it not by a positive and particular exertion of his power upon that creature, but onely by an effectual permission of secondary causes; which is even less then Interpreters seem to make no scruple to allow. And I was the less cautious in expressing my self, partly in that I use no other Scheme then what is parallel to Scripture-phrase, which speaking of God, saith, *I harden, I deceive*, and the like, when it is onely to be understood *permissive*; and partly because I could not imagine any so uncharitable as to mis-interpret me so strangely as I conceive they have done who have taken any offence at this Chapter, For when I speak of the *Trains of Providence*, and of the *Intervention of Providence*, it was very easie for them to conceive that I understood there-by nothing else but the *Series* or *fractures* of Secondary Causes, as we do both in common speech intimate so much, (as when we say it was a *good providence* I met such an one in such a place, and some say *good hap, ill luck*, and the like) and also learned Writers themselves confound *ἀπορροια*, *ἀπαισιμα* and *τύχη*, using them promiscuously.

18. Wherefore to conclude, Let us briefly summe up all the Restrictions and Limitations of this suspected Assertion, (which are really intimated in the management of it) and see if it will not approve itself an innocent, modest and harmless Assertion, even to the most rigid and severe Judgements, For,

First, as I have intimated in the Chapter, This Religion which (notwithstanding it hath something false or erroneous in it) I affirm to be the Command of God, is so perfect that it makes profession of that one and onely true God, and of a Life to come, and a blessed Immortality for those that serve him in sincerity and truth.

Secondly, That which is supposed false or erroneous in this Religion is on this side any moral Turpitude, and has not any thing to doe with what has properly the nature of Sin.

Thirdly, This Command is not a *Positive* but a *Permissive* Command, though this *Permission* be *Certain* and *Effectual*, as Expositors speak, who admit such a Permission even in things that are immoral and wicked. Which is not the present case, as appears in the second Restriction, and therefore makes our Assertion exceeding safe and unexceptionable.

Fourthly, This Command of the exercise or profession of such a Religion is said to be for either punishment of faults past, or for farther trial; and the Injunction and Command may rightly be conceived to lie rather upon that part of the Religion that is unexceptionably true, then upon what is erroneous. As if the Command of a Master to his Servant should run

run

run in this form of a Discrete Axiome, *I will have you wait on me at such a meeting, though your cloaths be old or out of the mode.* The great stress of the Command lies upon that indubitable point of duty, *the serving his Master*, which he will not dispense withall, though his servant be not in the best mode accommodated for it, and it may be it is his Master's pleasure that as yet he should not: But he has a full warrant, and no man ought to hinder him from serving in that garb he is. The like may be said of that Habit of minde in a Religionist which is not yet devoid of Error and Ignorance, but joyned with an *irreprehensible sincerity*, that he is to serve God though in that less-seemly or less-perfect Habit, and that his Master hath so commanded him to doe, and that therefore no man may rightfully hinder him.

Fifthly, and lastly, That no man that is not sincere is here pretended to have received this Command, but that the want of the due habit is laid at his own door, and therefore is obnoxious to all due reproof and punishment from them that are in power.

Thus every way harmless and inoffensive in respect both of God and man is this our Assertion, which, by mis-apprehending our meaning, some would raise such stirres and Tragedies about, as if no less then blasphemy were the due title thereof; whenas rightly understood it is so plain a Truth that the greatest Sceptrick cannot scruple it.

19. And thus, I think, I have fully met with all the sinister surmises or ill reports touching such passages of the Tenth Chapter of my Tenth Book as seemed most Paradoxical, and do now conceive myself well appointed for a sufficient answer to the Seventh Objection *in terminis*, which is this:

Object. VII.

He says, That God may and does infuse into men false Persuasions in matters of Religion, instancing in Turcism and Judaism, which contradict the Christian Faith. Lib. 10. c. 10. p. 517, 518.

This Objection is set edge-wise, and seems to stand, I confess, in a very dangerous posture. But in particular answer thereto, I say first, That I no-where in those Pages, nor any where else, affirm that God *infuseth* a false Persuasion into men; that *Scholastick* word [*Infusion*] sounding quite contrary to my meaning, as if he *infused* falshood, as he is said to *infuse* Graces, by a *special* and *positive* operation upon the mind; whenas I have already fully declared my self, that I understand all that which I have spoken concerning God's conveying a false Persuasion into a man, in a *permissive*, not *positive* way.

Secondly, It is to be considered (as I have noted in the fore-going Section) that these Persuasions which God is said to convey into any man in matters of Religion are by me supposed to be devoid of all moral Turpitude; besides that the conveyance is onely permissive, which Theologers allow even in the foulest acts of Turpitude. So farre are we removed out of harm's way.

And lastly, Though I do not stick to instance in *Turcism* and *Judaism*, and that in such things as they contradict the Christian Belief in, yet again

again I reply, That it is onely in things that have no moral Turpitude in them, and that I suppose an invincible ignorance in them that are thus persuaded, and that the conveyance of this Persuasion in respect of God is not *positive*, but onely *permissive*. Which, as I noted before, Divines do not stick to admit even in what is really and hainously immoral and finfull. But here I suppose invincible ignorance, and that the Jew or Turk had lived out of all opportunity to be rightly instructed in the Christian Religion, but are sincerely minded toward the Truth where ever they find it. This is evidently my supposition in all this Chapter and onwards, which plainly implies those Errours they are in not to have properly the nature of Sin. So that this seventh Objection, though it seems at first sight of a dangerous aspect, yet is easily, safely and sufficiently answered out of what I have premised. All that can be made good of this Charge is onely this, *That God is permissively accessory to some defect in man, which yet has neither any moral Turpitude in it nor the nature of Sin.* For the Schools take into the definition of Sin, *Actus voluntarius*, and have also determined, *Quod ignorantia invincibilis parit involuntarium*. So that the edge of this Objection is perfectly taken off, and the danger thereof fully avoided.

CHAP. VIII.

1. That his fifth Aphorism is attended with no ill After-consequence, but is rather a supplanter of that ridiculous and mischievous Opinion, That Dominion is founded in Grace.
2. That the grand Interest of Christianity lies in the right of Liberty of Conscience in that sense he treats of it.
3. His description of such as to whom this Right appertains amongst Protestants themselves.
4. That the Right of Liberty of Conscience in the sense he treats of it is against the Interest of no particular Church but that of Rome; and what is the condition of every true Church of Christ in respect of Dispensation of life.
5. The eighth Objection propounded in the formal words thereof.
6. His answer to the first Particular of the Objection, That Liberty of Religion is the common and natural Right of all Nations.
7. His answer to the second, That the sovereign Power of God sets the sincere Religionist free.
8. His answer to the third, touching the stating this Sincerity.
9. To the fourth, touching the Turks.
10. To the last, That this overthrows all Church-Government and Discipline, An intimation of the Incommensurability of things in humane affairs; and of the horrid Sequels from the denying this Right of Liberty.
11. But that there is no ill consequence of the Admission of it so stated as he has stated it.
12. The end of the Gospel and of God's supporting the Church in the world.
13. What is that Knowledge of God that redounds so much to the good of the Nations.
14. The ill comportment of some that profess themselves so eager Expectants of this great happiness from the Kingdom of Christ.
15. The rude and unskilfull

unskilfull disorder of the Sectaries taxed, in not obeying the commands of their Superiors in matters really disputable or indifferent.
 16. *That to hold the Forfeiture of Political Rights in other cases is a dangerous Undermining of the security of all Protestant Princes, and serves no Interest but that wicked Interest of the Pope of Rome.*

1. **T**HE eighth Objection is touching *Liberty of Conscience*; which Right I must confess is a very close Confectary from the fifth Aphorism in the foregoing Chapter. Of which notwithstanding there is no worse Consequence then the hindering of the persecution of sincere, though erroneous, men in matters of Religion; whose errors notwithstanding are without all moral Turpitude, and themselves of a peaceable and unpersecutive Temper.

But if such a man as this may not enjoy his own, because the Spirit of God has not so thoroughly illuminated him as to bring him to the more full and exquisite knowledge of the Truth, it will bring in a Principle of badder consequence then the protection of innocent men from persecution for Conscience sake, namely, *That of Dominion being founded in Grace*; which is one of the most ridiculous, (and I would it were so onely) indeed one of the most mischievous Principles that ever was taken up amongst the Sectaries, and such as fairly exposes not onely the fortunes of private men, but even of Monarchs and Princes, to the usurping Tyranny of the Pope, and the blind fury of any Crue of presumptuous Fanaticks, that under pretence of being the onely Saints, will scramble to get all Power into their own hands. This is that wild opinion of *Wicklef*, for which the better-minded Protestants justly tax him, but the Papists as unjustly condemn him, it being but the very same ground that the Pope goes upon in all his salvage and barbarous usages of those he pleaseth to call Hereticks, from the greatest Prince to the lowest Peasant. It is manifest therefore that this our Assertion keeps out a Principle of the most dangerous consequence imaginable as well to Princes and Monarchs as to the meanest people; but what ill consequence it brings along with it I do not at all understand.

2. Nay, does not the grand Interest of Christianity lie in this Right of *Liberty of Conscience*? and am I not speaking in this place thereof? not of any petty Dissensions betwixt those of the Reformed Churches themselves. Would not this Principle once admitted over the world keep the *Turk* from persecuting any sincere *Papist*, the *Papists* any sincere *Protestant*, and make *Protestants* very carefull and tender of over-harshly using any of their sincere and consciencious members in point of difference in Opinion or Ceremonie? Which in my apprehension were the most safe and becoming Complexion of the Church of Christ that any good Christian could desire.

3. And truly for my own part I cannot conceal my judgment herein, but I must openly profess, That a Christian so sincere as I suppose in the present case, so unblameable in conversation, so hearty in the belief of all the Essentials of Christianity, so surrounded with the fear and awe of the Divine

Divine Majesty that he cannot but keep a good Conscience in all things as in the sight of God, so unfeignedly loyal and faithfull to his Prince, so ready and desirous to comply with his Spiritual Governours in any thing his Conscience will permit, and whose Conscience is so sound as to find herself obliged to comply with them in all things she discerns to be indifferent and not against the Word of God; nay, I may safely adde, and without presumption, (touching so sincere and simple-hearted a person as my Hypothesis goes upon) who is so cordially sensible of *Decorum* and Order and of the common Interest of the Church of Christ, that he would not onely willingly, but even forwardly, submit himself to any equitable or tolerable Mulcts or Penalties for what he cannot comply with his Church in, rather then his Right of Exemption should be an occasion of the abuse of this Liberty of Conscience in those that would prove wanton or else false to the Church; I say, to persecute such a man as this, though mistaken or entangled in some preter-essential Opinions and Scrupulosities which his conspicuous Sincerity cannot but demonstrate to the world not to be in his power to avoid; I say, for any rudely to harm such a man as this, to offend one of these little ones, were even *to touch the apple of God's eye*, and to be injurious to Christ himself who is so tender over them. Of the clearness of this case I am so confident, that I dare appeal even to the hardest-spirited person to judge of it. And yet this is the summe of all my Plea for Liberty of Conscience in this and the two following Chapters that can concern any difference betwixt *Protestants* in what Nation soever. And you see the *Protestant* I plead for is of that faithfull and moderate temper and of so sound a judgment, that though it touched himself, yet for the avoiding the abuse of too-easily-indulged Liberty, he thinks it fitting that the wantonness of men should be restrain'd by pecuniary Mulcts, lest otherwise they be over-forward to break Order in the Church, and follow their own phancies, or the phancies of more cunning and confident Seducers. Which Law I think no man that means well to the Peace and Prosperity of the Protestant Church will grumble at.

4. But the drift of my whole Discourse is more properly directed toward a Decision of such causes as concern Nations of several Religions. And therefore they doe very distortedly who misinterpret my management of this Controversy, which does really include in it so notable an Interest of Christian Religion in general, to the particular Disinterest of any Church whatsoever, unless it be the *Roman*; which is so exceeding corrupt, and yet so pretendingly infallible, that I must confesse nothing can be so formidable to her as this Right of *Liberty of Conscience*, though in such unexceptionable Circumstances as I did even now describe it.

But it need not be so to any *Protestant* Church, whose Religion is not the fallible Doctrines of an onely pretended infallible Company of men, but the truly infallible Oracles of God, I mean the Bible, as that excellent Writer has judiciously concluded. *The Bible, the Bible, I say, the Bible onely is the Religion of Protestants. Whatsoever else they believe besides it and the plain, infallible, indubitable Consequences of it, well may they hold it as a matter of Opinion, but as matter of Faith and Religion*

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gion neither can they with coherence to their own Grounds believe it themselves, nor require the belief of it of others without most high and most Schismatical Presumption. Which generous speech of his, not to his hurt but to his honour betraies him who he is, and to whom he belongs: For he speaks like a faithfull souldier of the Lord *Jesus*, like one of that glorious Troup that clad in white follow that illustrious *Heros* riding on his white Horse in the Heavens, and brandishing out of his mouth a sharp-edged sword, whose name and title is also proclaimed before him, for he is expressly called *The Word of God*. But this is an unexpected Excursion; we return to the point in hand.

I say then for all Protestant Churches, whose Religion is the *Bible*, it is little Detriment or *Indecorum* for them to use so well a limited Indulgence as I have above described to their weak but sincere Nurslings, who are so through-formed Christians as cordially to believe all the Essential Parts of our Religion, but are onely puzzled in some Opinions and Scrupulosities that are preteressential; but are under an unfeigned *Dispensation of life*, which their experienced Governours being aware of, it is no more unseemly to permit something to them peculiarly, then for a tender Mother to indulge something to a child that breeds teeth, or is any other ways weak or sickly, or a Master of a Family to permit, if not to provide, some proper accommodation for those of his Family apart whose Infirmities or Constitutions make them less fit to dine and sup at his common Table. For this is no diminution of his Authority, but a more discreet and commendable exercise thereof.

Where all is but dead painting or carving, every thing may be ordered according to the curiosity of the phancy of the Painter or Carver: and idle and sterile Virgins may with less hazard force their bodies to that measure of slenderness that best futes with the nicety of their own fond Imagination. But every true Church of Christ where there is the *Dispensation of life* (and she is never to forget that that indeed is her condition) is as a teeming Woman, and therefore must of all things take heed of being over-streight-laced, for fear of dreadful Abortions. These things are so equitable, and indeed, in a manner, necessary, that they can be hid from none to whom the Life of God has appeared.

5. But this you will say is onely to talk at large: I will therefore set down the present Objection in the formal words of the Opposer.

Object. VIII.

He says that Liberty of Religion is the common and natural Right of all Nations and Persons. Lib. 10. c. 11. p. 521. And the sovereign Power of God sets the sincere Religionist free from external force and Power. Ibid. p. 520. By the sincere Religionist he understands every one that really believes that there is a God, and that he is a Rewarder of them that seek him. But more is required to such a sincere Religionist then is to be found in the Turks. This overthrows all Laws for Church-Government and Discipline.

6. Now to answer to the several Particulars of the Objection. I say, First, That I confess that it is my opinion, *That Liberty of Religion is the common*

~~Common and natural Right of all Nations and Persons.~~ But I have also added, *That this Right is forfeitable*; and have restrained this Liberty to such Conditions, that I think it is impossible to doubt but that so much Liberty as I have left is their most inviolable Right.

And truly the ancient Christians and Fathers have spoke more freely touching this Subject, and without that caution and restriction. *Grotius* gives several Instances in his *De Jure Belli & Pacis*. He cites one of the Lib. i. c. 20. Canons of the Council of Toledo: *Præcipit Sancta Synodus nemini deinceps vim inferre; Cui enim vult Deus miseretur, & quem vult indurat.* Also *Tertullian*: *Lex nova non se vindicat ultore gladio.* He cites also the Constitutions of *Clemens*, *Athanasius* and *Chrysostom* to the same purpose, who expressly exclude force and compulsion in bringing men over to Christianity. That also is remarkable which Bishop *Fewel* notes out of *Chrysostom*, in his 19. Homily upon *S. Matthew*: *Nunquid ovis lupum persequitur aliquando? Non, sed lupus ovem; Sic enim Cain persecutus est Abel, non Abel Cain: sic Ismael persecutus est Isaac, non Isaac Ismael: sic Judæi Christum, non Christus Judæos; Hæretici Christianos, non Christiani Hæreticos. Ergo ex fructibus eorum cognoscetis eos.* Whereby he plainly implies that persecution for Conscience sake is a very Unchristian or Antichristian Symptome. And smartly again in the same Homily, *Quem videris in sanguine persecutionis gaudentem, Lupus est;* He that is a Persecutour, is no Sheep of Christ, but a Wolf. And lastly, (for it were an infinite business to pursue this common place) that is a shrewd intimation of the Apostle, *He that was after the flesh persecuted him that was after the Spirit.* So great an Antipathy is there betwixt the Carnal and truly Regenerate Christian. Which should make any man affraid to feel any persecutive motions arise in his breast, as being Indications of a *Cainish*, *Ismaelish* and *Wolfish* nature, and a certain signe that he is none of the Sheep of Christ.

Wherefore I must confess I do not see what odiousness or monstrosity there is in this my Assertion. And it is a Conclusion from such argumentations as, I profess, I know not my self how to evade, nor, I think, any one else. They are comprised in this Tenth Chapter of the Tenth Book. For my own part I had no motive to move me to write as I did but the mere love of Truth, and a serious desire of promoting the Interest of Christianity.

7. Secondly, As for that Addition out of pag. 520. it is no new Charge; but contains Reasons for the former Assertion, namely, That considering the sincerity of the Religionist, wherein he is so faithfully and unfeignedly obliged to the Sovereign Power of God, he is not harshly to be dealt with by any inferior Power, he having that integrity and sincerity which I understand all along in this Subject, and have more explicitly described in the proof of my first Aphorism in the foregoing Chapter, as also, where the case is more particular, in the third Section of this. And truly I think, if any one read over attentively those descriptions of the sincere Religionist that I plead for, he will not stick to pronounce that he cannot fail to be quitted, before the severest *Minos* or *Rhadamanthus*, the person being so innocent

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and harmless every way, and upon whom there cannot be fastned the least suspicion of danger to any Christian Church or State. Nay I believe that if that Character could be seen with outward eyes, which is the Pourtraiture of the inward Integrity of his mind, it would, in stead of provoking to wrath, *mirabiles amores sui excitare*, (as Plato speaks of true Vertue) change the exasperations of mistaken zeal into that better-becoming passion of Christian love toward so amiable an Object.

8. And therefore, in the third place, I answer, That by the *sincere* Religionist I understand more then is recited in this Objection. For a man may not cast off the belief of a God and of a Life to come, and yet be exceeding far from being *sincere*, as you may easily understand out of the afore-mentioned Description.

9. Whence, in the fourth place, I willingly grant that it will be hard to find any such sincere Religionist as I understand and describe, amongst the *Turks*, it being a Precept in their *Zuna*, *Occidite homines quousque omnes Mauri fiant*, *Slay and kill, till all men have become Mahometans*. Which is a Precept against the light of Nature and indispenfable law of Morality, *Quod tibi fieri non vis, alteri ne feceris*. And would any one who is conscienciously religious in his way have his throat cut by others for being thus consciencious? Wherefore the *Turk*, and whosoever else takes up that wicked and unnatural Principle with him, do forfeit their right of Liberty of Religion by this poisonous and wretched Principle, as I have abundantly declared in the handling of this Subject.

10. And lastly, to answer to that wherein the main force of the Objection consisteth, which runs in these words, *This overthrows all Laws for Church-government and Discipline*: I say, first, That there is a marvellous *Incommensurability* of things in humane affairs; and that we may as well expect that the Diameter of a Circle should be Symmetral to the Periphery, and the Diagonal of a Square to the Side thereof, as that one thing or one Truth should serve all turns and all occasions. Nay though it were in our power to mint Truth as we please, and to set that stamp and title upon what-ever Proposition would serve our turn best, yet we should find that it would not serve all Emergencies, nor fit all occasions, nor be exempt from all exceptions.

As for example, because this Position [*That Liberty of Religion is the natural and common Right of all Nations and Persons*] doth not please, take the opposite to it, [*That no Nation nor Person can claim Liberty of Religion as their Right,*] will not this Position prove as *incommensurable* to humane affairs and be laden with as great inconveniences?

For if no Nation or Person have any Right to profess any Religion but what is in all points true, then will every Nation (since they are persuaded of the truth of their Religion, otherwise they would not be of it) presume they have Right of persecuting any other Nation that differs in Religion from them, they so easily conceiting every different

different Religion false. Which is to set all the world together by the ears; to animate the *Turk* against the Christians, and the dissenting Christians one against another; to bring the *Pope* again upon the necks of the Protestant Kings and Princes, and to arm the Sectarian Rabble; that phanfy themselves such *Inspiradoes*; against the orderly-Reformed Churches.

Again, If no private person have the Right of Liberty of Religion, then he is bound up to the Religion of his Prince and Nation, be it what it will, (for if he may judge, his right is reserved to him:) But sober and pious men do ordinarily look upon this as a great affront to Religion, and to smell too rank of down-right *Atheism*, as if all Religions were alike, and but certain Modes of governing the people.

And lastly, The taking away this Right of Liberty of Religion, and exposing Dissenters to Persecution, is a doctrine of very partial and injurious consequence. For out of this all Atheists and prophane persons will make their markets to the full; there being no obstacle to them to what-ever enjoyments of this life; but the sore and unsupportable burthen, not onely of falling short in their fortunes, but of cruel persecution, will light upon those onely that are consciencious and have the fear of God before their eyes. These are no petty inconveniences of this Position contrary to ours; (besides what-ever other Arguments are produced against it in my Treatise, which is needless here to repeat) if any ill After-consequences can drive a man from a received opinion, and detect the falsity thereof.

II. But to answer more closely and satisfactorily to the purpose; I say, the Right of Liberty of Religion so stated as I have stated it has no ill Consequence at all in it, nor does overthrow any due Laws for Church-Government and Discipline, and can oppose the Interest of no Church but that which ought to be opposed, I mean that of *Rome*. But for those Churches that are Reformed according to the pattern of the more Primeval and Apostolical times, they need not fear that our Assertion will overthrow the Laws of their Church-Government, but rather enlarge their Jurisdiction, I mean, help on the Reception or Imitation of the like Laws. For what hinders men from coming over to the Truth but those *Babylonish* Chains of Barbarous and Antichristian Persecution? the fear of this are those Fetters whereby they are held in that *Egyptian* bondage and captivity.

Again, When there was no external force nor compulsion to make men Christians; as there was not for some hundreds of years, were there no Laws for Church-Government and Discipline all that time? Wherefore Liberty of Religion does not take away or overthrow all Laws for Church-Government and Discipline, but rather keeps men from making any disallowable and scandalous ones: which was one reason that kept the Church from that Antichristian Lapse all the time before the Empire professed Christianity. But external force imprints Truth and Falshood, Superstition and Religion alike upon the dawed spirits of men.

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Thirdly, In my Answer to the fourth Objection, I have plainly shewn that I admit a power in the Church of ordering and appointing things indifferent, and therefore I cannot be thought to intend the overthrow of all Laws for Church-Government by this Assertion. For my judgment is, That *Schism* is so hainous and perillous a sin, that no Institute of the Church, while she keeps within the compass of things indifferent, (which the Church of *Rome* does not) should excuse a man from joyning in publick Worship with the National Church wherein he lives, and from conforming to her Orders.

Fourthly, I plainly declare (as I hinted at first) that this Right of Liberty of Religion is forfeitable, and particularly expresse how, viz. *By mixing therewith such Principles as are contrary to good Manners and civil Right, or repugnant to that very Principle of Liberty we speak of.* Which forfeiture is so large, and in a manner universal, that in the very Chapters of this Subject I acknowledge the Theory I plead for hugely unpracticable. So that there is room enough and too much left in the world for the exercise of Ecclesiastical Jurisdiction.

Fifthly, The person I plead exemption for from any harsh usage I suppose exceeding simple and sincere-hearted, a right *Nathanael* in whom there is no guile; whose Character I have once drawn already, and I will again bring him into view, though in a more contracted Draught. He is therefore of a Conversation irreprehensible, of an unshaken Belief in all the Essentials of Christian Religion, of a Conscience inviolable, acting all things as in the sight and presence of God, of impregnable Loyalty and Faithfulness to his Prince, compliant with his Church to the utmost his Conscience will permit, that is, in all things indifferent, and whose Conscience is so well regulated, that he thinks it his duty so to doe; and lastly, who has so deep a resentment for Order and Unity in the Church, and is so jealous of having the common Interest of the *Reformed Christianity* weakened and shattered by needless and mischievous Schisms, that though it were his own case to be punished, as being himself not able by reason of some invincible Scrupulosity to submit to every Order of his Church, yet he would right-willingly undergo any tolerable mulcts, rather than that Impunity should give occasion to either the wanton or malicious to abuse this claim to Liberty of Conscience, to the ruining and undermining the Peace and Safety of the *Reformed Religion*. This is the Character of the *Sincere Religio-nist*, for whom I seem so solicitous that he may have all fair usage in all the quarters of the World: and if they knew his worth, me-thinks, they should rather reward him than harm him, set a great price upon him, as a rare Jewel, there being so very few such Spirits to be found in a whole Province, yea in a whole Kingdom, scarce so many in number as the Gates of *Thebes*, or the Mouths of the River *Nilus*.

And lastly, That there may be no escape for Hypocrites and Pretenders to Sincerity for the making of Schisms or Apostasies from the Church, in the twelfth Chapter I lay this Barr thereto, namely, *A solemn Oath, with a deep Imprecation of Divine Vengeance upon Soul and Body, that nothing moves them to depart from the Church but mere conviction of Conscience, and that they have no secular design at all in their change, no worldly booty*

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in their eye, nor desire any more Liberty than what they think themselves bound in conscience to allow to others. Which Oath I conceive thousands in the Church of Rome, upon due information touching the falseness of their Religion, might be enabled to take in judgment and conscience, and so fairly take leave of their Church: but not one in ten thousand upon search into the Church of England, I verily think, could in conscience take this Oath, and so bid adieu to the Church; but in judgment and conscience not one. So little prejudice is there done to the Laws or Discipline of our Church by any thing that I have wrote in those Chapters touching Liberty of Conscience, the result of all being indeed no dangerous enlargement, but rather a more careful and, I hope, judicious limitation thereof. So that I have made that good which I noted before in my Preface, *That what I have defined concerning Liberty of Conscience, to those that would abuse that Right will seem rather the taking of it away, than the patronizing of it.*

12. Wherefore nothing that I have wrote here nor any-where else, that I know, touching Liberty of Conscience, if rightly understood, tends at all to the diminishing of the Authority of the Church, but to the more successful management thereof for those ends and purposes it is by Divine Providence supported in the world; namely, for the cherishing and comforting the innocent, serious and pensive, and for the breaking of the power of sin and ungodliness amongst men; that there may not be onely the name, but the glorious and comfortable effect of Christ's Kingdom upon earth: according as it is written of our ever-Blessed Saviour, *Behold, a King shall reign in righteousness, and Princes shall rule in judgment; and a man shall be a hiding-place from the wind, and a covert from the tempest; as Rivers of water in a drie place, and as the shadow of a great rock in a weary land. They shall not hurt nor destroy in all my holy Mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.*

13. Which Knowledge of the Lord, which is the security of the world from injury and wrong, is not certainly any *Disputative Subtilty* or curious Decision concerning the Mystery of his *Essence*, but the very *Participation of the Divine Nature* in a *Dispensation of Life and Sense*. For there may be a real alienation from the Life of God, where there are many curious Altercations concerning his *Essence* and more incomprehensible Attributes, and great study in and pretence to the profoundest Speculations touching his imperscrutable Properties. But that knowledge of God which brings this happiness upon Mankind, that is mentioned in the Prophets, is not *Scholastick Theory*, but *Vital and Sensible enjoyment*. *God is Love, and he that abideth in Love, abideth in God, and God in him.* And again, *He that loveth not, knoweth not God, for God is Love.*

It is this Knowledge therefore of God which is a *Dispensation of Life and Sense*, from whence those happy times indeed of the *Messias* are described in *Isaiah*. This is that true *Unction of the Spirit*, that precious Ointment poured upon *Aaron's* head, and running down to the very skirts of his garments. When this Dispensation overflows the Earth, as the Waters cover the Sea, all Wickedness, Cruelty and injurious Dealing will be most certainly drowned in so holy and sacred a Deluge.

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14. But to speak impartially, Such as are most forward to talk of such things have not always the rightest sense of them, nor comport themselves as the most skilful or faithful Contributors to so blessed a Dispensation; nay, seem so wild and preposterous in their Expectations and desires, as if they looked that this Divine Deluge should overflow the Hills and Mountains, and leave the Valleys and Plains hard and drie. Such a Knowledge of God as the Prophet speaks of they do rigidly expect in their Princes, Rulers and Prelates, that there should be all Kindness, Condescending, Benignity and Debonairness in them, when they in the mean time most shamelessly and unjustly excuse themselves from the like indispensable Inclinations towards their Governours, and by their stiffness, harshness and refractoriness demonstrate that, though they tip their tongues with the specious mention of the *anointing of the Spirit*, yet this *Unction* never descended into their inward parts; nor searched any one limbe or joynt of them, to make them supple and compliant to the chearful execution of the decorous and orderly commands of their Superiours. Which evil disposition of mind is not onely a thing very unlovely and inhumane, nay indeed exceedingly unchristian in it self, but unspeakably mischievous to the great Interest of the *Reformed Christianity*.

For what indeed is more inhumane or unlovely then Ingratitude? and what Ingratitude greater against God and Man then, whenas Divine Providence has so brought it about, that that foul and unsupportable load of Superstition, Idolatry and Antichristian Tyranny (which I have so lively described in my *Idea of Antichristianism*) is and has been for so many years together here in *England* wholly taken off from our shoulders by the piety and faithfulness of our Royal and Reverend Reformers, insomuch that that is really come to pass which is spoken of by the Prophet *Isaiah* (Christ again regaining his Scepter into his hand by expelling the power of Antichrist out of this Nation) *That a King shall reign in righteousness, and Princes shall rule in judgment, and a man shall be a hiding-place from the wind, and a covert from the tempest*; which most assuredly cannot but be acknowledged to happen to the people of God even in all Reformed Countries, and that every Protestant Prince is a *Shelter and covert* from those *persecutions*, those fiery whirl-winds of Persecution which the truly Apostolick Church under-went under the tyranny of the Pope: I say, what Ingratitude can there be greater then for them that are thus providentially protected, not duly to resent so comfortable a privilege, and accordingly to be entirely faithful and chearfully compliant to their Governours, as well in Ecclesiastical as Civil matters; it being so, I am sure, in our *English* Reformation, (as I have made it good in my two last Chapters of my *Synopsis*) that there is not any one horn or hoof of Antichristianism left in our Church? So faithful and judicious were our first Reformers.

What therefore remains for us but that, being thus defended by this blessed Shelter and Rock from those barbarous Persecutions of the *Papal Tyranny*, that being thus secured from the rage of our enemies, and safe from the violence of all that hate us, we should serve our most merciful God (he having thus placed us out of all fear of danger) in holiness and righteousness before him all the days of our life, and be unfeignedly loyal to his imme-

immediate Vicegerent, and obedient to our Spiritual Fathers, not onely in doing and professing those things that are plainly of an indispensable Rectitude and Truth, but in compromising also with them for peace sake in things that are really disputable, and complying with them for unity and good order's sake in all things of an indifferent nature, *not pleasing our selves, but every one pleasing his neighbour for good to edification*, as the Apostle speaks: Which is the most wholesome, the most strengthening and the most corroborative constitution of the Church of Christ that can be desired, and such as will the most certainly weary out all the assaults of her enraged Enemies.

15. For it is plain and evident that we are in a state of War with the Church of *Rome*, who are more cunning in their military Discipline than is to be wished. The Clergy and all the Religious Orders of that Church are one perpetual and actually formed Army of that *King of Pride*, and all his *Emissary Priests and Jesuites* so many *Scouts* of this great Commander Oecumenical of *Rome*. And shall the true Church of Christ in the mean time keep no better order than a drove of Oxen, that are seen ever and anon to turn head one against another, and goar one another with their horns? We are to consider our selves as one Military Body, as a comely Army with displayed Colours, and are to keep rank and file, to move slower or faster at the discretion and word of our Commanders. And therefore whatsoever promptitude of mind there may be, and facility and dexterity of doing some things that make a commendable show in themselves, yet the exercise thereof is to be regulated according to those Laws that concern the whole Body: And if the spirits of the Prophets are subject to the Prophets even as they are single men, much more ought they to be to the commands of their Superiours, and to the Interest of the whole Church, that all things may be done with Unity and Order. But because some men find themselves of greater fervency and zeal for *Formalities*, of more popular gifts for *Prayer and Exhortation*, for these to spurt out and run on in a career without attending the direction of their Superiours, were as if the Toy should take those Troopers that are best horsed, to set madly agallopping, because they find their horses will go so freely, and so turn the orderly March of the Army into a confused Horse-race, and put themselves in a rout even without the assault or pursuit of any Enemy.

Wherefore every one ought to be of a castigate and subdued spirit, prudent and comprehensively sensible of the common Interest of the whole Reformed Christianity, and to regulate all his actions according to that Law; not to act according to the promptings of his own private *Genius*, to please himself in any by-profit or popularity, but to be governed by his Superiours in matters of an indifferent nature, and to keep rank and file in his march, nor to break order though all be not Carpet-way, but that he must sometimes tread in the wet, and other-sometimes upon sharp stones. But to be so delicate as not to go against a mans own private Sentiment of things in matters indifferent, is not so much to keep true to Conscience, as to indulge to mere Complexion, and to lose the opportunity of subduing Nature, & of corroborating those Faculties of the Soul that are more purely Rational and Intellectual. Let those men that pretend that they have received

ceived that *Unction* that will teach them all things seriously consider this, and suspect that it is not the right *Unction* of the Spirit, if they continue ignorant of this point, which is so necessary for the conservation of the Church. For a *Kingdom* divided against it self cannot stand. Wherefore since *Division* is so destructive of any Polity, it is manifest that all *lawful Unity* is a duty indispensable, and that therefore it is not onely lawful, but indispensable, to submit to our Superiours in matters our Conscience cannot but tell us are indifferent, as also to compromise with them in points really disputable and doubtful, and such as our modesty ought to inform us that we are not infallible in.

16. But in points clear to all disinterested parties; and plainly asserted and determined by the infallible Word of God, I say, in such cases as these, and where it may be manifest that the Dissenter from any Church is conscientiously and without any fraud or guile so persuaded of them, and accordingly adheres to them and professeth them; to deem such a one to forfeit his Natural or Political Rights under the pretence of *Herese*, is a Principle which is not onely mischievous to all sincere-hearted men of lower degree, but such as does also most wickedly undermine the just Power and Security of all the Secular Monarchs and Potentates of Christendom, and can serve no Interest but the boundless, lawless and unmeasurable Interest of that Bloudy, Tyrannical, Apostatized, and yet pretendedly Infallible, Hierarchy of *Rome*.

CHAP. IX.

1. *The ninth Objection proposed. The first part of his Answer thereto, That he does not speak against any Church-Government whatsoever, much less inveigh against it.*
2. *The second part, That faithful Reproofs of the Degeneracies of the Church are not to be held sharp Invectives, the former being a Duty, the other a Fault.*
- 3, 4. *The third and fourth parts, That as by name he exempts not the Church of England in his Rebukes, so he does not nominate her, but that Providence did exempt her, she being then out of sight and existence. Besides that the things pretended to be meant of her appertain not unto her.*
5. *That though she be neither directly nor indirectly concerned in the Section alledged, yet she may consequentially in the fore-going Section; but what is there said is but doubtfully delivered, and abundance of amends made in his Synopsis Prophetica.*
6. *The fifth part of his Answer, touching his terming the Reformed Churches, lesser, but more tolerable, Babylons; shewing in what sense it was meant, and how little the English Church is concerned therein.*
7. *The last part, shewing the meaning of those words, [not to be tolerated for ever.]*
8. *The tenth Objection proposed. That it is very stoutly vibrated, but misses the mark, the most essential part of the state of the Question being omitted.*
9. *His Answer to the Objection in general.*
10. *His Answer to the last and most odious pretended consequence thereof.*

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I have, I fear, over-much expatiated in my Answer to this eighth Objection; I shall make amends in these two last that follow. The former a Charge of sharply inveighing against all Church-Government and Governours. I will set down the Objection in the formal words thereof, and then briefly make answer thereto.

Object. IX.

He sharply inveighs against all Church-Government and Governours, where excepting ours; nay directly says that our Church is not quite purged out of the general Apostasie. Lib. 5. cap. 17. sect. 7. pag. 206. And ag. 211. The Reformers having separated from the great Babylon have left less and more tolerable ones, but not to be tolerated for ever.

To which, without any Preambulatory Ambages, I answer, First, That I do not speak against any Church-Government, no not so much as Presbytery, much less against Episcopacy; but on the contrary I have spoken for it in my Preface. So far am I from sharply inveighing against that Government or any else.

2. Secondly, If any one will call my free and zealous Advertisements to the Guides of Christendom sharp *Invectives*, (or whatsoever other faithful Reproofs of the Degeneracy of the Church he may meet with in this Treatise) that doth not change their nature, they are still wholesome Reproofs and Advertisements, not *Invectives*; forasmuch as they proceeded from no hatred nor ill will, but out of a sincere affection to the Truth, and a desire of promoting the true Interest of the Kingdom of Christ in the world, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. So S. Paul to Titus chap. 2. And in the foregoing Chapter, The Cretians are always liars, evil beasts and slow bellies; wherefore rebuke them sharply, that they may be found in the faith. Is it not also said, Isa. 11. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked? Which our Saviour Christ does even in his true and living members also, as well as in his own person; his Spirit in them kindling their zeal and directing their words to the just reproof of ungodliness: and I am sure I inveigh against nothing (if it can be properly called *Inveighing*) but what is confessedly wicked and ungodly.

Is it not the command of God to *Isaiah*, Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Israel their sins? And does not the same Prophet complain of blind and ignorant watch-men, of dumb dogs that cannot bark, sleeping, lying down, and loving to slumber? And if it be a fault to be thus dumb, certainly it is a vertue to bark and give warning; though that Canine eloquence must needs sound harsh to their ears of whom our Saviour hath foretold, The Thief cometh not but to steal, kill and destroy, answerably to those φῶροι and ἀδύνατοι mentioned in the * *Apocalyps*. And again, in *Isaiah*, Those that say to the Seers, See not, and to the Prophets, Prophecie not unto us right things, speak unto us smooth things, they are stigmatized with

* Chap. 9. 21.

with the title of a *Rebellious people, lying children, children that will not hear the Law of the Lord*. For the Law of the Lord is as fire, and the Word of God a sharp two-edged sword. All which, I think, is Apology sufficient for sharpness of Rebuke, if it be rightly placed.

3. Thirdly, Whereas it is alledged that I no-where except our own Church; I answer, as I except it no-where, so I no-where nominate it. And for my own part, I think so honourably of our Mother, that if any thing did indeed concern her, she would not desire to be excepted; accordingly as she has appointed for part of our Morning devotion every 29. day of the Month: *O let not my heart be inclined to any evil thing; Let me not be occupied in ungodly works; with the men that work wickedness, lest I eat of such things as please them. Let the righteous rather smite me friendly and reprove me; but let not their precious balms break my head, yea I will pray yet against their wickedness.* And Prov. 27. *Open rebuke is better then secret love*, namely, such a love as is so shie and soft, it dares not discover it self in doing the duty of cordial friendship; as it presently follows, *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.*

4. But fourthly, I farther answer, That it was needless for me to except our own Church, for Providence herself had excepted her, in that she disappeared, was wholly under the hatches when I wrote those Advertisements to the Guides of Christendom. So that I did but as if one, while his friend was stooping, should fetch a freer stroke at their common Enemy. Whence it is plain that I cannot any-where say directly that our own Church is not quite emerged out of the general Apostasie; no not in that seventh Section alledged. For although those words may seem at first sight to intimate so much, viz. [*Wherefore out of a due humility and modesty suspecting our selves not to have emerged quite out of this general Apostasie of the Church, &c.*] yet I am sure it is a mere *ἀναοικνωσις*, like that which follows, *Again, as for Idolatry, cannot we find also that amongst our selves? I do not mean Covetousness onely, &c.* Where I think no man will say I am one of the number, if he read the whole Paragraph. Wherefore I do not speak of the *English Church*, of which I profess my self a Member, but of such faults of the Reformed Churches in general, whether common to them all or not, as occurred to my mind, the *English Church* then disappearing both in such a sense as I intimated before, and also as *Alcibiades* his Patrimony in *Socrates* his Map of the World: So universalized were my thoughts in that Meditation, nor could they be fixt on our *English Church*, since the things I alledge are incompatible to her, as I have proved in my Vindication of her.

5. There is indeed something said in the fore-going Section wherein she may seem consequentially to be concerned; forasmuch as I there conclude from the highest *Epocha* of the 1260 years of the *Woman's abode in the Wildernes* fixt in the year 365, which ends those years *Anno 1625*, that the Woman could not be yet out of the Wilderness, because nothing different to what happened a good many years before 1625, as to the state of the Churches, happened either then or since. And I adde, (which is remarkable in reference to my late Interpretation of the *Resurrection of the Witnesses*)

Witnesses) that if those Alterations in *Luther's* time and a little after had been into a way purely Apostolical, it had been plainly the *rising of the Witnesses, and the calling of them into Heaven*, many years before the expiration of the 1260 days. Which I said before made me much to scruple, and then repeat again, that it was a strong presumption all is not yet right, nor was since the time of Apostasie. This I confess does consequentially touch our *English Church*.

But I do not speak definitively, but onely say it is a great scruple and strong presumption all is not yet right. And the reason is, because all these Reformations fell before the expiration of the 1260 years. Nor can I deny but that this maturity of Time may very well indicate a farther Perfection and maturity due to the Church. But it kept me off, in the mean time, from the belief and hope, and consequently more diligent search into that Apostolick Perfection that came in with the Reformation, I being ty'd up to the numbering by *Years*, and not taking the liberty to number by *Semi-Times*, as I have more at large discoursed in the Preface to my *Synopsis*. For had it not been for this, (as it plainly appears out of this Section) I should have acknowledged the *Protestant Reformation* the *enlivening of the Witnesses and the calling them into Heaven*, though many years before the expiration of the 1260 days. But if I have been injurious either to the Protestant Reformation in general or to our *English Church* in particular, I have, I think, made abundant amends in my *Synopsis Prophetica*, (Preface Sect. 16, 17, 18. and Book 2. Chap. 22. Sect. 13.) to which I refer the Reader for fuller satisfaction.

6. And now, lastly, for that passage cited in the Objection out of page 211, after I have brought the whole Paragraph into view, I hope I shall not be destitute of a sufficient Answer. *Wherefore it is good striking while the iron is hot*, (namely, now that fulness of time is come in at the expiration of 1260 days) *and making use of this Day of Salvation, lest such Prophecies of Grace being conditional, it may fare with us as it did with the Israelites whose carcases fell in the Wilderness in a tedious delay and a long leading them about, who otherwise had in their own persons entered the Promised Land. So I do not see that it is impossible or improbable but this Prophecie of the Church's change into so excellent a state may be foreslack'd by the ill management and faithlesness of them from whom God more peculiarly expects that they should be industrious Labourers in this white Harvest of Apostolick Purity and Sanctity, they having now for some time separated from the great Babylon, to build those that are lesser and more tolerable, but yet not to be tolerated for ever; it being more then high time they should clear up into one holy City of God.* For so I would read it, not, *into an holy City of God*, though the meaning is the same in both.

What ill construction may be made of this Paragraph or any part thereof in reference to our *English Church*, I must confess I cannot easily divine. For the *English Church* was out of sight, if not out of being, when I wrote this, that is to say, it was Politically dead, as well as afterward raised to life again, as I have noted in my *Synopsis*. And for other Reformed Churches, which also are so laudably repurgated from the grosser corruptions of the great *Babylon*, of what ill interpretation can it be to exhort them

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Mystery of God-
liness, Book 5.
Cha. 17. Sect. 9.

to perfect the good work, which is begun, and more carefully to cleanse out all the old leaven, and to consider that as the Period of the *Asymmetrall* state of the Church is now according to a more minute and accurate account expired, so it would be very futable that they become more perfectly and accurately *Symmetrall*, that is, more purely Apostolical, as well in life as doctrine, as I have intimated in the fore-going * Section; that they would order all their Opinions and Rites and the whole Oeconomie of their Churches to the promoting of unblemished Holiness, Christian Love and mutual Amity one with another, leaving off to idolize any thing above its serviceableness to the substantial designs of the Gospel, according to that excellent description thereof by S. Paul to Titus, *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works?* This is that grand and indispensable Design of the Gospel, and which should be the measure of all our zeal and activity in either Rites or Opinions, and make the Reformed Churches to cease all contention about those that make neither for nor against this Design, and to turn all their zeal against ungodliness and worldly lusts, and to use all their fervency of spirit in the behalf of Sobriety, Righteousness and real Godliness. For thus shall they cease to be any longer so many *lesser Babylons*, Cities of *Division* and *Confusion*; and so clear up at length (according to the Design of him that called them out of that great *Babylon*) into one holy City of God.

Gal. 5. 15.

Psal. 7. 13.

Psal. 68. 21.

7. Now I demand, what harm is there to presage so well of the Reformation, as that after the Decursion of the years of their childhood God will ripen them into a more manly sense of the great and indispensable Duties of the Gospel; that he will not tolerate nor connive any longer at their childish squabbling about Nut-shells, Counters and Cherry-stones; that he will reprove them *sharply* for their uncharitable bitterness one against another, and menace them even with destruction, if they leave not off their animosities and asperities of mind about toys and trifles, and hold fast to the Royal Law of Love? *If ye bite and worry one another, take heed that ye be not consumed one of another.* Nay I demand, what just offence could it have given, if I had more expressly declared, that if the Reformed Churches themselves should persist unreclaimed from their sins, and not timely take up to the seriously managing the affairs of the Church to the attaining of those indispensable ends of the Gospel, that they may bring an intolerable storm of wrath upon them, and hazard their utter ruine? *God is a righteous Judge, strong and patient, and God is provoked every day. If a man will not turn, he will whet his sword, he hath bent his bow and made it ready: He hath prepared for him the instruments of death, he hath ordained his arrows against the persecutors.* And again, *God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his wickedness.* But, I thank God, I expect better things of the Reformation, though I thus speak, and such as accompany Salvation.

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8. I have, I hope, by this time abundantly satisfied this ninth Objection, we come now to the tenth and last.

Object. X.

He says that the Laws of God are like words in an unknown tongue till the Conscience be convinced, Lib. 10. cap. 10. as I take it. Whence it necessarily follows that it is no sin to act against these Laws, if a man believe it to be lawful: Then those who thought they did God good service in killing the Apostles, were no sinners in doing it.

This seems to be a very smart and stinging Objection, and purposely reserved for the last place, that the whole Decalogue of Objections may end like a well-contrived Epigram, whose greatest wit and life is in the last close thereof. But no Objection can do any real execution upon solid Truth: and though I must confess that this is very stoutly and smartly vibrated, as a dart from a strong and agile arm; yet my security is, that it has missed the mark, it not reaching the right state of the Question. For in the Book and Chapter there cited the words that this Objection is raised from are these, viz. *That the immediate dictate of Conscience in a Soul that is sincere is the Command of God, but that before his voice be heard there, his will is not promulgated to that person. For nothing but conviction of Conscience that this or that is the will of God is properly the promulgation of his will to every particular Soul; otherwise it is but as the recital of the Law in a language the people understand not, and therefore can take no hold upon them.* To which add also my marginal Note, *So it is to them that are sincere; but in those that are not, it is like the stopping of the ears against the reading of the Law in a known language.* Where it is plain that the most essential part of the state of the Question is omitted, by leaving out [*in those that are sincere,*] and that therefore the Objection, though very strong, yet cannot touch or harm any Position of ours by those formidable consequences, according as the Question is by me stated in this tenth Chapter, both in respect of the person and also in respect of the matter of the Command.

9. For I suppose the person *Sincere*, and what I mean by *Sincerity* I have fully explicated under my first Aphorism, and it is needless here again to repeat it. And for the matter of the Command, I suppose it to be such things as are not discoverable by the light of Nature, such as the belief of matter of fact done many Ages agoe, and Religious Precepts and Ceremonies thereupon depending. But I have expressly declared in my fourth Aphorism extracted out of this tenth Chapter, *That nothing that has any real turpitude or immorality in it can justly be pretended to be the voice or Command of God to either the sincere or unsincere.* Out of all which we are abundantly furnished to answer this last Objection.

I say therefore, that such Laws of God as are merely *Positive*, or depend upon History and miraculous Revelation, are like words in an unknown tongue to him that is *truly sincere*, till his Conscience be convinced. This I say, and this is all that I have said in that tenth Chapter; and there can follow no ill consequence thereof. For though I will not contend but the *unsincere* may stand guilty even of the transgression of those *Positive* Laws, (because who knows, if he had kept a good Conscience, but that God might

Rom 2 12.

impart those Truths also to him?) yet for the *Sincere*, who has, and still does all he can to understand and perform the will of God in all things, I say, if he be not yet convinced, it may be well looked upon as an *Arcanum* of Providence that he is not, and he is, I think, justly excused from any obligation to those Laws, or any guilt of transgressing them, there having been no promulgation of them to him, though he has with all attentiveness and desirousness endeavoured to receive the voice of them into his conscience. And this is according to our second Aphorism, *That where there is no Law promulgated, it is no sin nor transgression to act or profess to the contrary*: Otherwise the Heathen might be judged as transgressors of the Ceremonial Law of *Moses*, even those that never had any opportunity to know it; whenas the Apostle saies, *That as many as have sinned without the Law shall also perish without the Law*, that is, *Non peribunt propterea quod scriptam Legem violaverint, sed illam qua animis illorum insculpta fuit*, as *Clarissimus* notes upon the Text.

To which you may adde, that invincible Ignorance makes an act involuntary, and that, according to the Schools, sin is *Actus voluntarius*, as I have above observed; and that therefore there is no inconvenience to admit, that the Transgression or Non-observance of these kinde of Laws in him that is thus invincibly ignorant and unconvicted of them (as we suppose the truly sincere to be) has not the proper nature of sin in the sincere, though in the unsincere it may. This Non-reception of Truth or Inconviction may be Trial, Punishment or fatal Defect, but the nature of Sin it properly has not, as being wholly and perfectly involuntary, and absolutely out of the reach of the party to help it. For the nature of Sincerity is, to doe all we can, and no man can doe any more. Whence I will easily admit, That it is no sin to act against, that is, to transgress or not observe, such *Positive* Laws of God, while a man stands unconvinced in such circumstances as I have described, firmly believing that it is lawful for him not to observe them, and being fully persuaded they are not his.

10. Nor will that horrid consequence follow, added to the end of the Objection, *That then those who thought that they did God good service in killing the Apostles were no sinners in doing so*. For this is directly against my fourth Aphorism, *That nothing that has any real Turpitude or Immorality in it can justly be pretended to be the voice or Command of God, or that which is really and confessedly moral not to be his Command to either the sincere or unsincere*. Of which I have also given the reason, namely, Because the Light and Law of Nature and of Eternal & Immutable Morality cries louder in the Soul of the *sincere* than that he should admit of any such foul motions, much less as from God, or be ignorant of any indispensable Morality as if it were not his Command. And for the *unsincere*, sith he stops his ears against that more holy and evident Law, his false Delusions or Obduracy in wickedness is most justly imputed to himself.

Or, if you will, more briefly thus: This Objection is quite out of the road and state of the Question, which concerns not the Eternal Moral Law of God, but onely *Positive* Laws. And truly, if murdering a mans brother be not a breach of the Moral Law, I know not what is; and the killing of the Apostles (men heartily profes-

professing one God and a Life to come) under pretence of Herefy against the Judaical Religion, I think was most hideous Murther, especially they being persons so simple and sincere as they were. This is against that Royal Law of God written in Capital Letters upon our Souls; *Quod tibi fieri non vis, alteri nè feceris*. And therefore their thinking they did God good service could not excuse them from the crime, or make it no sin to them. For it is not the *Firmness* of our *Conviction* or *Inconviction* that will warrant an act from becoming sinful, but the perfect *Sincerity* of the party, in that this *Conviction* to what is false, or *Inconviction* to what is true, arises not from any fault of his, but is *invincible Ignorance*, and in such things as the most exquisite Morality of minde cannot arrive to the knowledge of.

This is the true state of the Question, from which therefore the killing the Apostles can fetch no excuse. For it is impossible that one of so sincere an heart and moralized minde as I suppose in this Controversie should be invincibly ignorant, That to kill such holy and harmless men as the Apostles would be Murther, or something extremely like it; and for those that are *unsincere* and immoral, sin alwaies lies at their own door. And this, I hope, will fully satisfie this last Objection.

CHAP. X.

1. A retrograde Recapitulation of all the Objections, together with their Solutions.
2. His submission of the Theorem of *Præexistence*, or whatever other Theorems occurre in his Writings, to the Rule of the truly-Catholick and Apostolick Faith, and to the authority of the Church of England, with a declaration of the solidity of the grounds of his so doing.
3. That it would be the Glory and Interest of all the Reformed Churches not to illaqueate mens Consciences by any needless decisions of Controversies, such as wherein the real Design of the Gospel is not at all concerned.
4. The great blindness and ingratitude of the Sectaries to the Church of England in being so contemptuous Schismatics against her, with a Rule for them to try the Spirits by.
5. His Monition to those Sectaries that presume themselves to be so zealous opposers of Antichrist, to consider whether they be not rid and acted by Antichrist's own Emissaries.
6. His Expostulation with the Schismatics of this Nation upon several accounts for their forsaking the Communion of the Church.
7. The multifarious sinfulness involved in that one great and horrid sin of Schism.
8. The Conclusion of his whole Admonition to the Sectaries.

1. **WE** will now take a Summary view of all the Objections with my Solutions of them, which we shall doe in a retrograde order, beginning with the last, and then conclude.

Whereas therefore by this last Objection it is insinuated that I make Inconvictedness of Conscience to excuse from the most hainous crimes;

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I have plainly shewn that, according to my sense, it will excuse no act wherein there is any moral Turpitude.

And whereas in the ninth Objection I am accused of inveighing against all Church-Government and Governours, our own not excepted, I have made it evident that I have not so much as spoken against any Church-Government at all, unless it be in my Preface, in that Paragraph where in a brief touch I conclude, That Presbytery is not *Jure Divino*, which yet is no inveighing against that Government neither. And as for the spiritual Guides themselves, I have inveighed against none, though freely reprehended the notorious miscarriages of some, but touching our own I have made it plain that I could not be understood to have said any thing, forasmuch as they were not then in being, but *Politically* dead, when I wrote that Treatise; whom, in my Preface to my *Synopsis*, I contend that God has miraculously raised again, as the genuine Successours of his Witnesses in the First Reformation here in *England*. Which that some may not call *Flattery*, as well as others have accounted other mistaken places *Inveighing* and *Railing*, I cannot omit the opportunity of professing how farre it is from me to intend any Flattery by it, but that I do think it a solid Truth, and not fit to be smothered, by reason that it being believed by them it does most nearly concern, it may be the greater obligation upon them to persist and goe forward in the tract and footsteps of their Reverend Predecessours, who were so judicious and zealous Abandoners of the Church of *Rome*. And if there be any that would flake their zeal in this point, I will avow to all the world that they are worse enemies to the *English Episcopacy* then the very Phanaticks themselves. So that it is not out of *Flattery*, but of very *Faithfulness*, that I have spoke so magnificently in that Preface of the miraculous Restoremment of our Gracious Sovereign and the Church.

Again, whereas in the eighth Objection I am charged with pleading for such a Liberty of Conscience as will overthrow all Church-Government and Discipline; I have made it manifest that I am so far from patronizing any such Liberty, that I have so restrained it, and bounded it with such limitations, that as many as would abuse that pretended Right will deem me to have taken all Liberty from them.

Moreover, in the seventh Objection, whereas I am charged to hold that God may and does infuse into men false Persuasions in matters of Religion; I have clearly shewn that I do not assert that he may or does infuse any such Persuasions, but onely that he may be said permissively (he letting the course of external causes run on without his special check) to convey such Persuasions into the minde of his creatures. Which is no more then the generality of Theologers do admit touching the grossest sins.

And as for the sixth Objection, which would insinuate an imputation of *Nestorianism*; I have demonstrated out of the sense of the ancient Councils, that I have directly and in terms confuted *Nestorianism* in my very Treatise, and that in those passages thereof upon which they would build their suspicion of that Heresy I have spoken agreeably to the ancient allowable Confessions of Faith.

And as for the fifth Objection, wherein I am said to term Christ's Divine

vine Nature, *that passive and contemptible Divinity that lodged in him*, which, according to the sense the Objection seems to import, would be no less then a charge of Blasphemy; I have plainly demonstrated that in those places that the Objection is raised from I doe quite contrary. For not speaking at all of the Divine Nature in the Scholastick sense, which therefore I could not term *Passive*, I highly magnifie that *Divine Temper of Minde* that was in the Holy *Jesus*; shewing that though it was *contemptible before men*, yet God, that righteous Judge, does esteem it above all things.

And as touching the fourth Objection, that would pretend that I take away all authority in things indifferent; I do abundantly shew that I am an expresse Assertor of authority in such matters, even out of that very Preface out of which the Objection is raised.

And whereas, in the third Objection, they would make me affirm Episcopacy to be a Faction and against God's word; I do not onely prove that I do not call it a Faction in that passage of my Preface alledged, but bring several passages in the same Preface that demonstrate the great esteem I have for Episcopacy.

And in the second Objection, whereas it is insinuated as if I denied the Resurrection, by denying the same Body shall rise again; I have made it exceeding plain that I do not deny the Sameness of Body, no not so much as in the School-sense, but in the mean time do positively averre that our Bodies at the Resurrection shall be as truly and really the same (saying that they shall be *Celestial, Spiritual* and *Glorious* Bodies) with that Body we have here, as this Body is the same with itself; and that we shall feel our selves as much the same, and seem as much the same to others that look upon us. Infomuch that unless I would lose any thing of my meaning touching the truth of this Identity of Body, in the conveying my minde to any ordinary capacity, I could not speak my sense better then in those very words of *Job*, which the Church uses in her Order for the Burial of the dead, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin, worms destroy this Body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another.* So far am I from innovating any thing in the Article of the Resurrection.

And for that Charge in the first Objection, as if I made the Body of Christ after his Ascension mere organized Light, not Flesh and Bones, contrary to the fourth Article of the Church; I shew plainly that my meaning is not, that Christ's Body is such a thin Light as they may imagine, as if it were *organized Sun-shine*, but a palpable Body radiant and lucid, shining like the Sun in his strength, nay more bright then the Sun; so testifies the Scripture: and that therefore I do not erre in saying it is a *Lucid Body*. And adde farther, that if that be the meaning of that Article, (as I shew reason to doubt of it) That this Glorious Lucid Body consisteth of Flesh and Bones, that I have no reluctancy thereto, provided that, according to plain testimony of Scripture, we remember they are *Celestial* and *Spiritual* Flesh and Bones. For such must a *Spiritual Body* consist of.

And now for that imputation of *Anthropomorphism*, which is the latter of the two Objections arriving to me from fame and conference; I have shewn touching the very place out of which they would raise this Imputation, that I have expressly asserted, *That it is impossible that the Divine Nature should have any shape at all, it being so absolutely Infinite.*

2. And lastly, for Præexistence, which some declaim against me for, as if I dogmatized therein; I have plainly declared, and do again declare, That though I look upon the opinion as very Rational, yet I give no assent thereto any farther then will consist with the truly Catholick and Apostolick Faith, and the Doctrine of the Church of *England*. (Which I would have understood also of whatsoever other Theorems occur in any of my Writings.) Which I the more willingly do, because I think it is the duty of all men to do so who live in a Church so judiciously and faithfully re-purgated and freed from all the Frauds and Trumperies, from all the Superstitions, Idolatries and Tyrannies of Antichristianism.

For, for other things, I think every one ought out of an ingenuous gratitude to the Illustrious memory of the First Reformers, and out of a sense of that great happiness and comfortable protection we enjoy under those that succeed them, (as well in the profession of the same Religion as in the right of Power and Jurisdiction) not to thwart, or contradict, or openly gainsay what they declare true or fitting, though we might incline in our own judgements to be of another persuasion; following herein that sober Monition of one of the Wise men of *Greece*, That *we should not contest with our Parents, though we spoke that which was right*. How much less then will it become us so to do in things we cannot be assured whether we be in the right or no; unless we will be so insufferably elated in our own conceits, as to take our selves to be Infallible?

Wherefore is it not better for every one to part with any such false gloriation, then in the least manner to disturb the peace of the Church, or break any order, for the pleasing himself in so vain, so needless, so unjustifiable and unseasonable a satisfaction; but rather make use of those clear and indisputable Truths of Christianity which the Church reserves entire unto us, and to spend our zeal in an hearty endeavour to conform our inward man and all our outward actions to so holy and unexceptionable a Rule?

3. As certainly on the other side it would be the Glory and Interest of all the Reformed Churches to exercise their Power and Jurisdiction, and afford their main countenance toward the furthering of the conformity of mens lives to those indisputable Rules of Righteousness, which we are all agreed to be the indispensable Commands of God and of the Lord *Jesus*; and as for such Opinions as make neither for nor against the known and acknowledged Designs of the Gospel of Christ, to set no value upon them one way or other, nor to illaquate any mans minde needlessly by any Definitions or Determinations of their own, or by adhering to any Decisions of others, in points which make nothing to the above-said Designs; but to act rather in these cases according to those measures I have taken the boldness to hint at in my *Mystery of Godliness*, Book 10. Ch. 3. Which would prevent the sowing of the seeds of endless squabbles in the Church, and

and disenable malevolent men from doing the free and ingenuous undeserved mischief, by representing them as *Heterodox*, though it be in such Points onely as the Interest of the Church of Christ is not concerned at all in, whether they be true or false.

Such needless Decisions as these cannot serve the true Interest of any Church, though they may serve the turn of particular impeevished spirits to incommode the most hearty, the most harmless and most conscientious Christians, when-ever they have a Pique against them: When in the mean time they that believe all things alike, that is indeed nothing at all, shall be armour-proof, and seem the most unexceptionable *Orthodox* Sons of their abused Mother.

Wherefore the duty of compromising with a mans Church in doubtful and disputable Opinions does not imply that there is no duty incumbent on the Church's side, not to multiply Decisions to the needless abridging mens liberties and giving occasion of differences, no more then *Epictetus* his arguing that a Son is to doe his duty to his Father as to his Father (nor will admit that plea of *ὁ πατήρ ὁ ὁρῶν ὅτι*) does imply that there is no duty of a Father towards his Son. For indeed this burthening mens beliefs with needless Determinations of Controversies is, I must confess, in my opinion, no contemptible part of that old *Antichristian bondage*, which therefore I thought fit particularly to vindicate our own Church from all imputation of; and I think I have done it sufficiently in the last Chapter of my *Synopsis*. For I have found in every regard a very sound and faithful spirit in our *English Reformers*, insomuch as I cannot but look upon them as men that were in a manner *θεοφορέησαν*, and that the good hand of their God was upon them in that great undertaking.

4. Which makes me wonder the more at our present pretended Enthusiasts, that have so little respect or gratitude for so great and glorious an Achievement; nay, that do so undervalue it, that they will not vouchsafe to communicate with a Church that is so thoroughly purged from whatever can properly be styled Antichristian, and is, I am confident, so Apostolical, that the Apostles themselves, if they were alive again, would not have the least scruple of joyning in publick worship with us in our common Assemblies. What then shall I say of those men that could willingly pull down our very Church-fabricks, and raze them to the ground, if it were in their power so to doe?

Beloved, believe not every spirit; but try the spirits whether they are of God, because many false Prophets are gone out into the world. Hereby ye shall know the Spirit of God: As at the First coming of Christ every spirit that confessed that *Jesus* was the Christ come in the flesh was of God, and every spirit that confessed not that *Jesus* was the Christ come in the flesh was not of God, but was the spirit of Antichrist: so I say now concerning the Second coming of Christ, (wherein he is judging the *little Horn* and the *False-Prophet*, and taking the Kingdome out of the hands of that *Man of Sin*, to rule his Church by his own Laws, promulgated by himself and his Apostles, which he has done in a very good measure already in the Reformed Churches that are) I say that every spirit that confesses that Christ is thus come in the Protestant Reformers to judge Antichrist and

1 John 4.1.

to

to take the Kingdome to himself, is of God; but every spirit that denies that Christ is thus come, and either despiseth and contemns the Reformers, as if they were not the Witnesses of the Truth, or flatly contradicts them and reproaches them, that spirit is not of God, but in some shroud sense or other is the *spirit of Antichrist*. Which I would have the boastful *Inspiradoes* of our Nation seriously consider, and try the Spirits they give so much credit to thereby. For that the Protestant Reformers are the raised Witnesses, I have sufficiently made good in my *Synopsis*. Can therefore the Protestant Religion, such as our Reformers left it, be so polluted a thing, that you that pretend to abound so with the Spirit cannot communicate therein? Can the Spirit of Christ be against itself? or can that spirit that is against the Spirit of Christ fail to be the spirit of Antichrist?

5. I, but you will reply, 'Tis impossible that we should be obnoxious to the *spirit of Antichrist*, who profess our selves as hot as any against him, even against that notorious Antichrist of *Rome*. But I demand of you, How are you sure but that you are rid and guided and gull'd and deluded by the Emissary spirits of that very *Antichrist* you pretend to oppose? that your heat against the Church of *England* is not the furious Impulse of their wicked and cunning Activity for their great Master of the Seven Hills? For your enormous Contumacy and Schismaticalness is hugely for his Interest, and as manifestly against the Interest of the Kingdome of Christ. Your mere Schismaticalness and Contumacy against the Church is so: What then are those monstrous Extravagancies in your deportment to all persons of what quality soever? Your giving no civil respect, no not to the Supreme Magistrate of the Nation? which behaviour is expressly against the Example of the holy Patriarchs, the Precepts of the blessed Apostles, and the common Sentiments and Practices of all Mankind: So that it makes you look like a Company of *Frantick men* or *Demoniacs*. Which bold and impudent custome, unless you were down-right mad, you could never have taken up of your selves. Wherefore certainly some very waggish Master of the Ceremonies has taught you this ill manners, like him that instructed the Sheriff to keep on his Hat when he accosted the King.

It were therefore very well worth the while to enquire who was the first Persuader and Promoter of so frantick a piece of Inhumanity, and to see if it be not some *Jesuitical* dog-trick put upon you, some witty *Italian* revenge for the Protestants making the unreformed Empire the *Beast*; so, whether they, to be even with them, do not abuse you into a conceit that the Reformed parts of Christendome are so too, and make you believe that to doe any civil reverence to the Magistrates thereof would be to *worship the Beast*, which the Saints of God must carefully abstain from; and thus by this marvellous fetch to persuade you into an universal clownish obstinacy, for the better concealment of this mysterious gullery. Which as it is very fordid and ridiculous in itself, and a great reproach to the Reformation, as if the leaving of the Church of *Rome* were the hazard of relapsing into perfect Wildness and Barbarity, so certainly it must needs make wonderful sport amongst the delicate daughters of that Great City, even to all of the *Roman* Religion. *Tell it not*

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in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistins rejoice, lest the daughters of the uncircumcised triumph, Which certainly they cannot fail to doe, no more then to hear of such ridiculous and mis-shapen exorbitancies; that Church inventing lies and slanders to the reproach of the Reformation, where they cannot finde true matter that may redound to our discredit.

Wherefore consider well with your selves, O ye mistaken and unwise, and yet who pretend to be so peculiarly guided by the Spirit of God, whenas notwithstanding it is so exceeding probable that you are rid and actuated by the frauds and deceits of cunning Foreiners that insinuate themselves into your Societies, and speak in your Meetings, and can out-cant you in your Speakings, that help to bewilder you in this Night of dreams you wander in, and, getting the word, make themselves of the same party with you, and, having more activity and wit, become your Commanders, and force you to fight the battels of Antichrist, and lead you in a most desperate defiance against the true Church of Christ; making you bitter Enemies against the late happy Reformation, though there be so marvelous a Testimony set thereunto even by the very Finger of God. And certainly, if you be under the conduct of such a Spirit as this, is it not manifest that you are led by the Spirit of Antichrist, and that your whole dispensation, so far forth as it is distinguished from the ancient Catholick and Apostolick Faith, is a mere gullery and dream?

6. For let me demand of you and the rest of the Schismaticks of this Nation, that decline the Communion of our Church, as if your selves were more holy and perfect; Is not your boast of Perfection very vain and groundless, whose consciences are so seared as to have no sense at all of so horrid a crime as Schism, to depart from a Church that is so truly and really Apostolical, and perfectly freed from any scandal of Antichristianism? Ye that phansy your selves the onely Zelots for truth and holiness, the onely sound and incontaminate part of our Nation, but the National Church sick and crazy; if it were so indeed, where is your Charity, and how little your Discretion, to run out of the house now your Mother lies thus on her sick-bed? Is it to call the Physician? No. Is it to fetch the Apothecary or any of his drugs? No. I demand then, why do you run out of the House? O, my Mother is sick, and I am in good health. Will not any one reply, More unmannerly and unnatural Son you, to leave your Mother, (when you ought most to assist, and administer help unto her) and thus to strut out of doors merely to ostentate your own health, as if your glory was the greater that your Mother is sick, while you phansy your self so well? would not any one take you to be more brain-sick, then she crazed in her body?

What an unnatural and mischievous a thing would it be if, when Sicknes has seized the body of a man, what-ever share of bloud or spirits were as yet uncontaminate should quit the party, and leave that share onely that is seized to consuet with the disease? what could this portend but death? And is not this the madness of those that out of pure zeal, as they pretend, because they deem the Church not so sound and healthful as they could wish, quit her incontinently, and congregate from her apart? Whenas if
they

they had half of that true zeal and purity they boast of, their abode in the Church would so warm, strengthen and corroborate her, that she would with ease sweat out all that corruption that is conceived to have been bred in her, and recover to perfect strength and health.

You that pretend to be in so special a manner inspired, as if your breasts were the onely Temples of the Holy Ghost, Is not the fruit of the Spirit *Love*, even according to your own boastful concessions as well as according to truth? and is not *Love* the Mother of Peace and Union, the very bond of Perfection? Are not the works of the Flesh, Wrath, Strife, Sedition and Division? How carnal then and accursed a thing must *Schism* be, the worst of Divisions, and how contrary to the Spirit of God?

You that are so Prophetical and Apocalyptical, and please your selves in the hopes and expectation of a Fifth Monarchy to come, so plainly prefigured, as you phantasie, in *Daniel* and the *Apocalyps*, What *προβυτεία* has abused your Eye-sight, that you see more clear at a distance then near at hand, that you can discern a *Fifth Monarchy* to come, out of the *Apocalyps*, and yet cannot discern when it is come? For the *Fifth Monarchy* assuredly began with the Reformation, of which neither *Pope* nor any one else is acknowledged *Universal Head* or *Monarch*, but the Lord *Jesus* onely. Why are you then so grossly ignorant and barbarously rude as not to pay your civil respects to all the Rulers and Magistrates under him? as if honour due to his Deputies were, forsooth, the worshipping of the Beast, or as if it were not lawful to pay civil respects and duties even to Pagan Magistrates, if it were our lot to live under them.

And lastly, You that tip your tongues and tincture your sight and phancy so with *Antichrist* and *Antichristianism*, that even those things that are sufficiently Apostolical and Christian, if they be contrary to your own humour, seem *Antichristian* to you, and are accordingly reproached by you, Why do you not consider that this unmeasurable opposing all good Orders and decent Institutions in a Church that is not at all Antichristian, and dividing your selves from it upon these imaginary grounds, is a real siding with *Antichrist* and doing his work for him, which is the weakening of the Kingdom of Christ by mouldring of it into Sects and Factions, that the one grinding against another may wear away the strength of the *Reformation*, and bring the seemly state of the Church into a ruinous heap of rubbish and confusion? Which is a thing not onely wished for, but most vigilantly and actively endeavoured, by mischievous Incendiaries and Emisaries of the Church of *Rome*, your blessed Yoke-fellows, as you see, for the bringing about the designs of that Antichrist that you so fondly and unskilfully pretend to oppose, while by your wild Schismaticalness to the Church of *England* you joyn forces with the *Man of sin*, and help his Pioneers to undermine and dig down the most considerable Shelter, the most impregnable Fortrefse in all the Reformation against the inundation of the Idolatry and Tyranny of *Rome*.

Wherefore in the fear of God and out of a due sense of your own Security and Interest awake out of this phrantick dream, and see the danger you are in and naturally bring others into by these needles, lawless and unchristian Schisms, and consider that as much as in you lies you lay the grounds

grounds and trains of a victory for him who, unless you be Dissemblers, you cordially oppose, and who, if he ever overcome, will raise his Trophies, if you be not dissemblers but real opposers of him, upon your ruine, and celebrate his Triumph with Bone-fires that shall consume your bones and flesh into ashes, that is, burn you with fire and faggot for Hereticks, because you will not become Idolaters and worship the golden Image that this *King of Babylon* has set up; that is to say, submit to that pompous Idolatry that the *Pope of Rome* has appointed instead of the pure and legitimate worship of the living God.

7. Wherefore rouse up your selves, rub your eyes and look about you all ye Sectaries of Reformed Christendom, and consider into what danger you bring your selves and the whole Reformation, by mouldring of it into such little pieces and parcels. But if you be so fool-hardy that the peril of the Body does not move you, consider farther, that the betraying of the Church to ruine and persecution is a sin of the highest dye against your own Souls, thus to prefer the prosecution of your own humours before the peace and security of the whole Reformation.

Besides that your persisting in your Schisms is a continual trade of sin, and that not of one kind neither. For besides that Schism itself is a Sin, and one of the worst and most horrid works of the flesh, so is it also attended with several most hainous and grievous sins; with Pride and wicked Elation of Spirit, like that of those whom God complains of in *Esa*, who *say to the Prophets that have authority to rebuke them, Stand off, or Stand by thy self, come not near to me, for I am more holy then thou.* But of those God pronounces, *These are as smok in my nose, a fire that burneth all the day.* As little acceptable to him, for all they were conceited of themselves, as the smok of a fire to the eyes or nostrills of a man. But these are those who, though they profess themselves Jews, yet take the liberty to transgress the Law of God, that sacrifice in *private Gardens* instead of the *publick Temple*, that seek for Inspirations and Revelations in by-holes amongst the squallid *Sepulchers of the dead*, and make nothing of treading under foot the laudable *Institutes of God's Church*, if they be against the impetuosity of their humours or lusts. But in the mean time what a wonderfull stupidity is there in these men, that they should fancy themselves more holy then others, whilst (as I said above) their Consciences are so seared and senseless, that they have no feeling of the guilt of one of the most dangerous and mischievous sins, that is, the sin of Sedition and Division from the Church, and of thus causelessly crumbling of it into Dust and Atomes.

And therefore, in the second place, this sin of Schism has also Hypocrisy its inseparable companion. For while they pretend the gathering together of a more pure Church, what is there so likely to be at the bottom as a design of ostentating their own Sanctity, and of magnifying those Gifts apart which they are not bound without authority to exercise in such a manner; whenas they are indispensably obliged to exercise the Graces of Christian Humility, Discretion, Obedience to their Superiours and to the command of Christ, who bids us doe our Devotions in secret, that *he that sees in secret may reward us openly?* And I know no place more

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secret then a private Cloſet or a publick Church, wherein even the moſt eminently devout and pious make but equal ſhow with the reſt, and the ſingularity of their perfection in holy performances lies hid and concealed in the mixt multitude; whenas to ſeparate into Conventicles, looks plainly like an affectation of oſtentating their peculiar Sanctity. And it were well if it were onely ſo, but it is too-too evident, in the third place, that too many Separations are for a falſe Liberty, to be luſhiously fed with the ſweet Sugar-fops of Libertiniſm and Antinomianiſm. And I wiſh that Covenantſhip make not a fourth concomitant in moſt of their Guides; and that that hideous Monster, even of total Apoſtaſie in a manner from the Chriſtian Faith, do not attend ſome of theſe Schiſms, ſuch as Allegorize away the Hiſtory of Chriſt into an heartleſs Mythology, and null all the Offices of our ever-blessed Saviour. Such Schiſms as theſe certainly muſt ſerve the turn of *Antichriſt* indeed, and harden his Party againſt any motion of Reforming. And therefore you may be ſure his cunning and wicked Emiſſaries will unfailingly aſſiſt, actuate and manage this Schiſm above all the reſt, it making the Reformation look ſo odiouſly, ridiculous and dangerously, as if to leave the Church of *Rome* were at laſt to unravel into a mere canting Paganism.

And laſtly, theſe Schiſms muſt needs be accompanied with Superſtition even upon the beſt ſuppoſition, viz. That the Separation is conſcienciouſly made. For how Ignorant and Superſtitious is that Conſcience which is ſo ſcrupulous and fearful of offending God, or is ſo confident of procuring his favour, by the declining or embracing and practiſing ſuch things as the Divine Maſteſty is neither provoked nor propitiated by? which aſſuredly is the very intimate nature and eſſence of Superſtition. Thus evidently do they, by pretending to diſjoyn themſelves from Superſtition, become truly Superſtitious in their Schiſm and Separation from our Church, it having nothing in it which is either Antichriſtian or Anti-Apoſtolical. But in the mean time while they boaſt ſo of the Spirit, they really doe the works of the Fleſh. For moſt aſſuredly all Schiſm and Separation from ſo irreprehenſible a Church as the Church of *England* muſt be ſo; I mean, the effect of a Carnal mind, no fruit of the Spirit of God. For ſuch diſorderly breaches are a great defacement of the luſtre of the Proteſtant Reformation, (which I doubt not but was the ſpecial work of God, and carried on by the power of his Spirit) and an unſpeakable weakening of its Intereſt, a betraying it to the reproach and obloquy of the *Roman* party; and an invitation to the hidden Emiſſaries of the *Pope* (who can cant with the beſt of you, and turn themſelves into all ſhapes) to mingle with you, inflame you, and dementate you to your own ruine.

8. Wherefore in the fear of God, as I ſaid before, and in a timely ſenſe of your own ſecurity, the ſecurity of your Prince and Nation, and, of which you pretend to be ſo zealous for, the Proteſtant Reformation and Propagation of the Goſpel, ceaſe from ſo apparent folly; return to a ſober mind; ſubmit to your Superiours in things that be indifferent, compromize with them in matters really diſputable; that even thoſe that are without, ſeeing the due liberty, the decent order, and peaceableneſs of Reformed Chriſtendom; may be the more eaſily induced to ſhake off the *Roman* yoke, and

and joyn themselves to the true Kingdom of Christ, and be no longer obedient to the wicked and idolatrous Institutes of that *Man of sin*. For this is your indispenfable duty even according to the moral Decalogue of *Moses*, *Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee*. Which that you may not think too Legal an Observance, the Apostle has again repeated, *Ephes. 6. Children, obey your Parents in the Lord, for this is right*, as well as subjoyned, *And ye Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord*.

THE END.

Errata:

PA G. 492. lin. penult. for most, r. more. P. 548.
l. 8.9 for Condescending, Benignity, r. Condescending
Benignity. P. 585, l. 26. for were conceited, r. were thus
conceited.

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6. The distribution of the above-proposed Question into three particular Disquisitions. As, first, Whether God can be rightly said to convey any false Persuasion into the mind of his Creature. Places of Scripture produced for the clearing this first Point. 7. Two notable passages of Micahiah and Ezekiel. 8. Cornelius à Lapide's Descant thereupon. 9. What the most probable meaning of God's hardning Pharaoh's heart. 10. Cornelius his gloss touching that matter. 11. That it is manifest out of the foregoing Citations and Interpretations, That God may, and sometimes does, convey a false Persuasion into the mind of a man by a certain and effectual Permission. 12. That this Conclusion does not at all clash with the Veracity of God. 13. That there is not the same reason touching men, because of their defect in Wisdom and Goodness. 14. That the above-said Conclusion is not at all destructive of our Faith and Trust in God. 15. The second particular Disquisition, Whether God may be said to convey a false Persuasion in matters of Religion. 16. The third Disquisition, Whether such a Persuasion may be called the Command of God. 17. The entire Conclusion established into a fifth Aphorism, and that he has asserted nothing touching a false Persuasion in Religion being the Command of God, beyond the sense of this Aphorism. 18. A summary Recital of all the Restrictions of the Assertion, whereby the harmlesness thereof is fully demonstrated. 19. The seventh Objection propounded, and clearly and satisfactorily answered.

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CHAP. VIII. 1. That his fifth Aphorism is attended with no ill After-consequence, but is rather a supplanter of that ridiculous

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ious and mischievous Opinion, That Dominion is founded in Grace. 2. That the grand Interest of Christianity lies in the right of Liberty of Conscience in that sense he treats of it. 3. His description of such as to whom this Right appertains amongst Protestants themselves. 4. That the Right of Liberty of Conscience in the sense he treats of it is against the Interest of no particular Church but that of Rome; and what is the condition of every true Church of Christ in respect of Dispensation of life. 5. The eighth Objection propounded in the formal words thereof. 6. His answer to the first Particular of the Objection, That Liberty of Religion is the common and natural Right of all Nations. 7. His answer to the second, That the sovereign Power of God sets the sincere Religionist free. 8. His answer to the third, touching the stating this Sincerity. 9. To the fourth, touching the Turks. 10. To the last, That this overthrows all Church-Government and Discipline. An intimation of the Incommensurability of things in humane affairs; and of the horrid Sequels from the denying this Right of Liberty. 11. But that there is no ill consequence of the Admission of it so stated as he has stated it. 12. The end of the Gospel and of God's supporting the Church in the world. 13. What is that Knowledge of God that redounds so much to the good of the Nations. 14. The ill comportment of some that profess themselves so eager Expectants of this great happiness from the Kingdom of Christ. 15. The rude and unskilfull disorder of the Sectaries taxed, in not obeying the commands of their Superiors in matters really disputable or indifferent. 16. That to hold the Forfeiture of Political Rights in other cases is a dangerous Undermining of the security of all Protestant Princes, and serves no Interest but that wicked Interest of the Pope of Rome. 540

CHAP. IX. 1. The ninth Objection proposed. The first part of his Answer thereto, That he does not speak against any Church-Government whatsoever, much less inveigh against it. 2. The second part, That faithful Reproofs of the Degeneracies of the Church are not to be held sharp Invectives, the former Being a Duty, the other a Fault. 3, 4. The third and fourth parts, That as by name he exempts not the Church of England in his

Rebukes, so he does not nominate her; but that Providence did exempt her, she being then out of sight and existence. Besides that the things pretended to be meant of her, appertain not unto her. 5. That though she be neither directly nor indirectly concerned in the Section alledged, yet she may consequentially in the fore-going Section; but what is there said is but doubtfully delivered, and abundance of amends made in his Synopsis Prophetica. 6. The fifth part of his Answer, touching his terming the Reformed Churches, lesser, but more tolerable, Babylons; shewing in what sense it was meant, and how little the English Church is concerned therein. 7. The last part, shewing the meaning of those words, [not to be tolerated for ever.] 8. The tenth Objection proposed. That it is very stoutly vibrated, but misses the mark, the most essential part of the state of the Question being omitted. 9. His Answer to the Objection in general. 10. His Answer to the last and most odious pretended consequence thereof. 550

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